Encyclopedia *of* Hadith Forgeries

al-Asrār al-Marfūʿa fīl-Akhbār al-Mawḍūʿa

Sayings misattributed to the Prophet Muhammad



Mullā ʿAlī al-Qārī

Introduction, Translation & Notes by
Gibril Fouad Haddad

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It is the way of the Messenger of Allah ﷺ and the way of the Upright Caliphs after him to fend off false reports from his Sunna, exposing whoever conveys them, and showing the liars' fraud so that one can be safe from prosecution by the Messenger of Allah. Whoever narrates from the Prophet a single false hadith and persists in that false attribution, the Prophet himself shall be his prosecutor on the Day of Resurrection.

– al-Dāraquṭnī.

All the scholars agree that no Muslim is allowed to say: "The Messenger of Allah said this or that" until one has acquired the actual narration of that hadith—even in the remotest sense of qualified narration—due to what the Prophet ﷺ said: *Whoever knowingly attributes a lie to me, let him from now take his seat in Hellfire*.

– From al-Qārī's introduction.

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Abbreviations

ʿAbd al-Razzāq = His *Muṣannaf*.
Abū Dāwūd = His *Sunan*.
Abū Nuʿaym = His *Ḥilyat al-Awliyā'* unless otherwise specified.
Abū Yaʿlā = His *Musnad* unless otherwise specified.
al-Aḥdab = Khaldūn al-Aḥdab's *Zawā'id Tārīkh Baghdād*.
Aḥmad = His *Musnad* unless otherwise specified.
al-Bazzār = His *Musnad*.
al-Bukhārī = His *Ṣaḥīḥ* unless otherwise specified.
al-Dārimī = His *Sunan*, also known as his *Musnad*.
Fatḥ, *Fatḥ al-Bārī* = by Ibn Ḥajar.
Fatḥ al-Wahhāb = by Aḥmad al-Ghumārī
al-Ḥākim = His *Mustadrak* unless otherwise specified.
al-Haythamī = His *Majmaʿ al-Zawā'id*.
Ibn Abī Shayba = His *Muṣannaf*.
Ibn ʿAdī = His *Kāmil fī Ḍuʿafā' al-Rijāl*.
Ibn ʿArrāq = His *Tanzīh al-Sharīʿat al-Marfūʿa*
Ibn ʿAsākir = His *Tārīkh Dimashq* unless otherwise specified.
Ibn Ḥibbān = His *Ṣaḥīḥ* unless otherwise specified.
Ibn Mājah = His *Sunan*.
Ibn Saʿd = His *Ṭabaqāt al-Kubrā*.
Iḥyā' = al-Ghazzālī's *Iḥyā' ʿUlūm al-Dīn*.
Itḥāf = al-Zabīdī's commentary on the *Iḥyā'*, *Itḥāf al-Sādat al-Muttaqīn*.
Jāmiʿ al-Ṣaghīr = by al-Suyūṭī.
Kanz, Kanz al-ʿUmmāl = by al-Muttaqī al-Hindī
al-Khaṭīb = His *Tārīkh Baghdād* unless otherwise specified.
La'ālī' = al-Suyūṭī's *al-La'ālī' al-Maṣnūʿa fīl-Aḥādīth al-Mawḍūʿa*.
Lisān = Ibn Ḥajar's *Lisān al-Mīzān*.
Maqāṣid = al-Sakhāwī's *al-Maqāṣid al-Ḥasana fīl-Aḥādīth al-Mushtahara*.
Mīzān = al-Dhahabī's *Mīzān al-Iʿtidāl fī Naqd al-Rijāl*.
Mudāwī = Aḥmad al-Ghumārī's *al-Mudāwī li-ʿIlal al-Munāwī*.
Mughīr = al-Ghumārī's *al-Mughīr ʿalā Mawḍūʿāt al-Jāmiʿ al-Ṣaghīr*.
al-Munāwī = his *Fayḍ al-Qadīr* unless otherwise specified.
Muslim = Muslim's *Ṣaḥīḥ*.
al-Nasā'ī = his "Minor" *Sunan* unless otherwise specified.
al-Quḍāʿī = his *Musnad al-Shihāb*.
Shifā = Qāḍī ʿIyāḍ's *al-Shifā bi-Maʿrifati Ḥuqūq al-Muṣṭafā*.
Tanzīh = Ibn ʿArrāq's *Tanzīh al-Sharīʿat al-Marfūʿa*.
al-Tirmidhī = His *Sunan*.
al-ʿUqaylī = His *Ḍuʿafā'*.

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

الحمد لله والصلاة والسلام على رسول الله وآله وصحبه ومن والاه

إِنَّ لِلْحَدِيثِ ضَوْءاً كَضَوْءِ النَّهَارِ، تَعْرِفُهُ؛
وَظُلْمَةً كَظُلْمَةِ اللَّيْلِ، تُنْكِرُهُ.
(الرَّبيع بن خُثَيْم)

إِذَا رَأَيْتُ رَجُلاً مِنْ أَصْحَابِ الحَدِيثِ،
فَكَأَنِّي رَأَيْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَيّاً.
(الإمام الشافعي)

TO MAWLANA AL-SHAYKH
MUHAMMAD NAZIM AL-HAQQANI
in whose house this book was written and who taught me the rule spelled out by al-Rabiʿ b. Khuthaym al-Rabbani (d. 63/683): "**A hadith shines a light like daylight by which you may recognize it, or casts a darkness like that of night by which you may disown it**"

AND TO DR NUR AL-DIN B. MUHAMMAD ʿITR
under whose meticulous teaching this book took form.
"**When I see one of the Masters of Hadith it is as if I see the Prophet ﷺ in real life**" (Imam al-Shāfiʿī).

PREFACE

The Lifting of Secrets Concerning Forged Reports (al-Asrār al-Marfūʿa fīl-Akhbār al-Mawḍūʿa) was written over four hundred years ago by a respected and prolific Meccan scholar of Afghan origin who described himself as "the servant of the pre-Eternal Word and attendant of the right and true Hadith, who hopes for the forgiveness of his Lord." Mullā[1] ʿAlī b. Sulṭān Muḥammad al-Qārī (d. 1014/1605CE) was thoroughly familiar with the large body of critical literature on hadith forgery which he refined and reordered alphabetically into 625 entries—many of which he affirmed not to be forgeries—preceded with an introduction on the importance of sifting true hadith from falsehoods and followed with excerpts from classics of the genre and an epitome of al-Sakhāwī's *al-Maqāṣid al-Ḥasana* and Ibn Qayyim al-Jawziyya's *al-Manār al-Munīf fīl-Ṣaḥīḥ wal-Ḍaʿīf*. It is al-Qārī's last work and the only catalogue of hadith forgeries to offer both a transmission-based and content-based critique, illustrating his vast erudition as well as his lenient choices in hadith methodology and his Hanafi and Sufi views.

The title contains two wordplays: (i) on *marfūʿ* as meaning "lifted" not only in the literal sense of shedding light on the topic but also in the hadithic sense of a Prophetic saying, reflecting the tendency of forgeries to represent themselves as *marfūʿ* (raised up)—a term of hadith nomenclature reserved for statements related from the Prophet Muḥammad ﷺ; (ii) on "secrets" (*asrār*) as referring not only to the literal discovery of reliable hadithic verdicts and the solving of puzzles through authorial insights, but also to the figurative extraction of the sapiential marrow of the entries in the Sufi sense, beyond issues of transmissive authenticity.

Al-Qārī described his purpose thus:

> When I saw that a group of the masters of the Sunna had compiled the hadiths made famous by common usage, sifting the sound, the fair, and the weak, differentiating between the "halted" Companion reports, the "raised" Prophetic reports, and the forgeries, all for the best, it dawned upon my feeble mind that I might summarize those books and restrict myself to the reports that were said to be "baseless" *(lā aṣla lahu)*[2] or fabricated from scratch *(mawḍūʿ bi-aṣlihi)*. My hope is that this work will contribute to a better classification in this genre.

[1] On the title *Mullā* see note 490.

[2] *I.e.* without chain of transmission. On this expression see below, p. 16f.

This work, over a decade in the making, began with a translation draft of Mullā ʿAlī al-Qārī's book which Qari Abu ʿAmmar ʿAbd al-Majeed of the Islamic Information Centre (IIC) of Bristol, England first brought to my attention when I lived in Damascus (1997-2006) and requested that I revise. I rewrote the translation in full, added the Arabic text of al-Qārī's 625 entries in the margins, standardized the transliteration of Arabic terms and added a historical study of the forgery and famous hadith genres, a biobibliography of the author, footnotes with critical documentation and seven indices. About 3,000 reports are documented in this volume.

By the grace of Allah this is the first authentic and reliable reference work on the classification of hadith forgeries in English. May Allah accept it, remedy its mistakes, forgive its authors, and make it beneficial to scholars and non-scholars alike. May it help promote true knowledge of the Sunna of the Prophet Muḥammad ﷺ—blessings and peace upon him, his Family, his Companions, and all the Scholars of the Community that are mentioned in it, especially our teachers in Syria (may Allah protect her) and elsewhere, to whom this work is also dedicated, most particularly Shaykh Muhammad Hisham Kabbani who made it all possible.

Wal-ḥamdu lil-Lāh Rabb al-ʿālamīn.

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Damascus and Brunei
ʿĪd al-Fiṭr Yawm al-Jumuʿa 1 Shawwāl 1434
Friday 9 August 2013

Introduction

A Primer on Forgeries and Weak Hadiths

1 Forgers and the reasons for hadith forgeries

The reasons for hadith forgers and forgeries are analyzed in detail by Ibn Ḥibbān in *al-Majrūḥīn*, Ibn ʿAdī in the foreword to his *Kāmil* (Description of those from whom hadith is not taken), al-Ḥākim in *al-Madkhal ilā Maʿrifati Kitāb al-Iklīl*, then in subsequent books such as Ibn al-Jawzī's *al-Mawḍūʿāt al-Kubrā*, Ibn al-Qayyim's *al-Manār al-Munīf*, Ibn ʿArrāq's *Tanzīh al-Sharīʿa*, and modern research such as ʿUmar Fallāta's thesis *al-Waḍʿ fīl-Ḥadīth* and the fourth edition of ʿAbd al-Fattāḥ Abū Ghudda's *Lamaḥāt min Tārīkh al-Sunna wa-ʿUlūm al-Ḥadīth*.[3] Following is a translation of the first text.

1.1 Ibn Ḥibbān's twenty types of unreliable narrators[4]

The first type are the heretics. They did not believe in Allah and the Last Day. They would enter the cities and pretend to be scholars, foisting forgeries on the ulema and narrating forgeries from them in order to instil skepticism and doubt in the hearts of the common public. Some trustworthy narrators may in turn narrate from them unwittingly and convey them to posterity, ensuring those narrations are in the mainstream.

The second type are those who fell victim to shayṭān to the point they forged hadiths and attributed them to the trustworthy authorities in order to sound more convincing in motivating others to do good, mentioning excellent deeds, exhorting others to stay away from sins, all the time thinking they are doing good for which they will be rewarded.

The third type deliberately and impudently forged chains of transmission and texts which they attributed to the trustworthy authorities as sayings of the Messenger of Allah ﷺ. A typical forger will stay up at night inventing and fabricating his forgeries.

[3]Pp. 73-135.

[4]Abridged from Ibn Ḥibbān, *al-Majrūḥīn min al-Muḥaddithīn wal-Ḍuʿafāʾ wal-Matrūkīn* (1:62-88).

The fourth type forged hadiths only on special occasions such as public events or if a disaster befell the people, in order to please kings and sultans, but they were not professionals of forgery like the previous type.

The fifth type were overall pious worshippers who were unconcerned with memorization and discernment. Whenever they narrated something they would attribute to the Prophet ﷺ what he did not say, or connect disconnected chains of transmission, reversing their order, and mistaking the sermons of al-Ḥasan, for example, for hadiths narrated from Anas, from the Prophet ﷺ. Their narrations were no longer considered proofs.

The sixth type are a group of trustworthy narrators who became senile in their old age to the point they no longer knew what they were saying. Yet they answered whoever questioned them and narrated in any way they liked. Their sound narrations became mixed with their unsound ones without difference. Consequently, they deserved to be abandoned.

The seventh type are those who did not care what they narrated or what they were told was their own transmissions. Whenever they were told: "This is from your own transmissions," they would transmit without having memorized it first. Such narrators are no longer probative because they lie without realizing it.

The eighth type are those who lie unintentionally and unwittingly, simply because they are not people of learning and they have no idea what learning is.

The ninth type are whose who narrated sound texts from those they never met. Although the written texts are sound, nevertheless, audition of them never took place and they might not even have seen those they narrate from. Hence, they deserve to be abandoned.

The tenth type are those who reversed the hadiths and readjusted the chains of transmission, narrating disclaimed reports and other things from famous narrators who never narrated them in the first place.

The eleventh type are those who saw shaykhs and heard from them specific hadiths. After those shaykhs died, they heard that they had also narrated other hadiths which they proceeded to memorize as well, then they narrate the latter as if they had heard them from them when, in reality, they never did.

The twelfth type are those who wrote the hadith and travelled for that purpose, however, they lost their books for some reason. When their hadiths were in demand they narrated, out of other people's books, what they had neither memorized nor even heard.

The thirteenth type are those who made chronic and abundant mistakes. They deserved to be abandoned although honest in themselves.

The fourteenth type is someone who was afflicted with an evil son or bookseller *(warrāq)* who forged hadiths and attributed them to him. He trusted them and narrated those hadiths unwittingly, deserving to be abandoned.

The fifteenth type are those for whom forgeries were composed and he narrated them unwittingly then, when he realized what had happened, neither took them back nor acknowledged his mistake.

The sixteenth type are those who say something by mistake then, when they realize their mistake and are fully apprised of it they refuse to take it back. On the contrary, they reiterate it and defend it. Whoever is like this is a liar who deserves to be abandoned.

The seventeenth type is the open reprobate. Such a person is no longer upright even if truthful in what he narrates.

The eighteenth type is the concealer of his source(s) *(al-mudallis)* when such sources are shaykhs he neither saw nor heard.

The nineteenth type are the activist innovators who invite others to their innovation to the point they became leaders and imams in the religion.

The twentieth type are storytellers, spongers and mendicants who make up hadiths and attribute them to famous trustworthy narrators so people would narrate those forgeries from them.

2 Characteristics of forged content, *matn* implausibility

Among the signs of forgery is *matn* implausibility because of poor Arabic, the attempted reduplication of the Prophetic idiom or "copycat effect," sheer nonsense, disproportion of reward, punishment, praise or blame, anachronism, racialism, literary artifice, edification or entertainment together with strong improbability, and emergence of the report out of thin air or "*ex nihilo* effect" as illustrated in the following examples.[5]

2.1 Poor Arabic

Forgers of *mutūn* typically have a poor command of the Prophetic idiom which they try to reduplicate, hence an Arabic idiom characterized by what the masters called *rakāka* or *rikka*—"lameness." Ibn al-Ṣalāḥ said:

> A hadith can be known to be a forgery only through the assertion of its forger to that effect or something tantamount, but the scholars might also understand something to be forged by the context (*qarīna*) of the narrator's status or the content of the narration. Long hadiths have been forged whose poor language and lame meanings are testimonials to their being forged.[6]

An example of lameness both in wording and meaning is the alliterative forgery *Allah has an angel made of stone (ḥijāra) named ʿUmāra who descends on a donkey made of stone every day and fixes market prices.*

2.2 Copycat effect

The "copycat effect" of the forgers' attempted reduplication of the Prophetic idiom can produce hilarious results: *Eggplant fulfills whatever need it is eaten for*, forged on the model of the hadith *Zamzam fulfills whatever need it is drunk for.* Among the reasons for this caricature of Prophetic discourse is that forgers (many of them from non-Arab and/or non-Muslim cultures) imagine they have a fair enough command of Arabic, which blinds them to the fact that they do not understand Hadith. Victims of a similar delusion today are orientalists and other products of Western academe (including neo-Muʿtazilite Muslims and outright apostates) who are clueless of the faith-informed exegetical methodologies of the Qur'ān and

[5]See also the last part of this book, "Epitomes of Ibn al-Qayyim and al-Sakhāwī."
[6]Ibn al-Ṣalāḥ, *ʿUlūm al-Ḥadīth* (Type 21).

the Sunna even as they publish papers and books on hermeneutics or what they call *The Origins of the Qur'ān* and *Hagarism*.

(The hadith of Zamzam is authentic.[7] Al-Būṣīrī in *Zawā'id Ibn Mājah* and al-Nawawī declared its chain of transmission weak but a number of other hadith masters said it is a fair *(ḥasan)* narration due to the number of its chains and definitely *ṣaḥīḥ* as a *mursal* narration, among them Ibn al-Qayyim and Ibn Ḥajar as reported by al-Suyūṭī and al-Munāwī,[8] while al-Mundhirī, al-Dimyāṭī,[9] Ibn Ḥajar in his monograph on this hadith, and al-Suyūṭī (in Abū al-Ḥasan al-Sindī's edition of Ibn Mājah, cf. *Durar*) declared it *ṣaḥīḥ*. Al-Sindī added: "The people of knowledge have experienced its veracity."[10] Ibn Ḥajar cites al-Dīnawarī's narration:

> We were with Sufyān b. ʿUyayna when a man came and asked him: "Abū Muḥammad! Is the hadith you told us about Zamzam water true?" He replied yes. The man said: "I just drank it for the purpose that you narrate to me a hundred hadiths." Ibn ʿUyayna said, "Sit" and narrated to him a hundred hadiths.
>
> Similarly, Ibn ʿAsākir narrated:
>
> When al-Khaṭīb first drank Zamzam water he asked Allah Most High three petitions: to be able to narrate the history of Baghdad in that city, to dictate hadith in the mosque of al-Manṣūr, and to be buried near Bishr al-Ḥāfī. He obtained all three.[11])

Another application of the copycat effect is the transferral of the praise or disparagement of a hadith to produce the effect desired by the forger, as in their taking the sound hadith *A man will come out of this crag who belongs to the people of Paradise.... whereupon ʿAbd Allah b. Salām/a man from the Anṣār came out* and transforming it into *A man will come out of this crag who is out of Islām.... whereupon Muʿāwiya emerged*.

[7]Narrated [1] from Jābir ﷺ by Aḥmad, Ibn Mājah, Ibn Abī Shayba, al-Khaṭīb in *Tārīkh Baghdād* (3:179, 10:166) and al-Bayhaqī with a good chain as per al-ʿAjlūnī *(ḥasan li-ghayrih)* in *Kashf al-Khafā*; [2] from Ibn ʿAbbās by al-Ḥākim (1:473 =1990 ed. 1:646) and al-Dāraquṭnī in his *Sunan* (2:289 §238); [3] from ʿAbd Allāh b. ʿAmr by al-Bayhaqī in *al-Sunan al-Kubrā* (5:148); and [4] from the maternal uncle of the Believers Muʿāwiya ﷺ by al-Fākihī in *Akhbār Makka*.

[8]Respectively in *al-Durar al-Muntathira* (p. 243-244 §383) and *Fayḍ al-Qadīr* (5:404)

[9]In al-Suyūṭī's *Tadrīb al-Rāwī* (1:158) and *Ziyādat al-Jāmiʿ al-Ṣaghīr*.

[10]See on this issue the sixth chapter of Khalīfa b. Abī al-Faraj al-Zamzamī's (Qārī's student) *Nashr al-Anfās* (p. 137-181) as well as al-Shawkānī, *Nayl al-Awṭār*, book of *Manāsik*, chapter on Zamzam water.

[11]Ibn Ḥajar, *Talkhīṣ al-Ḥabīr* (2:511) and Ibn ʿAsākir, *Tabyīn Kadhib al-Muftarī* (p. 263f.).

2.3 Nonsense

The report *Do not eat the pumpkin before you slaughter it* is clearly a forgery because it does not make sense. In their respective discussions of the bases on which lone-narrated reports may be rejected, al-Khatīb and al-Shīrāzī said: "When a trustworthy and most reliable narrator relates a report with an unbroken chain of transmission, it can be rejected because of certain reasons, among them its contradiction of rational imperatives *(mūjibāt al-ʿuqūl)*. When it does, its falsehood is ascertained, since the Law brings up only what human minds deem possible *(mujawwizāt al-ʿuqūl)* and certainly not irrationality."[12]

2.4 Disproportion—Gross exaggeration—Extravagant praise or blame

Disproportional rewards or punishments are mentioned in such reports as:

- *Night watch in the way of Allah is better than one's fasting and praying among one's kin for 1,000 years, each year with 360 days, each day like 1,000 years.* Al-Dhahabī observed: "How fantastic! If true, this would mean a total of 360 million years!"

- *Praying with a turban equals ten thousand good deeds,*

- *One prayer with a ring on one's finger equals seventy without,*

- *Whoever cleanses himself from major ritual impurity caused by a licit cause, Allah shall give him one hundred palaces of white pearl and record for him, for every drop of water, the reward of a thousand martyrs,*

- *Whoever plays chess is cursed as one who dips his hand in swine's blood,*

- *Whoever says There is no God but Allah, Allah shall create from his utterance a bird with seventy thousand tongues, each tongue speaking seventy thousand languages, all asking Allah to forgive him,*

- *Whoever does this and that shall be given, in Paradise, seventy thousand cities, in each city seventy thousand palaces, in each palace seventy thousand virgins,* and

- *Whoever smokes, it is as if he drank the blood of Prophets/fornicated with his own mother inside the Kaʿba.*

[12] Al-Khatīb, *al-Faqīh wal-Mutafaqqih* (1:354); al-Shīrāzī, *al-Lumaʿ* (p. 172 *Bāb: bayān mā yuraddu bihi khabar al-wāḥid*).

Gross exaggeration can similarly be observed in al-Ḥākim's report that *when ʿAlī ﷺ reached the fort [of Khaybar], he unhinged one of its gates and threw it on the ground. Later, seventy men gathered to put it back with the greatest difficulty.* Extravagant praise or blame can be for a tribe, person (*My daughter Fāṭima is pure and purified, no trace of blood can be seen from her whether of menses or in giving birth*),[13] locality, time (such as the reports emphasizing the month of Rajab compiled by Ibn Diḥya in his monograph *Adā' Mā Wajab Min Bayān Waḍʿ al-Waḍḍāʿīna fī Rajab* and Ibn Ḥajar in his monograph *Tabyīn al-ʿAjab bi-mā Warad fī Rajab*), food (*Cheese is a disease and walnuts a cure)*, celibacy *(The best of you after the year 200 are the wifeless and childless)*, schoolteachers *(The worst of you are those who teach young pupils)*, etc.

2.5 Anachronism

Anachronism is detectable in many false reports such as those that mention the *muṣḥaf*,[14] Abū Ḥanīfa or al-Shāfiʿī verbatim, or Kaʿb al-Aḥbār "mentioning before ʿAbd al-Malik b. Marwān, in the presence of ʿUrwa b. al-Zubayr, that Allah said to the Rock [in al-Quds]: *You are My lower Throne*" whereas ʿAbd al-Malik b. Marwān was not caliph until the year 65, more than 30 years after Kaʿb al-Aḥbār's death.[15]

2.6 Racialism

Racialism gives away *shuʿūbiyya* Arabophobic forgeries such as *Better the Turks' injustice than the justice of the Arabs; When Allah wants a matter*

[13]Cf. Ibn al-Jawzī, *Mawḍūʿāt* (1:421), Ibn Ḥajar, *Lisān* (3:238), *La'ālī'* (1:400), Ibn ʿArrāq (1:413-414).

[14]*I.e.* the pattern-chained *(musalsal)* narration in which the Prophet ﷺ supposedly says to Ibn Masʿūd who was complaining of ophthalmia: *Always look into the muṣḥaf for I had ophthalmia and Jibrīl gave me the same advice,* concerning which Ibn ʿArrāq (1:308 §81) cited al-Bayhaqī's statement in the *Shuʿab*: "*munkar*, and the culprit for this may be Muḥammad b. Ḥumayd al-Rāzī." However, *Reading of the Qur'ān in other than the Qur'ānic volume raises one thousand levels while reading it in the Qur'ānic volume raises to twice the levels,* narrated by al-Ṭabarānī in *al-Kabīr* (1:221 §601) and Ibn ʿAdī (7:299 §2203 *ghayr maḥfūẓ*), is only weak according to al-Haythamī (7:165) and *al-Jāmiʿ al-Ṣaghīr* (§6113) although ʿAbd Allāh b. Aḥmad in the *ʿIlal* (2:78 §1726) reported his father's grading of *munkar* for this narration. Al-Kumushkhānawī in *Rāmūz al-Aḥādīth* (p. 334) goes so far as to declare it *ṣaḥīḥ*. Al-Qārī includes it in his *Fayḍ al-Muʿīn ʿalā Jamʿ al-Arbaʿīn fī Faḍl al-Qur'ān al-Mubīn*.

[15]Among the forgeries centering on Kaʿb al-Aḥbār are ʿUmar's purported saying to him: *Son of a Jew, Your Judaism eggs you on* and *Leave us alone, you and your Judaism* cf. al-Kawtharī's *Maqālāt* (p. 40), Muḥammad Amīn al-Salqīnī's *Kaʿb al-Aḥbār min Khīrat al-Tābiʿīn al-Akhyār* (p. 4, 53), and al-Maʿallamī's *Anwār al-Kāshifa* (p. 129), his refutation of Muḥammad Abū Rayya's *Aḍwā' ʿalā al-Sunna* attacking Abū Hurayra, Kaʿb and others.

of clemency, He reveals it to the nearest angels in Darī Persian and when He wants a matter of punishment he reveals it in Arabic; The Abdāl are of the non-Arabs; gibes such as *Beware yellow faces;* and pseudo-hadiths deriding Blacks as ugly, lazy or hedonistic (or whiteness as superior)[16] and Jews *(Jibrīl refused to shake the Prophet's hand and said "You shook hands with a Jew!" whereupon he made ablution).*

2.7 Literary artifice

Literary artificiality is illustrated by the following rhetorical devices:

(a) poor or strained language as in the account of the Prophetic ascension known as *Miʿrāj Ibn ʿAbbās*,[17] or the "*ḥirz* of Abū Dujāna" against undesirable jinn visitation,[18] or the saying "*Sharīʿa* is my words, *Ṭarīqa* my actions, *Ḥaqīqa* my state, *Maʿrifa* my capital, *ʿAql* the basis of my *Dīn*..."[19]

(b) long speeches bursting at the seams with figures of rhetoric, internal rhymes, or learned expressions such as *Nahj al-Balāgha.*

[16]See below (p. 563), al-Qārī's epitome of Ibn al-Qayyim's section on racialism, and the forgeries cited at the beginning of al-Suyūṭī's *Nuzhat al-ʿUmr fīl-Tafḍīl bayn al-Bīḍ wal-Sumr* (Life's Recreation Concerning Whether Whites or Blacks Are Better), an anthology of Arabic poetry.

[17]See below (p. 67).

[18]Forged according to Ibn al-Jawzī in the *Mawḍūʿāt*, al-Dhahabī in the *Mīzān*, Ibn Hajar in the *Iṣāba*, and the *La'ālī'*. A stronger report is what Imam al-Nawawī mentioned in *al-Adhkār*: Ibn al-Sunnī narrated from an unidentified Companion that a man came to the Prophet ﷺ and said his brother suffered from a kind of jinn possession. The Prophet ﷺ told him to bring him to him then recited upon him successively: the Fātiḥa, the first four verses of al-Baqara, two verses from its middle (163-164), *āyat al-Kursī*, the last three verses of al-Baqara, the first verse of Āl ʿImrān, verse 18 of the same, verse 54 of al-Aʿrāf, verse 116 of al-Mu'minūn, verse 3 of al-Jinn, the first 10 verses of al-Ṣāffāt, the last 3 verses of al-Ḥashr, and the last three suras of the Qur'ān. Cf. al-Gharnāṭī's (d. 745) *Silāḥ al-Mu'min fīl-Duʿā' wal-Dhikr* and Ibn al-Jazarī's *al-Ḥiṣn al-Ḥaṣīn min Adhkār Sayyid al-Mursalīn.* Thus narrated by Ibn Mājah in the book of *Ṭibb* of his *Sunan*, ʿAbd Allāh b. Aḥmad in *Zawā'id al-Musnad*, Abū Yaʿlā (3:167-168 §1594), through him Ibn al-Sunnī in *ʿAmal al-Yawm wal-Layla* (§632), al-Ṭabarānī in *al-Duʿā'* (p. 330), al-Ḥākim (4:413 = 4:458) who declared it "*ṣaḥīḥ, maḥfūẓ*," while al-Dhahabī demurred: "*munkar*," Ibn ʿAsākir (64:136), al-Taymī in *Dalā'il al-Nubuwwa* (§122), and al-Būṣīrī who weakens it in *Itḥāf al-Khiyara* (§5379) and *Miṣbāḥ al-Zujāja* (4:80-81), as did Ibn al-Jawzī in the *ʿIlal* (2:882) and al-Haythamī (5:115) since all its chains revolve around Abū Janāb Yaḥyā b. Abī Ḥayya who conceals his authorities and is therefore unreliable. Aḥmad, al-Ḥākim and others identify the Companion as Ubay b. Kaʿb while al-Ḥākim alone has "the last four verses of al-Baqara" instead of the first four. Ibn Ḥajar, apparently in deference to al-Nawawī, merely grades it "*gharīb*" cf. Ibn ʿAllān, *Futūḥāt* (4:42).

[19]Cited chainless from the fifth century onward as a Prophetic saying narrated from ʿAlī رضي الله عنه in the *Iḥyā'* (4:361) and *Shifā* (p. 191 §347) as well as *Nahj al-Balāgha* (see note note 430). Neither al-ʿIrāqī nor Ibn Ḥajar found any chain for it cf. *Itḥāf* (9:684), while al-Suyūṭī declared it a forgery in *Manāhil al-Ṣafā* (§322)—yet attributing it to the Prophet ﷺ in the exordium of his *Ṣāḥib al-Dhawq al-Salīm*!—as did al-Fattanī in *Tadhkirat al-Mawḍūʿāt* and al-Shawkānī in *al-Fawā'id al-Majmūʿa.* See also note 1214.

(c) "priamels" or numbered lists cataloguing types of levels such as creation in the unknown-chained[20] "hadith of Jābir" on the primeval light of the Prophet ﷺ;[21] or merits with rewards and/or defects with punishments as in the long report of Ibn ʿAbbās on the merits of each sura[22] and the *Munabbihāt ʿalā al-Istiʿdād li-Yawm al-Maʿād* falsely attributed to Ibn Ḥajar as detailed further down (section 4.9, "Forged books").

(d) Alliterative paronomasia *(jināS)* and/or internal rhyme or meter *(saj*ʿ*)*: *There is no body (jasad) devoid of envy (ḥasad), Whoever assembles wealth by illicit means (m/n/tahāwish), Allah shall disperse it through evil ways (nahābir), Abandoning a habit (ʿāda) is enmity (ʿadāwa), Spend from your pocket (jayb) and be supplied from the unseen (ghayb), The crowd (zaḥma) is a mercy (raḥma), Reiteration is happiness (al-iʿāda saʿāda), The hoarder of food (qūt) is despised (mamqūt), The biggest liars are the jewellers (ṣawwāghūn) and the dyers (ṣabbāghūn), Gluttony (biṭna) banishes prudence (fiṭna), When you fry you will know (ḥīna taqlī tadrī)*; polyptoton: *Travelling (al-safaru) lays bare (yusfiru ʿan) the characters of men*; antanaclasis *(jināS tāmm)*: *Indulge them (dārihim) while in their house (dārihim), please them (arḍihim) while in their land (arḍihim) and greet them (ḥayyihim) while in their vicinity (ḥayyihim) (q.v.)*, *The first man (awwalu al-nāsi) was the first to forget (awwalu nāsī)*, or other homophonic or etymological word-plays of the *jināS* types among the tropes of Arabic rhetoric.[23]

2.8 Edification and/or entertainment

Many forgeries are interesting, edifying, entertaining, or memorable even if their contents seem improbable, such as the "story of ʿUthmān's رضي الله عنه first Jumuʿa he preached as Caliph" (*q.v.*). He reportedly climbed the pulpit, said *al-Ḥamdu lillāh*, became tongue-tied, then said: *Truly Abū Bakr and ʿUmar رضي الله عنهما prepared an appropriate discourse for this setting; but you are more in need of a leader that acts much than a leader that speaks well. An orator shall come to you later. I ask Allah forgiveness for me and for you.* Then he climbed down and led them in prayer. Ibn al-Humām asserts "This story is unknown in the books of Hadith and found only in the books of jurisprudence" although narrated by Ibn Saʿd and others.

[20]As stated by al-Suyūṭī in *al-Ḥāwī lil-Fatāwī*.

[21]See its discussion below, p. 524.

[22]See below, section 4.2.2.

[23]See on this our teacher Pierre Cachia's (b. 1921) *The Arch Rhetorician or The Schemer's Skimmer: A Handbook of Late Arabic* badīʿ *drawn from ʿAbd al-Ghanī' al-Nābulusī's* Nafaḥāt al-Azhār ʿalā Nasamāt al-Asḥār (Wiesbaden: Harrassowitz Verlag, 1998).

2.9 *Ex nihilo* effect

Al-Bayhaqī said:

> The hadiths which have been established as sound or fall between soundness and sickness have been recorded and written down in the comprehensive collections which the hadith experts compiled. It is not conceivable that any of these hadiths escaped the attention of all of these authorities—even if it is possible that some of these hadiths escaped the attention of some of the authorities—because of the guarantee of the Lawgiver that they will be preserved. So, today, when someone brings a hadith unknown to all of these authorities, it may not be accepted from him.[24]

Al-Fakhr al-Rāzī lists as the fourth kind of narrations known with certainty to be untrue and baseless "what is narrated at a time when reports have already become established, and when researched it is nowhere to be found in the books or in the memories of the narrators: such a narration is known to be baseless."[25]

Al-Suyūṭī said: "As for now we rely on the books composed on that topic; so whoever comes up with a hadith nowhere to be found in them, the latter is rejected."[26]

2.10 *Munkar* in the sense of "Forged"—or Not

ʿAbd al-Fattāḥ Abū Ghudda and ʿAbd Allāh al-Ghumārī listed "the forged, mendacious, and invented" *(al-mawḍūʿ al-kadhib al-muftarā)* among the meanings of the "disclaimed" *(munkar)* hadith in the introduction to al-Qārī's *Maṣnūʿ* and the marginalia of Ibn ʿArrāq's *Tanzīh al-Sharīʿa* respectively.[27] However, Ibn Ḥajar explicitly said "The *munkar* is other than

[24] In Ibn al-Ṣalāḥ, *ʿUlūm al-Ḥadīth*, Type 23 (ʿItr 3rd ed. p. 121=Bint al-Shāṭi' ed. p. 307).

[25] *Al-Maḥsūl fī ʿIlm al-Uṣūl* (4:299) cf. Abū al-Ḥusayn al-Baṣrī's *Muʿtamad* (2:549).

[26] *Tadrīb al-Rāwī* (1:234); ʿItr, *Manhaj* (p. 313-314); Khayrābādī, *ʿUlūm al-Ḥadīth* (p. 229).

[27] In *al-Maṣnūʿ* (p. 20 n. and p. 42 n. 6) and Ibn ʿArrāq (1:193 n.). Abū Ghudda cites 30 examples of what he says are uses of the term *munkar* to mean "forged" from four books: Ibn al-Jawzī's *Mawḍūʿat* (1 example), al-Dhahabī's *Mīzān al-Iʿtidāl* (4 examples), Ibn ʿArrāq (19 examples), and al-Qārī's *Maṣnūʿ* (6 examples). He introduces his list of citations with the words, "The scholars frequently use the term *munkar* to mean the *mawḍūʿ*, indicating thereby the blameworthiness *(nakāra)* of its meaning together with the weakness of its chain and the lack of its veracity *(buṭlān thubūtih)*." He then cites the page numbers for the thirty passages he believes prove his claim, some of which we examined in our article on the *munkar* in *Sunna Notes I*. See also Abū Ghudda's notes on al-Laknawī's *al-Rafʿ wal-Takmīl* (p. 211 n. 1) and al-Nuʿmānī's *al-Imām Ibn Mājah* (p. 211 n. 4).

the *mawḍūᶜ*"[28] and differentiates between them time and again: "Ibn al-Jawzī cited the *"balaḥ* and *tamr"* hadith[29] among the forgeries but the correct ruling is what al-Nasā'ī said, followed by Ibn al-Ṣalāḥ, that it is *munkar* in view of its singularity from a weak narrator";[30] "He [Ibn al-Jawzī] has included in his book of forgeries [merely] *munkar* and weak hadiths."[31] This can be reconciled [1] if Abū Ghudda means the terminology of certain specific post-fifth century scholars as noted by Aḥmad al-Ghumārī (see below) and [2] if he means the use of *munkar* in conjunction with a more explicit statement as in the expressions "*munkar* and a lie," "a *munkar* falsehood or forgery," "*munkar*, and the one who made it up is…" etc.

Abū Ghudda himself notes[32] that al-Suyūṭī cautions in *Bulūgh al-Ma'mūl fī Khidmat al-Rasūl* ﷺ that the scholars may use *munkar* in the sense of a single-chained *(gharīb)* hadith as when al-Dhahabī in the *Mīzān* calls many sound reports *munkar*, even some in the two *Ṣaḥīḥ*s,[33] or Ibn ᶜAdī[34] saying of Sallām b. Sulaymān al-Madā'inī "His narrations are *munkar* but they are all *ḥasan* hadiths."[35]

In *Tadrīb al-Rāwī*, chapter on the *maqlūb*, al-Suyūṭī differentiates between the *munkar* and the forged:

[28]In *al-Qawl al-Musaddad* (p. 79).

[29]See note 241.

[30]In *al-Nukat ᶜalā Ibn al-Ṣalāḥ* (2:680). This shows that al-Suyūṭī's remark about this report as being merely weak rather than forged is in its place, as opposed to Abū Ghudda's rejection of it in his marginalia on al-Nuᶜmānī's *al-Imām Ibn Mājah* (p. 215 n. 5). See below, p. 127.

[31]*Nukat* (2:848).

[32]In the *Rafᶜ* (p. 200 n. 2).

[33]*Al-Ḥāwī lil-Fatāwī* (2:210).

[34]Ibn ᶜAdī is Abū Aḥmad ᶜAbd Allāh b. ᶜAdī b. ᶜAbd Allāh b. Muḥammad b. Mubārak b. al-Qaṭṭān al-Jurjānī (277-365), the Imam, keen hadith master who travelled the world, and author of *al-Kāmil fīl-Jarḥ wal-Taᶜdīl* in five large volumes, a pioneering encyclopedia of weak narrators. He heard Bahlūl b. Isḥāq al-Tanūkhī, Muḥammad b. ᶜUthmān b. Abī Suwayd, Muḥammad b. Yaḥyā al-Marwazī, Anas b. al-Salām, al-Nasā'ī, al-Firyābī, Abū Yaᶜlā al-Mawṣilī, al-Baghawī, Ibn Khuzayma, and others. He lived a long time and his chain of transmission became quite short. He specialized in narrator-criticism, hadith authentication and criticism, until he became a foremost expert in this science despite weakness in his grammar. Al-Dāraquṭnī praised his book as sufficient for knowledge of weak narrators. Ibn ᶜAsākir and others declared him trustworthy and praised his mastership and memorization. Apparently he was Shāfiᶜi and compiled a book based on the chapter-headings of al-Muzanī's *Mukhtaṣar*. His method in the *Kāmil* is to mention every narrator that was ever criticized rightly or wrongly. Al-Dhahabī integrated it into *Mīzān al-Iᶜtidāl* and expanded on it, criticizing him at times for citing undeserving entries. Cf. al-Dhahabī, *Siyar Aᶜlām al-Nubalā'* (16:154).

[35]Al-Sakhāwī, *Fatḥ al-Mughīth*, chapter on the *munkar*.

> The worst type of weak hadith is the forgery *(al-mawḍūʿ)*, followed by the discarded *(al-matrūk)*, then the disclaimed *(munkar)*, then the defective *(muʿallal)*, then the inserted *(mudraj)*, then the topsy-turvy *(al-maqlūb)* then the inconsistent *(muḍṭarib)*. Thus did Shaykh al-Islām [=Ibn Ḥajar al-ʿAsqalānī] arrange them."[36]

Al-Suyūṭī elsewhere said:

> Ibn ʿAsākir's ruling of *munkar* on the hadith [of the declaration of belief on the part of the Prophet's parents when they were temporarily brought back to life in front of him ﷺ][37] is a categorical proof for what I say, namely, that it is *ḍaʿīf* and not forged, since the *munkar* is a sub-class of the *ḍaʿīf* and there is a difference between the *munkar* and the *mawḍūʿ* as is well-known in hadith science.... and the *ḍaʿīf* is a rank above the *munkar* and better in state. It is also better than another rank which stands below the *munkar*, namely the *matrūk*. The latter is also a sub-class of the non-forged *ḍaʿīf*."[38]

Al-Zurqānī in *Sharḥ al-Mawāhib* cites it and applies the same reasoning toward Ibn Kathīr's words *munkar jiddan*.[39] Aḥmad al-Ghumārī said:

> **When the early authorities declare a hadith *munkar* it does not indicate that it is false nor a forgery** unlike what Ibn al-Qayyim concluded [with reference to the hadith *Whoever falls passionately in love but remains chaste...*] who relied upon their having declared it *munkar*; for *munkar* in their usage and conventions differs from *munkar* in the terminology of the later scholars, by whom we mean those of the fifth century and later.
>
> The later scholars use *munkar* in two senses: the first—and the one by which they usually define it—is "that by which a weak narrator contradicts the trustworthy one." The second meaning—and the one they use in their discourse—is "what is thoroughly flimsy or forged" *(wāhin aw mawḍūʿ)*. Hence you find them saying, "This is a *ḥadīthun munkarun mawḍūʿ*," or "This is a *ḥadīth munkar* and the culprit for it is So-and-so," as you can frequently read in the

[36]Cf. Ṭāhir al-Jazā'irī, *Tawjīh al-Naẓar ilā Uṣūl al-Athar* (2:597).

[37]On this hadith and issue see below (note 406; pp. 204-207; and entry *Resuscitation of the two parents of the Prophet*).

[38]In *al-Fawā'id al-Kāmina fī Īmān al-Sayyida Āmina=al-Taʿẓīm wal-Minna bi-anna Wāliday al-Muṣṭafā fīl-Janna* (Muṣṭafā ʿĀshūr 1988 Ryadh ed. p. 44-45). Nevertheless, Ibn ʿAsākir may use *munkar* here in the sense of forged since the chain of the report goes via Mālik (whose narration of it is unheard of) and contains very weak and unknown narrators.

[39]Cf. Aḥmad Riḍā Khan, *Munīr al-ʿAyn* (p. 16).

likes of al-Khaṭīb, Ibn ʿAsākir, Ibn al-Najjār, Ibn al-Jawzī, and al-Dhahabī who is the seal of those that very frequently use the term *munkar* to refer to a forgery.

As for the early authorities, they also use the term *munkar* in two meanings: (i) "that with which a narrator singles himself out even if he is trustworthy" as defined by [Aḥmad b. Hārūn b. Rawḥ] al-Bardījī (d. 301)[40] in the leaves he gathered on hadith nomenclature, and (ii) "that by which an unknown-status *(mastūr)* or weak *(ḍaʿīf)* narrator singles himself out." Some of them might also use the term *munkar* and mean by it the terminally unreliable narrator that has very few narrations.[41]

The above remarks do not address "bizarre meaning" *(nakārat al-maʿnā)* by which *munkar* is also sometimes used to mean forged as in Ibn ʿAdī's familiar expression, "So-and-so does not narrate any hadith of disclaimed content *(munkar al-matn)*."[42] Shaykh ʿAbd Allāh al-Ghumārī said: "**When a hadith is reprehensible in meaning *(munkaran fīl-maʿnā)* it is forged even if its chain of transmission meets the criterion of the *Ṣaḥīḥ*. In fact, there would be a hidden defect in its chain in such a scenario**."[43] Similarly Abū Ghudda said, "The *munkar* in its *matn* does not benefit from the soundness of its chain in any way whatsoever; and the trustworthiness of its narrators does not make it any less of a falsehood, not to mention that it should be deemed acceptably weak in the chapter of *faḍā'il* when its narrator is weak or accused of forgery! Understand this well."[44]

For example, the ulema blame ʿUthmān b. Abī Shayba (the brother of Abū Bakr the author of the *Muṣannaf*) for narrating with his chain, supposedly from Jābir, that *the Prophet ﷺ used to attend the pagan festivals whereupon he heard two angels conversing behind him 'Go stand behind him.' -'How can I stand behind him when he just touched an idol?' After this, he never went back.* Abū Yaʿlā narrated it. Qāḍī ʿIyāḍ said in *al-Shifā* (p. 629) that Imam Aḥmad "thoroughly disclaimed it and declared it forged or quasi-forged" as did Ibn Kathīr in *al-Bidāya* and others.

[40]He defined the *munkar* as "the unheard-of stand-alone were it not for its narrator" *(al-fard al-ladhī lā yuʿraf matnuhu min ghayri rāwīh)* in al-Suyūṭī's *Tadrīb al-Rāwī* (1:238).

[41]Aḥmad al-Ghumārī, *Dar' al-Ḍaʿf ʿan Ḥadīth Man ʿAshiqa fa-ʿAff* (p. 49-50).

[42]Ibn ʿAdī (1:208, 1:310, 1:387, 2:384, 4:88).

[43]ʿAbd Allāh al-Ghumārī, notes on al-Sakhāwī's *Maqāṣid al-Ḥasana* (p. 193).

[44]Abū Ghudda, Marginalia on al-Nuʿmānī's *al-Imām Ibn Mājah* (p. 215-216 n. 5).

It goes without saying that reprehensibility is a far more subjective criterion than the criteria applied to the chain although Ibn al-Jawzī, Ibn al-Qayyim, and others did attempt to itemize the signs of forgery in relation to *matn* implausibility.[45]

2.11 The expression "Baseless" *(lā aṣla lahu)*[46]

Depending on context, various specific attributes of a hadith are meant by the synonymous expressions *lā aṣla lahu*, *laysa lahu aṣl*, *lā yuʿrafu lahu aṣl*, *lam yūjad lahu aṣl*, or *lā aṣla lahu bi-hādhā al-lafẓ*.

2.11.1 It has no chain of transmission *(laysa lahu isnād)*. This was stated by Ibn Taymiyya as cited from him by al-Suyūṭī in *Tadrīb al-Rāwī*.[47] This is what is meant by the authors of books on famous and forged hadiths such as *al-Maqāṣid al-Ḥasana*, *Kashf al-Khafā'*, *Tanzīh al-Sharīʿa*, *al-Fawā'id al-Majmūʿa* and the like. When they say regarding a particular hadith, *lā aṣla lahu* or *laysa lahu aṣl,* what they mean is that it has no chain at all. Ibn Ḥajar says of the report *Beware yellow faces (q.v.)*: "I have found no basis for it. Ibn al-Qayyim mentioned it in *al-Ṭibb al-Nabawī*, but without chain of transmission." He also says of the report *Disagreement in my Community is a mercy (q.v.)*: "Many Imams claimed that this report was baseless, but al-Khaṭṭābī cites it in passing in *Gharīb al-Ḥadīth* and leads the reader to believe that he considers it to have a basis." Al-Qārī uses the phrase "it has a basis" in this sense to avert a verdict of forgery as illustrated by the entries *Abstaining from supper causes senility, At the mention of the pious mercy descends, The Fātiḥa fulfills whatever it is recited for, Wear carnelian rings, Whoever circumambulates seven times in the rain* and *Whoever is told that Allah mentioned something that has a special merit. . .*

2.11.2 It has no corroborative *(laysa lahu mutābiʿ)*. This is the more common usage and what is meant by al-ʿUqaylī and Ibn ʿAdī in their books of weak narrators, Ibn al-Jawzī in *al-ʿIlal al-Mutanāhiya* and *al-Mawḍūʿāt*, al-Suyūṭī in his *La'ālī'*, and anyone using this terminology when narrating

[45]See above, section "Characteristics of Forged Content and *Matn* Implausibility" and p. 533; Muḥammad ʿAlī Qāsim al-ʿUmarī, *Manhaj al-Naqd ʿinda al-Muḥaddithīn* (Amman: Dār al-Nafā'is, 1420/2000); Najm ʿAbd al-Raḥmān Khalaf, *Naqd al-Matn bayn Ṣināʿat al-Muḥaddithīn wa-Maṭāʿin al-Mustashriqīn* (Riyadh: Maktabat al-Rushd, 1409/1989).

[46]See ʿAbd al-Fattāḥ Abū Ghudda, introduction to al-Qārī's *Maṣnūʿ* (p. 17-25, 38-39), ʿAbd al-Raḥmān al-Khumaysī, *Muʿjam ʿUlūm al-Ḥadīth al-Nabawiyya* (p. 175-177), and Fawwāz Aḥmad Zamarlī, introduction to al-Qāwuqjī's *al-Lu'lu' al-Marṣūʿ* (p. 17-18).

[47]Type 22 *(al-maqlūb)*.

something with a chain back to the Prophet ﷺ such as Ibn Ḥibbān, al-Ḥākim, and al-Bayhaqī.[48] This usage properly refers to an "absolutely single-chained report" *(gharībun fardun muṭlaq)* which is related

> 2.11.2.1 either by a forger or, at best, a weak narrator, so that it is "disclaimed" *(munkar)* and has no defensible chain of transmission to begin with, its purported chain being in fact forged
>
> > 2.11.2.1.1 either in the sense that the report has no real chain whatsoever, as in the first usage (2.11.1),
> >
> > 2.11.2.1.2 or in the sense that the purported chain is forged as narrated through a specific person, although the same hadith does come through another, different chain or chains;
>
> 2.11.2.2 or by a trustworthy narrator, so that it is "anomalous" *(shādhdh)*. Al-Ḥākim said in the chapter of the *shādhdh* in his *Maʿrifat ʿUlūm al-Ḥadīth*: "As for the *shādhdh*, it is a hadith solely related by one of the trustworthy narrators, and the hadith has no chain/basis which corroborates that trustworthy narrator *(laysa lil-ḥadīthi aṣlun mutābiʿun li-dhālika al-thiqa)*."

Examples of type 2.11.2.1.1 include:

- A narration which al-ʿUqaylī states comes only through Saʿīd b. Abī Bakr b. Abī Mūsā who reports nothing else: *Keep relations with your relatives (ṣilū qarābātikum) but do not live in their neighborhood.*[49] Al-ʿUqaylī then says: "A disclaimed *(munkar)* hadith that is unheard of except from that shaykh and it is baseless."

- Ibn al-Jawzī's report in his *Mawḍūʿāt* through al-ʿUqaylī from Abū Hurayra that the Prophet ﷺ said: *When a hadith attributed to me is narrated to you which agrees with the truth, put it into practice whether I said it or not.*[50] Al-ʿUqaylī said: "It has no authentic chain… Yaḥyā [b.

[48]Or Ibn Taymiyya's *lā aṣla lahu* verdict concerning the "Greater Jihad" hadith in his *Majmūʿ al-Fatāwā* (11:197 = his anti-Sufi tract *al-Furqān bayna Awliyā' al-Raḥmān wa-Awliyā' al-Shayṭān*). See below, entry *You have come back from the smaller jihad...*

[49]Narrated from Abū Mūsā al-Ashʿarī by al-ʿUqaylī (2:462-463 §565) and through him Ibn al-Jawzī in the *Mawḍūʿāt* (§1525).

[50]Al-ʿAjlūnī said in *Kashf al-Khafā'*: "Al-Sakhāwī said it was narrated by al-Dāraquṭnī in *al-Afrād*, al-ʿUqaylī in *al-Ḍuʿafā'* (1:32=1:43 §14) and Abū Jaʿfar al-Buḥtarī in his *Fawā'id* from Abū Hurayra, from the Prophet ﷺ and the hadith is very much disclaimed *(munkar jiddan)*." Yet Ibn Ḥajar in *al-Qawl al-Musaddad* (hadith 21) adduces other narrations showing that this one does have a basis in authenticity.

Maʿīn] said, 'This hadith was forged by the heretics,' while al-Khaṭṭābī said, 'It is baseless.'"

- The pro-ʿUthmān forgery from Anas, from the Prophet ﷺ: *I entered Paradise and held an apple in my hand out of which came a maiden who said I belong to ʿUthmān b. ʿAffān,* which Ibn al-Jawzī adduces with various chains of transmission, concluding: "This hadith is something without basis whether as Prophetic speech or Anas's, or Thābit's, or Ḥammād's. Al-ʿUqaylī said: 'This hadith is forged and baseless.'

- A forgery from Yāsir ﷺ that the Prophet ﷺ supposedly said: *Your mucus and your tears are no less pure than the [drinking] water in your pan. One is to wash one's clothes only from urine, excrement, blood, and vomit.*[51]

- Al-Dhahabī's usage with regard to a narration from Abū Hurayra which al-Ṭabarānī said was reported only by Nuʿaym b. Ḥammād: *Truly you are in a time in which whoever leaves a tenth of what he was ordered to do will perish, and there shall come a time in which whoever does a tenth of what he was ordered to do shall be saved.* (Al-Tirmidhī declared it *gharīb* toward the end of the last chapter of the book of *Fitan* in his *Sunan*, adding, as did al-Ṭabarānī: "We do not know it to be narrated through other than Ḥammād," while al-Nasā'ī declares it *munkar* for the same reason, as reported by Ibn al-Jawzī.) Ibn Ḥajar said: "I read in al-Dhahabī's handwriting: 'This hadith is baseless and has no corroborative *(hādhā al-ḥadīthu lā aṣla lahu wa-lā shāhid)*; Nuʿaym is alone to report it and he is disclaimed in his narrations *(munkar al-ḥadīth)* despite his standing as an Imam.' I say: Nuʿaym is among al-Bukhārī's *shuyūkh*, no one critiqued him with an ironclad proof. Both Aḥmad and Ibn Maʿīn praised him." Ibn Ḥajar declares the same hadith *ḥasan gharīb* and goes on to adduce a chain of transmission through other than Nuʿaym, leading up to a *mursal* corroborative from al-Ḥasan al-Baṣrī, from the Prophet ﷺ.[52]

- Ibn Ḥajar's report from Abū Dāwūd that Hishām b. ʿAmmār al-Dimashqī "narrated four hundred baseless hadiths with full chains up to the Prophet ﷺ *(ḥaddatha bi-arbaʿa mi'ati ḥadīthin musnadatin laysa lahā aṣl).*"[53]

- Al-Khiḍr's long supplication narrated by Ibn ʿAsākir and in the *Iḥyā'* from Kurz b. Wabara al-Ḥārithī ("one of the *Abdāl*"), from an unidentified Syrian, from Ibrāhīm al-Taymī, from al-Khiḍr, from the Prophet ﷺ.

[51]See note 77.
[52]See Ibn al-Jawzī, *ʿIlal* (2:369) and Ibn Ḥajar, *al-Amālī al-Muṭlaqa* (p. 146-147).
[53]In *Tahdhīb al-Tahdhīb* (11:52-53).

Al-ʿIrāqī said: "Kurz b. Wabara's hadith is baseless and there is no authentic hadith at all for the meeting of al-Khiḍr with the Prophet ﷺ, or the lack thereof, or his life, or his death."[54]

Examples of 2.11.2.1.2 include a report from ʿĀ'isha رضي الله عنها that Sulaymān b. Aḥmad al-Wāsiṭī relates from al-Awzāʿī: *Whoever gets dusty feet in the path of Allah, his feet are unlawful for Hellfire to consume.*[55] Al-ʿUqaylī said: "He [Sulaymān] also narrates other hadiths, [all] with uncorroborated chains. This one is baseless as a report from al-Awzāʿī *(laysa lahu min ḥadīthi al-Awzāʿī aṣl)*, but it was narrated from other than al-Awzāʿī with a usable chain."[56]

Examples of 2.11.2.2 include an anti-*fiqh* narration by Nuʿaym b. Ḥammād with his chain of transmission from ʿAwf b. Mālik that the Prophet ﷺ supposedly said: *My Community shall split into seventy-odd groups, the most harmful of them to my Community a folk evaluating matters through their opinion, making the unlawful licit and the licit unlawful.* Muḥammad b. ʿAlī b. Ḥamza al-Marwazī said: "I asked Yaḥyā b. Maʿīn about this report and he said, 'It is baseless' *(laysa lahu aṣl)*. I said, 'What about Nuʿaym?' He replied, 'Trustworthy.' I said, 'How does someone trustworthy narrate a falsehood?' He replied, 'It seemed acceptable] to him.'" Abū Dāwūd said: "Nuʿaym b. Ḥammād had about twenty baseless hadiths."[57]

2.11.3 Its import (rather than its specific wording) has no foundation in the sources of the Law. Al-Shāfiʿī said: "He who holds this baseless position *(al-ladhī yaqūlu hādhā al-qawla al-ladhī lā aṣla lahu)*—although he claims that it is impermissible for anyone to say anything concerning the licit and the unlawful except from [a basis in] the Book, the Sunna, Consensus, or analogy—added. . ."[58] Al-Bukhārī said: "I do not narrate any saying of the Companions or Successors except it has an *aṣl* which I have memorized from the Book of Allah and the Sunna of His Messenger."[59]

[54]Cf. Ibn ʿAsākir (16:430), *Itḥāf* (5:134-135), and *Fatḥ* (6:435).

[55]Narrated from Abū Bakr al-Ṣiddīq by ʿAbd Allāh b. Aḥmad in *Faḍā'il al-Ṣaḥāba* (1:439 §700) among other Companions cf. al-Bayhaqī, *Sunan* (3:229), Ibn ʿAsākir (56:466, 65:382), and al-Jayyānī in *Taqyīd al-Muhmal* (p. 357-359).

[56]Al-ʿUqaylī (2:486-487 §600).

[57]Cited in the chapter on Nuʿaym in al-Dhahabī's *Mīzān*. However, the latter went on to cite four corroborative chains for the anti-*fiqh* report and pinned the blame on a narrator other than Nuʿaym.

[58]*Al-Umm* (1:65).

[59]In Ibn Ḥajar, *Hady al-Sārī* (p. 201).

3 Notorious Forgers

The major tell-tale sign of forgery is the presence of a known forger in the chain of a report that is otherwise unheard of. Among them:

Abbā b. Jaʿfar al-Baṣrī: He reputedly "forged more than three hundred hadiths which he claimed Abū Ḥanīfa had narrated, while the latter never narrated them" according to Ibn Ḥibbān in the *Majrūḥīn*, al-Dhahabī in the *Mīzān*, and Ibn al-Wazīr in *al-Rawḍ al-Bāsim*.

ʿAbd al-Raḥīm b. Ḥabīb al-Fāryābī: He systematically forged narrations he then related from trustworthy figures, up to five hundred according to Ibn Ḥibbān, among them: *Part of the high reverence owed to Allah is to honor the aged Muslim.*

Abū ʿIṣma: See Nūḥ b. Abī Maryam.

Abū Mikyas Dīnār al-Ḥabashī (d. 229): He narrated close to a hundred hadiths he claimed to have heard directly from Anas, among them medical and sex forgeries (see below).

ʿAmr b. al-Azhar al-Baṣrī the qāḍī of Jurjān: He was called "an archliar" and forged *Whoever fasts three days in Rajab, Allah shall record for him the fast of a whole month...* among others, according to Ibn Diḥya in *Adā' Mā Wajab min Bayān Waḍʿ al-Waḍḍāʿīn fī Rajab*.

Aṣram b. Ḥawshab the qāḍī of Hamdhān: He "attributed forgeries to the trustworthy narrators" according to Ibn Ḥibbān and was responsible for such fabrications as *The whole earth shall disappear on the Day of Resurrection except the mosques, which shall fuse with one another*; *I am the first, then Abū Bakr the prayerful one, then ʿUmar the third, then people after us shall be according to priority, first then second*; the appearance of the angel of death at the Prophet's ﷺ passing; *On the first night of Ramadan al-Jalīl calls out to Riḍwān the keeper of Paradise…*; among others listed by al-Dhahabī in the *Mīzān*.

Abū al-Khalīl Bazīʿ b. Ḥassān: He is responsible for the pseudo-report from ʿĀ'isha رضي الله عنها that the Prophet ﷺ used to pray in a spot where al-Ḥasan and al-Ḥusayn urinated and, when she told him, he supposedly replied: *Fair little one (yā Ḥumayrā'), do you not know that whensoever the servant prostrates to Allah, Allah purifies the spot of his prostration to the depth of seven earths?*

Dāwūd b. al-Muḥabbar forged the hadiths he narrates in his *Kitāb al-ʿAql*, among them the saying of ʿUmar *The death of a thousand devotees who spent their nights praying and their days fasting is surely lighter than the death of a single wise man…*[60] al-Ḥārith narrates many of them.

Al-Firyānānī: Abū Nuʿaym called him "a notorious arch-forger" and held him responsible for the forgery *Pity the servant in this world! He shall be the lord and master in the next.* As for the Prophetic hadith *The master of a people is their servant*[61] it is weak but not forged.

Ghulām al-Khalīl: When al-La'lakā'ī's teacher, the "bean-only," major Baghdad ascetic Abū ʿAbd Allāh Aḥmad b. Muḥammad b. Ghālib al-Bāhilī[62]—also nicknamed Ghulām Aḥmad—died, the souks of Baghdad closed down, his bier was carried to al-Baṣra where he was buried and the Hanbalis built a dome over his grave; but he fabricated hadiths of his own admission, forging no less than four hundred of them according to Abū Dāwūd who called him "Baghdad's *dajjāl*" and refused to pray over him.

Al-Ḥakam b. ʿAbd Allāh b. Saʿd al-Aylī: Imam Aḥmad said of him "all his hadiths are forged," while Abū Ḥātim and al-Saʿdī called him an arch-liar. Among his forgeries is the pseudo-Prophetic report from ʿĀ'isha ﵂: *A man does not possess true understanding (of the Religion) until he keeps away from his wife on the night before Jumuʿa.*[63]

Abū ʿUmayr al-Ḥārith b. ʿUmayr al-Baṣrī: Ibn Khuzayma, Ibn Ḥibbān, al-Ḥākim, and Ibn al-Jawzī cited as this arch-liar's fabrication his narration from Jaʿfar al-Ṣādiq, from his father Muḥammad b. ʿAlī, from his father, ʿAlī b. al-Ḥusayn, from his father al-Ḥusayn b. ʿAlī, from his father ʿAlī b. Abī Ṭālib, from the Prophet, upon him and them blessings and peace: *Truly the Opening of the Book, the Verse of the Kursī, and these two verses from Āl ʿImrān—﴿Allah is witness that there is no God save Him. And the angels and the men of learning too are witness. Maintaining His creation in justice, there is no God save Him, the Almighty, the Wise﴾ (3:18) and ﴿Say: O Allah! Owner of Sovereignty! You give sove-*

[60]Narrated by al-Ḥārith in his *Musnad* (p. 261 §851) cf. Ibn Ḥajar, *Maṭālib* (13:725).

[61]Narrated from ʿUqba b. ʿĀmir by al-Khaṭīb, Ibn ʿAsākir, al-Bayhaqī in the *Shuʿab*, al-Sulamī in *Ādāb al-Ṣuḥba*, Abū Nuʿaym in *al-Arbaʿīn fīl-Ṣūfiyya*, Ibn Bī Shurayḥ al-Anṣārī in *Juz' Bībī bt. ʿAbd al-Ṣamad*, Ibn al-Mubārak in *al-Jihād*, and al-Rāfiʿī in his *Tadwīn*. Al-Daylamī, al-Zarkashī, and al-Suyūṭī erred in sourcing it to al-Tirmidhī and Ibn Mājah cf. al-Sakhāwī, *Maqāṣid*, Aḥdab, and *Mudāwī*.

[62]He should not be confused with the trustworthy *ḥāfiẓ* of Baghdad Abū Bakr al-Barqānī al-Khwārizmī who has the same name, father's name and grandfather's name.

[63]Narrated by Ibn ʿAdī cf. *Mīzān*, both under the name of al-Ḥakam b. ʿAbd Allāh.

reignty to whom You will, and You withdraw sovereignty from whom You will. You exalt whom You will and You abase whom You will. In Your hand is the good. Lo! You are Able to do all things﴾ (3:26)—hang on the Throne, saying: Our Lord! Will you cast us down to Your Earth and give us to those who disobey You? But Allah replies: Truly, I have sworn a solemn oath that none among My servants recites you after every prayer except I shall make Paradise their home, make them dwell in the holiest place, look at them with My treasured gaze every day ninety times, fulfill for them every day seventy needs, the least of which is forgiveness, support them to conquer every enemy, and protect them against them.

Ibn al-Jawzī added: "I heard the above narration in childhood and put it into practice for nearly thirty years. When I learnt that it was a forgery, I stopped practicing it. Someone said to me: 'Is it not putting something good into practice?' I replied: 'Putting something good into practice has to be something stipulated by the law; when we find out that it is a lie, it is brought out of the pale of legality.'"

Al-Ḥasan b. ʿAlī b. Zakariyyā b. Ṣāliḥ: Abū Saʿīd al-ʿAdwī al-Baṣrī, nicknamed "the Wolf" (al-Dhi'b), was declared a forger and a liar by al-Dāraquṭnī and Abū Muḥammad al-Ḥasan b. ʿAlī al-Baṣrī respectively.

Ibn Abī al-ʿAwjā': When ʿAbd al-Karīm b. Abī al-ʿAwjā' was seized by the authorities he boasted having forged "four thousand hadiths making the licit illicit" and vice-versa.

Ibn Jahḍam: Abū al-Ḥasan ʿAlī b. ʿAbd Allāh b. Jahḍam (d. 414) forged the long report describing the modality of the prayer specific to the first night of the month of Rajab, naming it *ṣalāt al-raghā'ib* and opening it with words from another hadith, *Rajab is the month of Allah, Shaʿbān is my month, and Ramadan is the month of my Community*.[64] An earlier long forgery also containing that saying but focusing on fasting without mention of the prayer was identified as the product of the pious *mufassir* Abū Bakr Muḥammad b. al-Ḥasan b. Muḥammad al-Naqqāsh (d. 351) author of a Qur'ān commentary titled *Shifā' al-Ṣudūr* (Healing of Breasts) but dubbed *Shaqā' al-Ṣudūr* (Misfortune of Breasts) by the scholars as related by Ibn Diḥya in *Adā' Mā Wajab*. Al-Dhahabī also accuses al-Naqqāsh of forging *Everything has a basis and the basis of religion is to love us, Ahl al-Bayt* while Ibn ʿAsākir deemed it forged by Muḥammad b. Misʿar.

[64]See below, p. 558.

Ibn al-Miswar: ʿAlī b. al-Madīnī said of ʿAbd Allāh b. al-Miswar al-Hāshimī al-Madā'inī, "He used to forge Prophetic hadiths and took care to forge only sayings containing high morals and asceticism, claiming that there was reward in it."

Ibn Rufāʿa: A Basrian syncretist and forger hankering after what he called "the ideal fusion between Greek philosophy and Arabic Law," Abū al-Khayr and/or Abū al-Qāsim Zayd b. ʿAbd Allāh b. Masʿūd b. Rufāʿa al-Hāshimī reportedly forged the fourth-century *Rasā'il Ikhwān al-Ṣafā,*[65] at least initially, later completed into 52 epistles and adopted as a reference-book by the Ismāʿīlīs and, in any case, a pinnacle of political bāṭinism rife with divination, astrology, numerology, magic, philosophy, esotericism, the obtainability of Prophethood and equal validity of all religions, denial of bodily resurrection and of the reality of the hereafter, etc. The authors' firm ignorance of the Sunna cries out in their affirmation that "Prophets are the best philosophers" which purchases a tribute to philosophy at the expense of the station of Prophethood. Al-Qārī quotes al-Suyūṭī's appraisal of Ibn Rufāʿa in his appendix to Ibn al-Jawzī's *Mawḍūʿāt* as "one of the most ignorant of the creatures of Allah Most High in the science of hadith and one of the most shameless and audacious in lying." Ibn Taymiyya wrote in his *Minhāj*: "Every intelligent person who understands [the *Rasā'il*] and knows Islām knows that they contradict the religion of Islām." He also identifies four co-authors: Abū Sulaymān b. Maʿshar al-Bustī, Abū al-Ḥasan ʿAlī b. Hārūn al-Zanjānī, Abū Aḥmad al-Nahrajūrī or Mihrajānī, and al-ʿAwfī.

Along came Mosul qāḍī Abū Naṣr Muḥammad b. ʿAlī b. Wadʿān, also described as a "blasted lying suspect" *(hālik muttaham)* by his contemporary the globetrotter *ḥāfiẓ* Abū Ṭāhir al-Silafī. Ibn Wadʿān stole the narrations forged by Ibn Rufāʿa and invented chains of transmission for what became *al-Arbaʿūn al-Wadʿāniyya*, which begins with the pseudo-hadith, *It is as if death were foredoomed for other than us...* and which al-Silafī himself related for the record.[66]

The *Rasā'il* were introduced to the West in 1899 by a Paul Casanova and subsequent Orientalists such as Nicholson, Goldziher and De Lacy O'Leary—with help from Beirut's Imprimerie Catholique—did their best to present the authors as reformers of Muslim society, a myth Ṭaha Ḥusayn translated back into Arab culture after his return from Europe in 1929.[67]

[65]Cf. Question 34 in al-Sakhāwī's *al-Ajwibat al-Marḍiyya*, and the *Mīzān* and *Lisān*.
[66]Al-Nabhānī included the *Arbaʿūn al-Wadʿāniyya* in his *Majmūʿ al-Arbaʿīn Arbaʿīn*.
[67]Cf. Sayyid b. Ḥusayn al-ʿAffānī, *Aʿlām wa-Aqzām fī Mīzān al-Islām* (Cairo: Dār Mājid

Ibn al-Ṣalt: Ibn ʿAdī said of Aḥmad b. Muḥammad b. al-Ṣalt, "More shameless than him I never saw among the arch-liars."

Ibn Shujāʿ: Muḥammad b. Shujāʿ al-Thaljī forged the bizarre report *Allah created a horse then created Himself from the sweat of that horse* which was then purveyed by the Hanbali anthropomorphist Abū ʿAlī al-Ahwāzī in his book on the Divine Attributes entitled *al-Bayān fī Sharḥ ʿUqūd Ahl al-Īmān*, "crammed with disgusting falsehoods" (al-Dhahabī). Al-Ahwāzī is the author of the rabid libel against Imam al-Ashʿarī which prompted Ibn ʿAsākir to write *Tabyīn Kadhib al-Muftarī*.[68]

Ibn Sinān: ʿAbd al-Munʿim b. Idrīs b. Sinān forged the mindless, interminable dramaturgy where the Prophet ﷺ supposedly gives permission to a Companion by the name of ʿUkāsha to beat him in retaliation for a past incident in which he claimed the Prophet ﷺ had hurt him while the Companions ﷺ act scandalized and shout, Bilāl cries, etc.[69]

Jaʿfar b. al-Zubayr: Shuʿba denounced him as having forged four hundred hadiths he falsely attributed to the Prophet ﷺ.

Al-Juwaybārī: Ibn al-Jawzī in his *Mawḍūʿāt* quoted the hadith master Sahl b. al-Sarī as saying that Aḥmad b. ʿAbd Allāh al-Juwaybārī (or al-Jūbārī, nicknamed by al-Dhahabī "the liar par excellence"), Muḥammad b. ʿUkāsha b. Muḥṣin al-Kirmānī, and Muḥammad b. Tamīm al-Fārābī forged over 10,000 false attributions to the Prophet ﷺ. Al-Juwaybārī made up, among other plastic pearls: *To attend the gathering of a learned person is better than to pray a thousand Janāzas, a thousand rakʿas, a thousand pilgrimages, and a thousand military raids; There will come a man after me named al-Nuʿmān b. Thābit, whose cognomen is Abū Ḥanīfa, the Religion of Allah and my Sunna shall be given life at his hands*; and *Do you not know that the Sunna adjudicates over (taqḍī ʿalā) the Qur'ān?*

Al-Khashshāb: *Justice for a moment is better than sixty years of worship* is considered the creation of the Egyptian arch-liar Aḥmad b. ʿĪsā al-Khashshāb al-Tinnīsī among other forgeries, including one on the joys of eating meat.

ʿAyrī, 2004, 2:487-488). See also entry on Jaʿfar al-Ṣādiq in the section "Forged Books and Spurious Attributions" further down.

[68] Al-Ahwāzī was declared a forger and arch-liar by Rasha' b. Naẓīf, al-Khaṭīb al-Baghdādī ("an arch-liar both in hadith and in the canonical readings"), Ibn ʿAsākir, Ibn Khayrūn, al-Lālakā'ī and others cf. *Mīzān* and *Lisān*.

[69] *La'āli'* (*Manāqib*, Abū Nuʿaym).

Muḥammad b. Yūnus al-Kudaymī: He was denounced by Ibn Ḥibbān as having forged "perhaps more than a thousand hadiths," among them, ironically, *The most mendacious of people are the jewellers and dyers i.e.* the embellishers of discourse as per al-Qāsim b. Sallām in *Gharīb al-Ḥadīth*. Yet Ibn ʿAdī cited this hadith to illustrate a point in the chapter entitled "Description of those from whom hadith is not taken" in the introduction to his *Kāmil*.

Makkī b. Bundār al-Zanjānī: He was accused of forging *The rose was created from the Prophet's ﷺ sweat* or *from the Burāq's sweat (q.v.).*

Maysara b. ʿAbd Rabbih al-Fārisī: When Ibn Mahdī asked him about the unheard-of hadiths he heard him narrating Maysara replied: "I forged them in order to encourage people to do good."

Muʿallā b. ʿAbd al-Raḥmān al-Wāsiṭī: He confessed on his deathbed to having forged seventy hadiths extolling the high merits of ʿAlī رضي الله عنه.

Muḥammad b. Jaʿfar al-Khuzāʿī: He forged a book on Abū Ḥanīfa's canonical reading which al-Dāraquṭnī declared baseless as mentioned by al-Dhahabī in the *Mīzān*.[70]

Muḥammad b. Saʿīd al-Maṣlūb (the Crucified) al-Shāmī al-Dimashqī al-Urdunī al-Ṭabarī had a hundred different names by which his four thousand forgeries were propagated. He actually stated, "There is no harm, if it is a nice saying, to make up a chain of transmission for it." He was executed for apostasy.

Mūsā al-Ṭawīl: He is deemed responsible for the forgery *There is in Paradise a river named Rajab...* which he claimed to narrate from Anas as denounced by Ibn Ḥibbān and Ibn Diḥya.

Nubayṭ b. Shurayṭ al-Ashjaʿī was one of the famous forgers.[71] The *nuskha* Sitt al-ʿIrāq bint Aḥmad b. Muḥammad al-Bālisiyya narrates from him through al-Dhahabī's son Abū Hurayra ʿAbd al-Raḥmān begins with the report, *Allah has made the people of the cities superior to the people of the villages in the same way He has made the people of heaven superior to the people of the earth because of Jumuʿa and congregation.*

[70]Cf. Abū Shahba, *Isrāʾīliyyāt* (p. 332).

[71]His *nuskha* of forgeries received two editions: by Majdī Fatḥī al-Sayyid (Ṭanṭa: Dār al-Ṣaḥāba lil-Turāth, 1990) and as part of the two-volume *Fawāʾid Ibn Mandah* (1:117-134) edited by Khalāf Maḥmūd ʿAbd al-Ḥamīd (Beirut: Dār al-Kutub al-ʿIlmiyya, 2002).

Nūḥ b. Abī Maryam, Abū ʿIṣma the qadi of Merv: Declared a liar by Ibn al-Mubārak and Ibn Ḥibbān and a thoroughly shunned narrator by al-Bukhārī, Muslim, and al-Dāraquṭnī, he admitted forging a long series of hadiths on the merits of each sura to motivate people to read Qur'ān instead of "the *fiqh* of Abū Ḥanīfa and the *Maghāzī* of Ibn Isḥāq."

Ratan al-Hindī: The brazen nonagenarian Indian arch-liar Ratan b. Kirbāl al-Birtandī (d. 633) claimed that he was a six hundred and fifty-year old companion of the Prophet ﷺ and narrated forgeries, among them *A drop from the scholar's inkwell is dearer to Allah than the sweat of one hundred garments of the shuhadā'.* He was exposed by al-Dhahabī and others but, sadly, some scholars still cited him.[72]

Rawḥ b. Ghuṭayf: He forged *The prayer must be repeated if the surface [of filth on one's person, clothes or prayer-spot] equals a dirham.*

Al-Rīwandayy: Muḥammad b. Aḥmad b. Hārūn al-Rīwandayy is suspected of forging *To look at a beautiful face is worship (q.v.).*

Saʿd b. Ṭarīf: He was so upset at a school-teacher who had beaten his son that he forged *The worst of you are those who teach young pupils.*

Salīm b. ʿĪsā b. Najīḥ: Unknown as hadith narrator, yet he alone relates with his chain of transmission from ʿĀ'isha رضي الله عنها that the Prophet ﷺ said: *The most abhorrent of servants to Allah is he whose two garments are better than his deeds; in that his garments are the garments of Prophets while his deeds are the deeds of tyrants.*[73]

Al-Sarī b. ʿĀṣim b. Sahl al-Hamdānī: He invented *I saw around the Throne a rose on which was written: 'Muḥammad is the Messenger of Allah, Abū Bakr is the Ṣiddīq'* and *Allah has an angel of sapphire on top of emerald daily fixing market prices.*

Other angelological forgeries claim that *Allah Most High created the angels from the hair of His two arms (dhirāʿayh) and chest (ṣadrih) or from their light*[74] and *Allah has three angels, one in charge of the Kaʿba…*[75]

[72]Jamāl al-Dīn al-Ḥubayshī (d. 782) in *Nashr Ṭayy al-Taʿrīf fī Faḍl Ḥamalat al-ʿIlm al-Sharīf wal-Radd ʿalā Māqitihim al-Sakhīf* (p. 47-48) oddly cites no less than four of his forgeries.

[73]Ibn al-Jawzī's *Mawḍūʿāt*, ʿUqaylī, *La'āli'*, Munāwī, *Mudāwī* (1:83 §56) etc.

[74]Narrated in *al-Sunna* attributed to ʿAbd Allāh b. Aḥmad b. Ḥanbal. Ibn Fūrak cited it in *Mushkil al-Ḥadīth* (Beirut ed. p. 143-144) and went to inordinate lengths to interpret it figuratively but Ibn al-Jawzī declares it an unmistakable forgery in *Ṣayd al-Khāṭir* (p. 93).

[75]Narrated by al-Khaṭīb who declared it *munkar* as stated by Ibn ʿArrāq (1:170 §2).

Samʿān b. al-Mahdī: An arch-forger and would-be scholar thirsty for adulation, he forged *Musnad Anas al-Baṣrī* which contains three hundred forgeries including *My Community is to the other nations what the moon is to all the other stars* and *To look at the face of a learned person is dearer to Allah than sixty years of worship, fasting and observing late night prayers (q.v.).* He sought to buttress his podium further by forging *Whoever humiliates a scholar unjustly, Allah shall publicly humiliate him on the Day of Judgment (q.v.).*

Suhayl b. Dhakwān: He claimed to have met ʿĀ'isha ﵂ in Wāsiṭ. Al-Dhahabī comments wryly: "This is how lying takes place: ʿĀ'isha died a long time before al-Ḥajjāj mapped out the city of Wāsiṭ."

Sulaymān b. ʿAmr: *Truly, Allah looked into the hearts of His slaves and found no hearts purer than [those of] my Companions, hence, He chose them and made them Companions. Whatever they deem excellent is excellent in the presence of Allah and whatever they deem foul is foul in the presence of Allah.* This is narrated only through Sulaymān b. ʿAmr al-Nakhaʿī,[76] concerning whom Ibn Ḥibbān said "He was a righteous man outwardly except he would systematically forge hadiths."

Thābit b. Ḥammād: He is blamed for the forgery from our liegelord Yāsir ﵁ that the Prophet ﷺ supposedly said: *Your mucus and your tears are no less pure than the [drinking] water in your pan. One is to wash one's clothes only from urine, excrement, blood, and vomit.*[77]

Yaḥyā b. ʿAnbasa: An arch-liar *(dajjāl)* who fabricated *Do not make ablutions from the latrine where you urinate, for the believer's ablutions shall be weighed with his good deeds.* He took a rule Abū Ḥanīfa related from his teacher Ḥammād b. Abī Sulaymān, *A believer cannot owe land-tax (kharāj) and tithe (ʿushr) at the same time*, and narrated it as a Prophetic hadith.

3.1 Forgers in the masters' entourage

Just as the Prophets were plagued with enemies even in their immediate entourage, likewise several of the imams of hadith were plagued with untrustworthy and dishonest interlopers who would have wreaked havoc on

[76] Al-Haythamī (4:17) said he was a liar.

[77] Al-Bayhaqī in his *Sunan* (1:14) adduces its chain then says it is "a baseless falsehood… Thābit b. Ḥammād is accused of forgery" cf. al-Ḥalabī, *al-Kashf al-Ḥathīth* (p. 81).

the transmission of knowledge had they not been identified. Among them:

- Ḥammād b. Salama's adoptive son Ibn Abī al-ʿAwjā' would surreptitiously add hadiths to Ḥammād's written records in the latter's old age, when his memory began to fail him.

- Qays b. al-Rabīʿ al-Kūfī's "deviant son" *(ibnu sū')* inserted alien reports and chains of transmission into his readings to his father and into the latter's books when Qays began to lose his memory in his old age.

- So did ʿAbd Allāh b. Muḥammad b. Rabīʿa al-Miṣṣīṣī al-Khurāsānī's son, who turned his father's chains and hadiths of Mālik and his layer topsy-turvy.

- ʿAbd Allāh b. Ṣāliḥ al-Miṣrī the writer of al-Layth b. Saʿd was afflicted with a spiteful neighbor who imitated Ibn Ṣāliḥ's handwriting and left forgeries among his papers in the midst of his house, which the latter would then narrate on the assumption they were authentic.

- Sufyān b. Wakīʿ b. al-Jarrāḥ was warned of his unscrupulous copyist—who inserted foreign reports and chains into his records—and promised to hire another one but failed to do so, casting a pall of suspicion on everything he narrated.

- The famous writer of Imam Mālik, Ḥabīb b. Abī Ḥabīb, was "no beloved" *(lā ḥabīb)* of the scholars who denounced him for reading and narrating forgeries to the *shuyūkh* and from them in Medina including Mālik and Rabīʿa.

- When Hāni' b. al-Mutawakkil al-Iskandarānī grew old, anybody could read anything to him regardless of veracity—leading him to confirm it (*talqīn*)—to the point that scholars disclaimed his entire narrative corpus.

- Likewise al-Shaʿbī's uncle Dāwūd b. Yazīd al-Awdī. The court forger Ghiyāth b. Ibrāhīm (whom al-Ḥākim denounced in the first of his "Ten categories of unreliable narrators"), read back to Dāwūd the spurious transmission chain "al-Shaʿbī from ʿAlī" for the forgery *There is no dowry less than ten dirhams (q.v.).*

- The report that ʿUmar ﷺ said the morning of his murder: *I dreamt a rooster pecked me three times and I do not think but that my life is at an end* comes only through a certain ʿAbd al-Wahhāb b. Mūsā who claims

to narrate it alone from Imam Mālik. Al-Dhahabī in his *Mīzān* does not hide his anger: "No one knows who this animal and arch-liar is!"

3.2 Semi-shaykhs and storytellers

Ibn Ḥibbān said at the conclusion of his list of "the twenty types of unreliable narrators:" "The twentieth type are storytellers, spongers, and mendicants who forge hadiths and attribute them to famous trustworthy narrators so people would narrate those forgeries from them."[78]

> Ibn al-Jawzī said in his book on storytellers:
>
> You might hear them say the rankest lies and I myself am astonished and my ears can hardly believe what they hear them say. When the storyteller Abū al-Futūḥ al-Isfarāyīnī came to Baghdad and began to preach, he narrated that the Prophet ﷺ supposedly said: *I woke up ḍāll among the ḍāllīn and blind among the blind.* The court of justice was called into session and the jurists attended. The teacher at the Niẓāmiyya, Ibn Salmān, said: "If al-Shāfiʿī himself narrated this we would never accept it," after which Abū al-Futūḥ was barred from public speech.[79]

Zayn al-Dīn al-ʿIrāqī said in *al-Bāʿith ʿalā al-Khalāṣ min Ḥawādith al-Quṣṣāṣ* (The Stimulant of Deliverance from the Innovations of Storytellers), in excoriation of uneducated shaykhs and charlatans:

> It is the ulema who are the inheritors of Prophets, as authentically related from the Prophet ﷺ, not the pretenders with false claims. The latter typically explain the Speech of Allah other than in its correct meaning just as the Jews did, and they attribute to the Prophet ﷺ what he did not say. Even if, by accident, they report an authentic hadith, the burden of sin remains upon them because they report what they have no knowledge about. So if it coincides with fact they remain sinful for meddling in something they do not know. Wonder of wonders! How can one who is in such a state venture to explain the Book of Allah? At best, he has no idea what is authentic and what is not. However, some of them will always exaggerate and invent, on their own, sayings for which even madmen would be taken to task if they were related from them! **It is**

[78] Abridged from Ibn Ḥibbān, *al-Majrūḥīn min al-Muḥaddithīn wal-Ḍuʿafāʾ wal-Matrūkīn* (1:88).
[79] Ibn al-Jawzī, *al-Quṣṣāṣ wal-Mudhakkirīn* (Ṣabbāgh ed. p. 317).

strictly impermissible for anyone who shares such characteristics to report hadiths from books, even from the two *Ṣaḥīḥ*s [of al-Bukhārī and Muslim] as long as he has not read them before one who is familiar with them among those learned in hadith.[80] [...]

Abū Ḥayyān said in his commentary of the Qur'ān entitled *al-Baḥr al-Muḥīṭ*: "They introduce themselves as shaykhs and wear the clothes that the general public associates with piety. They do not work for a living but gather to themselves servants who draw people to them so that they too may serve them, and to fleece them of their possessions. Those servants publicize their miracles. They insist on the abandonment of learning, claiming that the way to Allah consists in whatever they themselves decide of seclusions and invocations which are not in the Sunna; and they enthrone themselves on their caliphal carpets for all to kiss their hands. You will even see them claim knowledge of the unseen, acquaintance with the destinies of their followers in the hereafter, and assurance that they will be in Paradise with them. They will mention this on the pulpits and no one says anything to stop them. And this takes place together with their being completely devoid of all the sciences—yet they claim knowledge of the unseen!... All this is being done by people with the brains of boys who are being called *shaykh*."[81]

[80]Cf. al-Qārī's introduction below (p. 257): "No Muslim is allowed to say: 'The Messenger of Allah ﷺ said this or that' until that person has acquired the actual narration of that saying even in the remotest sense of qualified narration."

[81]Epitomized from al-ʿIrāqī, *al-Bāʿith ʿalā al-Khalāṣ* (p. 93-108) and Ibn al-Qayyim's *al-Manār al-Munīf* among other sources cf. Abū Ḥayyān, commentary on al-Aʿrāf 7:55 in *al-Baḥr al-Muḥīṭ* (4:312-313).

4 Typology of Forgeries

This section documents representative forgeries arranged by broad types, each type regrouping various themes.

4.1 Schools and Ideologies

4.1.1 "Iraqi" Forgeries

"People of Iraq!" exclaimed ʿĀ'isha ﵂, "the people of Syro-Palestine are better than you. A very large number of the Companions of the Messenger of Allah ﷺ went out to them, after which they narrated to us what we knew; but a small number of his Companions went out to you, after which you narrated to us what we knew and what we did not know."[82] "Among the people of Iraq," said ʿAbd Allāh b. ʿAmr b. al-ʿĀṣ, "are a folk that lie, and lie, and mock."[83] "Were it not for [pseudo-]hadiths that come to us from the east which we find strange and do not recognize, I would have never written a single hadith nor allowed its writing,"[84] said al-Zuhrī, adding: "When you hear a hadith from an Iraqi, let him repeat it to you; then let him repeat it to you again."[85] Mālik advised to "treat their reports like those of Jews and Christians: neither believe nor disbelieve them"; when Ibn Mahdī boasted that in Iraq four hundred hadiths could be heard in one day, not forty as in Medina, Mālik said: "Why should we be the abode of mintage? That is your lot: you all mint at night and spend in the day!"[86]

Al-Khalīlī said: "I pondered what the Kufans had fabricated about the high merits of ʿAlī and his household; it reached over three hundred thousand forgeries," which Ibn al-Qayyim commented: "Do not consider it far-fetched: if you were to examine everything they have to that effect, you would find it to be so."[87]

[82]Narrated by Ibn ʿAsākir (1:327).
[83]Narrated by Ibn Saʿd (4:267).
[84]Narrated by al-Fasawī in *al-Maʿrifa wal-Tārīkh* (1:637) and al-Khaṭīb in *Taqyīd al-ʿIlm* (p. 107-108).
[85]Narrated by Ibn ʿAsākir (1:69).
[86]Both cited by Ibn Taymiyya in *Minhāj al-Sunna* (2:467-468).
[87]Al-Khalīlī, *Irshād* (1:420); Ibn al-Qayyim changed "the Kufans" to "the Rāfiḍa" in his *Manār* (p. 116).

4.1.2 Shīʿī Forgeries

Shīʿīs proved industrious in the field of forgeries as shown by the large proportion of hadithic fabrications that promote the tenets of their sect such as the Prophetic stipulation of caliphate for ʿAlī, the infallibility of his Family, etc. which they compiled into books such as the following (in addition to examples already mentioned):

- The Rāfiḍī Abū Jaʿfar Muḥammad b. Yaʿqūb al-Rāzī al-Kulénī (pronounced with *imāla*) or Kulīnī's (d. 328) 8-volume *al-Kāfī*, also known as *al-Uṣūl min al-Kāfī*—the most important of their canonical hadith collections[88]—which he prefaces with the following:

(a) a sweeping admission of the possible spuriousness of the reports his book contains, after which he is content to narrate reports attributing all-encompassing knowledge of all that is in the heavens and the earth to the Imams of *Ahl al-Bayt* and countless similar reports.

(b) the statement: "Know... that no-one can distinguish narrations of the Possessors of Knowledge [i.e. the infallible Twelve Imams] by his opinion, except according to the words of the Possessor of Knowledge ﷺ: *Compare them to the Qur'ān. Accept that which is in accordance with it, and reject that which contradicts it*[89] and his words: *Avoid whatever agrees with the plebs [al-ʿāmma, i.e. Ahl al-Sunna] for, truly, guidance lies in being different from them*"[90]—both reports forgeries.

The *Kāfī* is a principal source for the enormities:

- that al-Ḥusayn supposedly said *Muʿāwiya is the Pharaoh of this Umma*[91] —a forgery according to Aḥmad and Yaḥyā b. Maʿīn (as related from al-Khallāl by Ibn Qudāma in his *Muntakhab min al-ʿIlal lil-Khallāl*) while the Shīʿī al-Faḍl b. Shādhān al-Azdī al-Naysābūrī's[92] (d. 260) in his *Īḍāḥ* chimes in, "and ʿUmar and Ibn al-ʿĀṣ are its Hāmān."

[88]See, among other refutations, ʿUthmān al-Khumayyis's *Siyāḥa fī Kitāb al-Kāfī lil-Shīʿa*.

[89]See documentation of this "Qur'ān-only" forgery below (p. 57).

[90]Another brazen forgery that combines two apostasies: lying about the Holy Prophet ﷺ and the attribution of misguidance to the People of Truth.

[91]Cf. Ibn Qudāma, *Muntakhab min al-ʿIlal lil-Khallāl* (p. 227 §135). Any Prophetic narrations to that effect are forgeries since Ibn Masʿūd specifically narrated that the Prophet ﷺ said this of Abū Jahl upon seeing his severed head at Badr.

[92]This is other than the Sunnī specialist of canonical readings al-Faḍl b. Shādhān al-Rāzī (d. ca. 290) documented by Ibn al-Jazarī in *Ghāyat al-Nihāya fī Ṭabaqāt al-Qurrā'* (2:10).

- that the complete Qur'ān according to Jaʿfar al-Ṣādiq consists in 17,000 verses, not the present six thousand and some.[93]

- that only our liege-lord ʿAlī b. Abī Ṭālib ﷺ and the Twelvers' Imams possess the complete Qur'ān and no-one else;[94]

- that the Shīʿīs possess, among other arcane scriptures, "the *muṣḥaf* of Fāṭima, which is three times as big as their [the Sunnīs'] *muṣḥaf* and in which there is not a single letter of their own *muṣḥaf*;"[95]

- that only those who "know the Imam of their time among us *Ahl al-Bayt* truly worships Allah while those who do not are in fact worshipping other than Allah"; "Only we *Ahl al-Bayt* are following the religion of Islām." These enormities, which make apostates of the *Umma* beginning with Abū Bakr, ʿUmar, the rest of the Companions ﷺ, and the Four Imams is attributed to Jaʿfar al-Ṣādiq, Muḥammad al-Bāqir, and ʿAlī al-Riḍā ﷺ.

- that ʿAlī's divinely-ordained Appointment *(wilāya)* was revealed in many verses of the Qur'ān, that the ﴿revealed down by the trustworthy spirit﴾ (26:193) was but to inform of that *wilāya* and that the ﴿great tidings﴾ (78:2) are nothing other than the *wilāya*, or that every mention of "the hereafter" refers to that *wilāya* while every mention of the *dunyā* refers to the *wilāya* of other than ʿAlī, etc. which makes of ʿAlī's prime succession of the Prophet ﷺ nothing short of a cosmic event foretold in the *ṣuḥuf* of Ibrāhīm and Mūsā, only to be overlooked by history. This also presupposes that the mass of the Companions conspired successfully to pervert the Divine will and that they belied the many verses and hadiths in praise of them whom Allah Most High named the best society ever created and chose as trustworthy friends for the Seal of His Prophets ﷺ!

> Ibn al-Jawzī wrote in his great history, *al-Muntaẓam*:
>
> They [fanatic Shīʿīs] narrate certain things then say: "This, only the Family of the Messenger of Allah ﷺ know!" And they say: "This is the outward meaning, but it has a hidden meaning," and "So-and-so

[93] *Kāfī* (2:634 §28), last hadith of the chapter entitled "Rarities" *(bāb al-nawādir)*. The correct form of this outlandish claim is stated by al-Shaykh al-Mufīd in *al-Iʿtiqādāt* (p. 84-85): "Revelation came down that is non-Qur'ānic which, were it joined to the Qur'ān, would total 17,000 verses" i.e. *ḥadīth qudsī* as well as Prophetic sayings. *Ahl al-Sunna* hold that the number of the verses of Qur'ān is between 6,200 and 6,226 according to al-Dānī in *al-Bayān fī ʿAdd Āy al-Qur'ān* (p. 79-82) and Ṭāshkubrīzādah's *Miftāḥ al-Saʿāda* (2:359). Knowledge of what constitutes a full verse is important as the verse is the minimum unit of inimitability *(iʿjāz)* as well as part of the precondition for the validity of prayer.

[94] *Kāfī* (1:228), first hadith in the chapter entitled, "None gathered the Qur'ān entirely except the Imams."

[95] *Kāfī* (1:238), chapter entitled "Mention of the *Ṣaḥīfa* and the *Jifr* and the *Jāmiʿa* and the *Muṣḥaf* of Fāṭima."

believes what we believe, but does not show it!"... But you should know that their *madhhab*, if outwardly *rafḍ*, is inwardly *kufr*. [5:115]

The fanatics among Rāfiḍīs violate the Book of Allah and Sunna in openly insulting the Companions ﷺ and holding views that are sheer unbelief *(kufr)* as well as indecent, permissive rulings. [8:38-39]

[Year 571] Extreme Shīʿism *(rafḍ)* in those days had been on the rise, so the governor wrote to the Commander of the Believers: "If you do not strengthen Ibn al-Jawzī's hand, you will be unable to repel innovations." Whereupon the Commander of the Believers issued an edict to strengthen my hand. So I instructed the people from the pulpit and said: "Truly the Commander of the Believers—Allah bless him—has received news of the rise of extreme Shīʿism and has instructed by hand to give me authority in ending those innovations. Therefore, if any of you hears anyone of the public disparage the Companions, tell me about it so that I may raze his house and throw him in jail to perpetuity, and if he is one of their preachers I shall have him executed on the spot." After this they fell silent. [10:259]

Al-Zurqānī said in *Manāhil al-ʿIrfān*:

Some of the extreme Shīʿīs claim that ʿUthmān and those before him, including Abū Bakr and ʿUmar, corrupted the Qur'ān and excised many of its verses and chapters. They narrated from Hishām b. Sālim[96] from Abū ʿAbd Allāh [Jaʿfar al-Ṣādiq] that the Qur'ān which Jibrīl brought to Muḥammad ﷺ had seventeen thousand verses. Muḥammad b. Naṣr also narrated from him that another [vanished] sura had the names and patronyms of seventy of the Quraysh. Muḥammad b. Jahm al-Hilālī and others narrated from Abū ʿAbd Allāh that the wording [of the verse] ﴿making your oaths a deceit between you because of a nation being more numerous than another nation﴾ (16:92) had been corrupted from the true original revelation *imams being purer than your imams.* Others of them said the Qur'ān contained a sura called "The Appointment" (al-Wilāya) which was excised in full and that most of Sūrat al-Aḥzāb was excised as it compared to Sūrat al-Anʿām in length but they excised from it the superlative merits of *Ahl al-Bayt*. Similarly, they claimed that the Companions ﷺ excised the phrase *Woe to you* just before ﴿Grieve not. Lo! Allah is with us﴾ (9:40) and the terms

[96]One of the compilers of Shīʿī jurisprudence (cf. the Rāfiḍī Ibn al-Nadīm's *Fihrist* p.308) and one of the narrators of the forgery *Truly, Allah created Ādam from mud and then made eating mud prohibited upon his offspring* cf. Ibn ʿAdī (2:158) and below, entry *Eating soil is forbidden for every Muslim.*

> *of ʿAlī's appointment* after ﴿And stop them, for they must be questioned﴾ (37:24) and the phrase *through ʿAlī b. Abī Ṭālib* after ﴿Allah averted their attack from the believers﴾ (33:25) and the phrase *the family of Muḥammad* after *those who wronged* in the verse ﴿Those who wronged will come to know by what a great reverse they will be overturned﴾ (26:227). So the Qur'ān that is between the hands of the Muslims today from East to West, according to those Shīʿīs, is more corrupt and contains more textual manipulations than the Torah and the Injīl and more falsehoods—﴿Allah fight them. How perverse are they!﴾ (9:30).[97]

Al-Zurqānī goes on to say that some major ulema of the Shīʿīs themselves assert the falsehood of the above claims such as al-Ṭabarsī in his commentary, *Majmaʿ al-Bayān*. So did Ibn Babūyah, al-Sharīf al-Murtaḍā and Abū Jaʿfar al-Ṭūsī before him. More to the point, knowledgeable Shīʿīs deem most of the narrations of the Kāfī—about 9,500 out of a total of 16,000—as probable forgeries.[98] The finding of forgery applies beyond doubt to the narrations on the corruption of the Qur'ān as they revolve around four narrators whom the Shīʿī biographers themselves accuse of dishonesty: Abū ʿAbd Allāh al-Sayyārī, Yūnus b. Ẓabyān, Mankhal b. Jamīl al-Kūfī, and Muḥammad b. Ḥasan b. Jahūr.[99]

The Shīʿī sources themselves such as *Rawḍat al-Kāfī*, *Rijāl al-Kashshī* and the introduction to *Ṣaḥīḥ al-Kāfī* mention explicit statements by Imam Jaʿfar al-Ṣādiq and others excoriating the mendacity of the Shīʿīs on behalf of their Imams and sects and against *Ahl al-Sunna*.

Among latter-day examples al-Qundūzī's (d. 1294) *Yanābīʿ al-Mawadda* is rejected by Sunnis as an inauthentic source containing patent unheard-of forgeries. Among them: *My executor (waṣiyyī) is ʿAlī b. Abī Ṭālib and, after him, my two grandsons al-Ḥasan, al-Ḥusayn, and, following the latter, nine imams from the loin of al-Ḥusayn…* whom the report goes on to name. The compiler lifted this from *Farā'id al-Simṭayn fī Faḍā'il al-Sibṭayn* by the Shīʿī Ṣadr al-Dīn al-Ḥammū'ī al-Juwaynī (644–722) whom al-Dhahabī described as "a bungling incompetent *(ḥāṭib layl)* who gathered all sorts of falsehoods and lies."[100]

[97] Al-Zurqānī, *Manāhil al-ʿIrfān fī ʿUlūm al-Qur'ān* (1:194–195) cf. al-Ālūsī, *Rūḥ al-Maʿānī* (1:24).

[98] Cf. Hāshim Maʿrūf al-Ḥasanī in his *Dirāsāt fīl-Ḥadīth wal-Muḥaddithīn* (Beirut: Dār al-Taʿāruf lil-Maṭbūʿāt, 1986, p. 132–137).

[99] Cf. Rasūl Jaʿfarayyān, *Ukdhūbat Taḥrīf al-Qur'ān bayn al-Shīʿa wal-Sunna* (Tehran: Sabhar, 1406/1985, p. 44–47).

[100] Cf. al-Ziriklī, *Aʿlām* (1:53).

Another latter-day example, ʿAbd al-Ḥusayn Sharaf al-Dīn al-Mūsawī's (1290-1377) 700-page *al-Murājaʿāt* contains the usual lies foisted on our liegelord ʿAlī and others of *Ahl al-Bayt*. Like other staged Sunni-to-Shīʿī conversion literature such as *Then I was Guided* and *Peshāwar Nights*, the book is fiction posing as a historical debate which never took place. Rather than doctrine, the *Murājaʿāt* is a patchwork of propaganda targeting common Sunnis as it contradicts the generality of Shīʿī literature.[101] More notably, it attributes to the venerable 80-year-old Shaykh of al-Azhar Sayyid Salīm al-Bishrī al-Mālikī (1248-1335) the position of a passive, fawning student before the 40-year-old Mūsawī (who published the book 20 years after al-Bishrī's death) with statements such as: "I bear witness that you are, in the *uṣūl* and *the furūʿ*, of the level of the Imams of *Ahl al-Bayt* among the Companions of the Prophet ﷺ!" Al-Bishrī's alleged interventions take up only five percent of the book and are all praise, acceptance, and incapacity to object anything, while al-Mūsawī—in reality a fledgling—discourses authoritatively the rest of the time with purported proofs which a student of knowledge could refute, not to mention Shaykh al-Azhar, such as the claim that "the believers bowing in prayer who give the *zakāt*" (5:55) was revealed about our liegelord ʿAlī "by consensus of the commentators"[102] Furthermore, nothing of the 56 letters al-Bishrī allegedly wrote al-Mūsawī is referenced to a verifiable source, or known to al-Bishrī's six scholarly sons, or reproduced in the numerous editions of the *Murājaʿāt*, or even mentioned in the biographical sources of al-Azhar or Egypt or the 14th century.[103] In reality al-Bishrī was a Sunni scholar of Principles and Hadith who authored commentaries in those sciences. He was famous for his staunch opposition to Jamāl al-Dīn al-Afghānī[104] and Muḥammad ʿAbduh and would have made short thrift of al-Mūsawī's aberrant rulings and false hadith authentications (such as *Whoever loves to live my life and die my death, let him take ʿAlī b. Abī Ṭālib as his patron, etc.* which al-Dhahabī called a quasi-forgery and al-Suyūṭī

[101]For example in its perfunctory praise of the Four Imams and other Sunni figureheads, while Shīʿī foundational principles consider them all frauds.

[102]Al-Taftāzānī relates this typically bombastic claim in *Sharḥ al-Maqāṣid* (5:270) whereas most of the exegetes say it refers to ʿUbāda b. al-Ṣāmit cf. al-Ṭabarī, Abū al-Layth, al-Baghawī, Ibn Kathīr etc.

[103]Al-Marʿashlī, *Nashr al-Jawāhir wal-Durar fī ʿUlamāʾ al-Qarn al-Rābiʿ ʿAshar* (1:481-482); Faraj Sulaymān Fuʾād, *al-Kanz al-Thamīn li-ʿUẓamāʾ al-Miṣriyyīn* (1:106), etc.

[104]A controversial figure. According to Muḥammad Rashīd Riḍā he was an open freemason of questionable morals. The Afghans celebrate him although he was an Iranian Shīʿī who is thought to have lied about being an Afghan to facilitate his goals, while the Iranians put him on a national stamp for hating Shah Nasir al-Din. An international activist who inspired certain future reformists (for better or worse), he admired socialism and advocated pan-Islamism not in a theological sense but as a form of nationalism in emulation of and rivalry with the West. He emerges as one of the fathers of Islamic modernism and neo-muʿtazilism and his discourse seems mostly one of power rather than religion.

"thoroughly flimsy,"[105] or *Let the people of my House among you be like the head is to the body,* narrated only through the arch-liar Ziyād b. al-Mundhir, or *This [ʿAlī] is my brother, my executor (waṣiyyī) and my successor among you: listen to him and obey him* which we discuss below).[106]

- Also in recent times, the Najafī al-Ḥājj Mirzā Ḥusayn Muḥammad Taqī al-Nūrī al-Ṭabarsī authored *Faṣl al-Khiṭāb fī Ithbāt Taḥrīf Kitāb Rabb al-Arbāb* (The Final Speech Proving the Distortion of the Book of the Lord of Lords) which caused a stir even in Iran, where it is largely disowned as mendacious. Its central thesis was already deemed a lie in the mainstream Shīʿī references of old.[107]

- *Whoever loves to hold fast to the red staff which Allah Most High planted with His right hand in Paradise, let him hold fast to the love of ʿAlī b. Abī Ṭālib* was declared a forgery by Ibn Ḥibbān, Ibn al-Jawzī, al-Dhahabī, al-Suyūṭī, and others, as were the multifarious reports that the Prophet ﷺ saw the name of our liegelord ʿAlī رضي الله عنه written on the leg of the Throne, on the doorway to Paradise, or inside an almond; or praised him as the first Muslim or the first to reach the Pond, etc. So is the claim that he was born inside the Kaʿba, a particularity of the centenarian Ḥakīm b. Ḥizām b. Khuwaylid b. ʿAbd al-ʿUzzā b. Qusay al-Qurashī رضي الله عنه.[108]

[105]Cf. Ibn al-Mulaqqin's abridgment (3:1418 §555) of al-Dhahabī's abridgment of al-Ḥākim (3:128) and al-Suyūṭī's entry in his *Jāmiʿ al-Kabīr* (cf. *Kanz* §2578). Narrated by Abū Nuʿaym who called it *gharīb* and, through him, Ibn ʿAsākir who called it *munkar*.

[106]See below, p. 43. The *Murājaʿāt* was refuted by Nāṣir al-Qafārī in the second volume of his book *Masʾalat al-Taqrīb bayn Ahl al-Sunna wal-Shīʿa*; Abū Maryam al-Aʿẓamī in *al-Ḥujaj al-Dāmighāt li-Naqd Kitāb al-Murājaʿāt*; Maḥmūd al-Zuʿbī in *al-Bayyināt Radd al-Murājaʿāt*; Rāshid ʿAbd al-Muʿṭī Maḥfūẓ in *Kitāb al-Murājaʿāt Kitāb al-Kadhib wal-Mufatarayāt*; ʿUthmān al-Khumayyis in his lectures; al-Albānī (see the reference he gives in the entry for *Whoever loves to live my life and die my death* in his *Silsila Ḍaʿīfa*); etc.

[107]For example, al-Shaykh al-Mufīd (d. 413) and al-Shaykh al-Ṣadūq (d. 381) both said whoever claims the Qur'ān is more than what the Muslims have in their hands is a liar, while al-Ṭabarsī (d. 560) considers such a verdict the sound Twelver position in the "fifth art" of his introduction to *Majmaʿ al-Bayān fī Tafsīr al-Qur'ān*.

[108]As stated by Muslim his *Ṣaḥīḥ* (*Buyūʿ, Bāb al-Ṣidq fīl-Bayʿi wal-Bayān*). See also al-Ḥākim (1990 ed. 3:549) and Ibn Ḥajar, *Iṣāba* (§1802). "Al-Zubayr b. Bakkār said: 'The birth of Ḥakīm took place in the Kaʿba.' Shaykh al-Islām [Ibn Ḥajar al-ʿAsqalānī] said: 'This particularity is not known for anyone else; what is found in al-Ḥākim's *Mustadrak* whereby ʿAlī was born in it is weak.'" Al-Suyūṭī, *Tadrīb al-Rāwī* (3rd ed. al-Faryābī, 1997, 2:880) cf. *Sīra Ḥalabiyya* (1:227). Ḥakīm b. Ḥizām is the first entry in Ibn Mandah's *Man ʿĀsha Miʾatan wa-ʿIshrīna Sanatan min al-Ṣaḥāba* (Those of the Companions Who Lived 120 years). Al-Ḥākim (3:483=3:550) claimed that it was mass-transmitted that ʿAlī was born inside the Kaʿba but, contrary to his habit in the *Mustadrak*, did not follow up with a single proof to that effect. Nor is it mentioned in Imam al-Nasā'ī's *Khaṣāʾiṣ ʿAlī*, nor in Imam Aḥmad's *Faḍāʾil al-Ṣaḥāba* (although he said: "None of the *Ṣaḥāba* has had more merits reported than ʿAlī"), nor in the biographical histories of the Companions such as *al-Iṣāba*, *al-Istīʿāb* and *Usd al-Ghāba*, nor in the general histories such as al-Ṭabarī's *Tārīkh*, al-Dhahabī's *Siyar* and *Tārīkh*, Ibn al-Athīr's Tārīkh, etc. but mostly in Shīʿī or Shīʿī-leaning sources such as al-Masʿūdī or Sibṭ Ibn al-Jawzī.

- Also among the false Qur'anic glosses are the claims that ʿAlī is the guide in the verse ﴿You are a warner only, and for every folk a guide﴾ (13:7) whereas the commentaries concur the Prophet ﷺ alone is meant; that ʿAlī's ears are meant in the verse ﴿That We might make it a memorial for you, and that remembering ears might remember﴾ (69:12);[109] and that the single letters opening certain suras of the Qur'ān conceal codes that establish the primacy of ʿAlī's succession to the Prophet ﷺ or that ʿAlī himself was more deserving of the title of Prophethood.[110] Among the later Shīʿī, Bāṭinī, Bābī, and Bahā'ī Qur'ānic commentaries that are replete with the most astounding lies about the Holy Qur'ān, the Prophet ﷺ, the Rightly-Guided Caliphs, *Ahl al-Bayt* and *Ahl al-Sunna* are Mullā Muḥsīn al-Kāshī's (d. 1091) *al-Ṣāfī*, Sayyid Hāshim b. Sulaymān al-Baḥrānī al-Tawbalī al-Katkātī's (d. 1107 or 1109) *al-Burhān fī Tafsīr al-Qur'ān*, ʿAbd Allāh b. Muḥammad Riḍā al-ʿAlawī's books—he is known as Shubbar (1188-1242)—and Sulṭān Muḥammad b. Ḥaydar al-Janābidhī al-Khurāsānī's (fl. 1311) *Bayān al-Saʿāda fī Maqāmāt al-ʿIbāda*.[111]

- The very long saying that begins, *Allah Most High created the light of Muḥammad ﷺ before creating the heavens, the earth, the Footstool, the Pen, Paradise, Hell, Ādam, Nūḥ, Ibrāhīm, Ismāʿīl, Isḥāq, Yaʿqūb, Mūsā, ʿĪsā [...] and before all the other Prophets by 424,000 years and with him were created twelve veils...* was forged with a transmission chain of unknowns leading up to Sufyān al-Thawrī, from Ibn al-Mubārak, from Jaʿfar al-Ṣādiq, from his father, from his grandfather and found mostly in Shīʿī sources, from Ibn Bābūyah's (d. 381) manuals to al-Majlisī's (d. 1111) 110-volume hodgepodge entitled *Biḥār al-Anwār*.[112] The latter contains the attribution to Imam Jaʿfar al-Ṣādiq of an allusion to Abū Bakr and ʿUmar—Allah be well-pleased with them—as apostates.[113]

- Abū Jaʿfar Muḥammad b. al-Ḥasan al-Ṭūsī's (d. 460) *Tahdhīb al-Aḥkām*, replete with such enormities as the supposed advice of the Imams of *Ahl al-Bayt* to their followers to engage in temporary sexual encounters *(mutʿa)* with "up to a thousand women, for they are like hired girls," on

[109]Cf. Abū Shahba, *Isrā'īliyyāt* (p. 332).

[110]Cf. Muḥammad Rashīd Riḍā, *al-Waḥdat al-Islāmiyya* (al-Maktab al-Islāmī ed. p. 26-29) as cited in Muḥammad Luṭfī al-Ṣabbāgh, *Lamaḥāt fī ʿUlūm al-Qur'ān wa-Ittijāhāt al-Tafsīr* (al-Maktab al-Islāmī ed. p. 160).

[111]See Muḥammad Ḥusayn al-Dhahabī's analysis and extensive excerpts in *al-Tafsīr wal-Mufassirūn* (2:108-173, 3:202-235 and generally 2:1-206).

[112]Ibn Bābūyah, *Khiṣāl* (p. 482), *Maʿānī al-Akhbār* (p. 306, p. 351); al-Majlisī, *Biḥār al-Anwār* (15:4, 25:21, 54:170-175, 55:41, 108:198 etc.). Also Abū Saʿd al-Naysābūrī, *Sharaf al-Muṣṭafā* (1:305-311 §79).

[113]*Biḥār al-Anwār* (7:212 §113). *Allāh al-Mustaʿān!*

the basis of a contract that "needs no witness." In reality, Jaʿfar al-Ṣādiq is on record calling *mutʿa* "pure fornication" *(ʿayn al-zinā).*[114]

- *Al-Muʿtabar fī Sharḥ al-Mukhtaṣar* by al-Muḥaqqiq al-Hillī (d. 676) attributes to al-Ḥusayn b. ʿAlī the statement, *If a man penetrates a woman in the anus without ejaculating, neither of them needs ghusl.* The so-called Muḥaqqiq is content to narrate this through Abū Jaʿfar Aḥmad b. Muḥammad b. Hārun al-Barqī who is described in *Mīzān al-Iʿtidāl* as "a big liar *(kadhdhāb)* who was skillful around hadith."

- The author of *Wasā'il al-Shīʿa* adduces a spurious hadith in which Jaʿfar al-Ṣādiq, questioned about a man who had anal intercourse with his wife, supposedly replies, "There is no harm in it if she agrees." This is a patent lie in light of the Prophetic prohibitions and curse of such an act as reflected in the jurisprudence of the Four Schools.

- The 5th-century *Nahj al-Balāgha* (see "Forged Books" section below) and the 10th-century *al-Maḥajjat al-Bayḍā'* by Badr al-Din al-Fayḍ al-Kāshānī Sayyid Ḥasan b. Sayyid Jaʿfar b. Sayyid Fakhr al-Dīn al-Ḥasanī, both replete with forgeries such as *Sharīʿa is my words, Ṭarīqa is my actions* already cited.

- Imam al-Ghazzālī in the chapter on abrogation of his *Mustaṣfā* (1:110) denounced the Shīʿī doctrine of "Divine change of mind" *(badā')* as "explicit apostasy" *(kufr ṣarīḥ)* as expressed in their forgeries that "ʿAlī ﷺ would not relate anything about the unseen out of fear something might become clear to Allah and He would then change it" and that Jaʿfar al-Ṣādiq supposedly said, "Allah did not change His mind in anything more than in the matter of Ismāʿīl, meaning His command that he be slaughtered."

- *Al-Imāma wal-Siyāsa*, a spurious source the Shīʿīs alone attribute to Ibn Qutayba and which bears all the marks of forgery. They also confuse the Shīʿī Ibn Rustum al-Ṭabarī with his same-named senior, the great Sunnī commentator of the Qur'ān.[115]

Shīʿīs are also responsible for most of the fabrications against the Companions of the Holy Prophet ﷺ such as the claim that our liege-lord ʿUmar

[114]Narrated by al-Bayhaqī as cited by Ibn Ḥajar, *Fatḥ* (9:173) and al-Shawkānī, *Nayl al-Awṭār* (6:271). The latter further reported from al-Khaṭṭābī and Qāḍī ʿIyāḍ the Consensus of *Ahl al-Sunna* to the prohibition of *mutʿa* and from Ibn Daqīq al-ʿĪd the statement: "What some of the Hanafis claimed to the effect that Mālik had allowed it is a mistake. The Malikis have strenuously stipulated that temporary marriage is unlawful."

[115]See below, "Forged books and spurious attributions" under Ibn Qutayba and al-Ṭabarī.

whipped and beat Fātima ﵂, causing her a miscarriage, whereas the Companions' highest respect for ᶜAlī was precisely based on their utter love for Fāṭima, particularly Abū Bakr and ᶜUmar who venerated her and all *Ahl al-Bayt*.[116]

However, it is our liege-lord ᶜAlī who is the subject of the largest amount of lies ever forged about any Companion, mostly encomia. One example is the alteration of the authentic narration reported from Ibn Masᶜūd *The Qur'ān was revealed in seven dialects (aḥruf) and each dialect has an inner aspect (baṭn) and an outer aspect (ẓahr)*[117] to which forgers added *and the knowledge of all of the above is with ᶜAlī b. Abī Ṭālib, both the inner and the outer knowledge.*[118]

- Among the countless "ᶜAlī's Succession of the Prophet ﷺ" forgeries[119] is the "Night of the Jinn" forgery: al-Ṭabarānī narrated that ᶜAbd Allāh b. Masᶜūd ﵁ supposedly said:

> The Messenger of Allah ﷺ ordered me to follow him on the night of the Jinn. I went with him until we reached the height of Mecca where he said *I was promised that the Jinn and humans will believe in me. As for the humans they believed in me, as for the Jinn you have seen*; he continued, *I feel that my end is near.* I said: "Messenger of Allah, will you not make Abū Bakr your Caliph?" He turned away from me so I realized he disagreed. I said: "Messenger of Allah, will you you not make ᶜUmar your Caliph?" He turned away from me so I realized he disagreed. I said: "Messenger of Allah, will you not make ᶜAlī your Caliph?" He said *Him. By the One besides Whom there is no god, if you chose him and obeyed him, He [Allah] shall enter you into Paradise one and all!*

Al-Haythamī said: "Al-Ṭabarānī narrates it but its transmission chain has Yaḥyā b. Yaᶜlā al-Aslamī who is weak."[120] Ibn Ḥajar in *al-Taqrīb* ac-

[116]See on this and other Fāṭima forgeries ᶜAbd al-Fattāḥ Maḥmūd Surūr's *Tasdīd al-Malik li-Ḥukm Abī Bakr fī Fadak wa-Radd al-Faryat al-Mazᶜūma: Maẓlūmiyyat al-Zahrā'* (Riyadh: Dār Aḍwā' al-Salaf, 1427/2007) 57-59 and his *al-Qāṣima fī Bayān Waḍᶜ Khuṭbat al-Zahrā' Fāṭima* (Riyadh: Dār Aḍwā' al-Salaf, 1427/2007).

[117]Narrated from Ibn Mas'ūd by al-Ṭabarānī in *al-Awṣaṭ*, Abū Yaᶜlā, and al-Bazzār with trustworthy narrators as stated by al-Haythamī (7:152).

[118]Narrated from Ibn Masᶜūd by Abū Nuᶜaym (1985 ed. 1:65) with a chain containing Muḥammad b. Marwān al-Suddī who was discarded *(matrūk)* and accused of forgery.

[119]Cf. *There were 1,000 Prophets, each with an executor, and ᶜAlī is Muḥammad's executor; Muḥammad is the seal of Prophets and ᶜAlī is the seal of executors (awṣiyā'); Every Prophet has an executor and ᶜAlī is my executor and inheritor* etc.

[120]Al-Ṭabarānī, *al-Muᶜjam al-Kabīr* (10:67), al-Haythamī (8:314).

tually grades the latter "weak and a Shīʿī." Since this particular narration promotes Shīʿism, it is categorically rejected until verified independently, but then it it not found anywhere else. In addition, most of its narrators seem to be complete unknowns, as if they never narrated anything in their lives except this report.[121] In Muslim's *Ṣaḥīḥ* from ʿAlqama: "I asked Ibn Masʿūd if he was with the Messenger of Allah ﷺ on the night of the Jinn and he said no." Finally, the Prophetic reports implying—and recommending—the primacy of the respective caliphates of Abū Bakr and ʿUmar رضي الله عنهما reach the level of mass transmission.

Al-Ḥākim's *Mustadrak* was criticized by the hadith scholars due to the many forgeries it erroneously grades as rigorously authentic—up to 100 according to some authorities—many of them with a Shīʿī theme, such as the report from Ibn ʿAbbās that Allah Most High told the Prophet ﷺ: *I have killed seventy thousand [in punishment] for [the murder of] Yaḥyā b. Zakariyyā* عليهما السلام *and I will kill seventy thousand times seventy thousand for [that of] your daughter's son al-Ḥusayn!* Ibn Ḥibbān in *al-Majrūḥīn* said this report was untraceable *(lā aṣla lahu)* while al-Dhahabī disclaimed its *matn* as *munkar* in the *Siyar* and Ibn Kathīr similarly declares it "highly anomalous" *(gharīb jiddan)* in the *Bidāya*.

- *I swear by the one in Whose Hand is my life that this man [ʿAlī] and his Shīʿa shall secure deliverance on the day of resurrection.* Narrated by Ibn ʿAsākir with a chain containing an unknown—Ibrāhīm b. Anas al-Anṣārī—and someone suspected of forging Shīʿī narrations, Muḥammad b. Aḥmad ibn al-Ḥasan al-Quṭwānī.

- *There is no noble warrior save ʿAlī and there is no sword save Dhūl-Fiqār (q.v.)* is another such famous forgery among the public at large.

- A famous forgery attempts to substitute the mass-transmitted precedence of our liegelord Abū Bakr with that of our liegelord ʿAlī and buttress the substitution with a threat of anathema: *ʿAlī is the best of human beings, whoever doubts it commits disbelief,*[122] which was forged to rebut the mass-transmitted saying of our liegelord ʿAlī himself, *The best of this Community after its Prophet is Abū Bakr, then ʿUmar.*[123]

[121]One of those unknown one-report narrators is a certain "Abū Murra al-Ṣanʿānī." Ibn Ṭūlūn in his encyclopedia of the merits of al-Shām cited a Prophetic report listing Ṣanʿā' among "the four cities that belong to Hell." And Ibn Ḥajar in *Nuzhat al-Albāb fīl-Alqāb* (§3078) defined "Abū Murra" as a nickname for Iblīs.

[122]Cf. Ibn ʿArrāq (1:353-354 §39).

[123]See on this ʿAbd al-Fattāḥ Maḥmūd Surūr, *Ikmāl al-Niʿma bi-Taṣḥīḥ Ḥadīth Khayr Hādhih al-Umma* (Riyadh: Aḍwā' al-Salaf, 1428/2007).

- Imam Aḥmad, Ibn al-Jawzī, and al-Dhahabī considered the report of ʿAlī as saying *I am the servant of Allah, I am the brother of His Messenger, I am the greatest Ṣiddīq, and I was already praying seven years before people started praying* a forgery as in *al-Kashf al-Ḥathīth* and elsewhere—although narrated by al-Nasā'ī in *Khaṣā'iṣ ʿAlī* and Ibn Mājah, and al-Būṣīrī declared its chain sound in *Miṣbāḥ al-Zujāja* as did al-Ḥākim.

- The "Secret Caliphate Testament" forgery in which the Prophet ﷺ in his last illness supposedly dictated something while ʿAlī رضي الله عنه wrote and Jibrīl عليه السلام was a witness, then the paper was folded up, so *Whoever tells you that he knows what is in that paper except the one that dictated it, the one that wrote it, and the one that witnessed it: do not believe him!*[124]

- *Whoever wants to see Ādam in his knowledge, Nūḥ in his understanding, Ibrāhīm in his gentleness, Yaḥyā b. Zakariyyā in his asceticism, and Mūsā b. ʿImrān in his handgrip, let him look at ʿAlī b. Abī Ṭālib.* Ibn ʿAsākir narrated it but Ibn al-Jawzī included it among the forgeries.[125]

- *Whoever is pleased to live my life and die my death and hold fast to the staff of pearl, let him take for patron ʿAlī b. Abī Ṭālib after me,* etc. This saying comes through Muḥammad b. Zakariyyā al-Ghallābī who is accused of lying as stated by al-Dhahabī in the *Mīzān* and al-Suyūṭī in the *La'āli'*.

- Also a forgery, the entire so-called *Waṣāyā ʿAlī* made of concocted "last recommendations and testament" of the Prophet ﷺ to ʿAlī رضي الله عنه, each *waṣiyya* beginning with the apostrophe, *Yā ʿAlī!*[126]

- Also a forgery, the report, *If you see Muʿāwiya on my pulpit, kill him! (Idhā ra'aytum Muʿāwiyata ʿalā minbarī faqtulūh)* as is its dot-altered opposite, *If you see Muʿāwiya on my pulpit, accept him (faqbalūh)*, both as stated by Ibn al-Jawzī, al-Dhahabī, al-Suyūṭī, al-Haytamī and others.[127] There are many such forgeries in *Nahj al-Balāgha* and al-Balādhurī.[128]

[124]See entry, *O ʿAlī! Call for paper and ink.*

[125]Cf. Ibn Shāhīn in *Madhāhib al-Sunna*, Ibn ʿAsākir (42:313), al-Ḥākim, Ibn al-Jawzī in the *Mawḍūʿāt*, and al-Suyūṭī in his *La'āli'* (*Manāqib al-Khulafā' al-Rāshidīn*). Al-Dhahabī declared it *munkar* in the *Mīzān* (6:408-409 under Misʿar b. Yaḥyā al-Nahdī) while Ibn Kathīr in the *Bidāya* (year 40, *Faḍā'il ʿAlī*) says "This report is *munkar jiddan* and its chain unsound." It is in al-Suyūṭī's *Jamʿ al-Jawāmiʿ* under *Man sarrahu an yanẓura ilā Ādama fī ʿilmihi...*

[126]See below, p. 525.

[127]Cf. al-Aḥdab (1:282-283); al-Haytamī, *Taṭhīr al-Janān wal-Lisān* (p. 29); and al-Ghumārī, *al-Jawāb al-Mufīd* (p. 130-132).

[128]Such as *A man will come out of this opening who will die following other than the re-*

- A report from Abū Barza al-Aslamī in Aḥmad, Abū Yaʿlā, al-Bazzār, and al-Ṭabarānī mentions that the Prophet ﷺ at Uḥud imprecated against two hypocrites who were declaiming poetry mocking our liegelord Ḥamza ﷺ, whom Ibn al-Qāniʿ's narration from Shuqrān in his *Muʿjam al-Ṣaḥāba* identifies as Muʿāwiya b. Rāfiʿ and ʿAmr b. Rifāʿa. Liars then changed them into Muʿāwiya b. Abī Sufyān and ʿAmr b. al-ʿĀṣ.[129]

- The report narrated through ʿAbd al-Razzāq from Maʿmar, from al-Zuhrī, from ʿUbayd Allāh b. ʿAbd Allāh b. ʿUtba, from Ibn ʿAbbās, that the Prophet ﷺ said to our liege-lord ʿAlī ﷺ: *You are a Sayyid in the world and a Sayyid in the hereafter, your beloved is my beloved, and my beloved is the beloved of Allah, and your enemy is my enemy, and my enemy is the enemy of Allah. Woe to whoever hates you after I am gone!*[130] The scholars pointed out that this was inserted into Maʿmar's book by his Rāfiḍī nephew, after which ʿAbd al-Razzāq narrated it from that book without double-checking it with Maʿmar; and, at any rate, only furtively, since, as al-Dhahabī observed, "he never related it to Aḥmad, Ibn Maʿīn, or the crowds who travelled to visit him!" He only narrated it in private to Abū al-Azhar Aḥmad b. Azhar al-Naysābūrī when he was pleased to see him one morning, waiting at his door before the *fajr* prayer.

- The report in Ibn Isḥāq picked up by al-Ṭabarī in his *Tārīkh* that the Prophet ﷺ laid his hand on the nape of the thirteen-year old ʿAlī's neck and said *This is my brother, my executor (waṣiyyī), and my successor among you: listen to him and obey him* comes only through the Kūfan Rāfiḍī ʿAbd al-Ghaffār b. al-Qāsim b. Qays al-Najjārī, whom Ibn al-Madīnī accused of forgery.[131]

- The *ṣalāt al-batrā'/butayrā'* forgery in which the Prophet ﷺ supposedly said: *Do not pray a curtailed ṣalāt* in the purported sense of saying *ṣallā Allāhu ʿalayhi wa-sallam*, without including the *Āl* in the invocation of

ligion of my Community—and Muʿāwiya came out, which Aḥmad al-Ghumārī had the effrontery to declare sound-chained in his *Juʾnat al-ʿAṭṭār* (The Perfumer's Urn 2:154), a book reviled by his own brother ʿAbd al-ʿAzīz as *Jīfat al-Ḥimār* (The Donkey's Carcass) because of its transgressions.

[129]Cf. Ibn al-Qayyim, *Manār* (p. 118).

[130]Narrated by al-Khaṭīb (4:41-42 *bāṭil*), al-Ḥākim (3:127-128 *ṣaḥīḥ*; al-Dhahabī: *munkar*), Ibn ʿAdī (1:195-196), and al-Ṭabarānī per al-Haythamī in *Majmaʿ al-Baḥrayn* (6:281-282). Declared a forgery by Ibn al-Jawzī in his *ʿIlal* (1:218-219) cf. *Tanzīh* (1:397), and al-Aḥdab (3:334) while al-Dhahabī declares it "quasi-forged" in the *Siyar* (Fikr ed. 8:369) and *Talkhīṣ al-Mustadrak* (3:128).

[131]Cf. Burhān al-Dīn al-Ḥalabī, *al-Kashf al-Ḥathīth*, al-Dhahabī, *Mughnī* (§5070), and ʿItr, *Manhaj al-Naqd* (p. 315).

blessings on the Prophet ﷺ,[132] nowhere to be found in any book of hadith and deemed a fabrication by latter-day scholars.[133] Additionally the meaning in Arabic would be a prayer with botched *rukūʿ*, *sujūd* and *qiyām* as narrated from Ibn ʿUmar by al-Bayhaqī in *Maʿrifat al-Sunan*. The Hanafis interpret the *butayrā'* and *batrā'* as the single-*rakʿa* prayer on the strength of statements to that effect by Ibn Masʿūd and Ibn ʿAbbās,[134] also related as a weak *mursal* Prophetic report.[135] ʿUthmān's رضي الله عنه single *rakʿa* in which he recited the entire Qur'ān at the *Maqām* was named the *butayrā'*.[136] Other explanations are that the *batrā'* is a sacrificial animal that is missing an organ or the childless old woman[137] or man as in *abtar*; and the *butayrā'* a *khuṭba* missing the glorification of Allah or the invocation of blessing on the Prophet ﷺ.[138]

- The "Fāṭima House-Burning" forgery: the Umayyad Shīʿī-leaning[139] littérateur Aḥmad Ibn ʿAbd Rabbih al-Qurṭubī (246-328) writes in *al-ʿIqd al-Farīd*:

> Those that delayed giving *bayʿa* to Abū Bakr:.... ʿAlī, al-ʿAbbas, and al-Zubayr sat in Fāṭima's house until Abū Bakr sent them ʿUmar to bring them out of Fāṭima's house. Abū Bakr told ʿUmar: "If they refuse, fight them." ʿUmar came to them with a torch as if

[132]Cf. Sayyid Abū Bakr Shihāb al-Dīn b. ʿAbd al-Raḥmān Bā ʿAlawī, *Rashfat al-Ṣādī min Baḥri Faḍl Banī al-Nabī al-Hādī* (ʿIlmiyya 1998 ed. p. 68) without source, while its editor references it to the second chapter of al-Samhūdī's *Jawāhir al-ʿIqdayn* (p. 217) and al-Shaʿrānī's *Kashf al-Ghumma* (1:219) among other chainless, non-hadithic works. Likewise chainless is al-Daylamī's report in the *Firdaws* (3:634 §5986): *Whoever hears me mentioned before him and does not invoke a complete prayer of blessing on me, neither is he part of me nor am I part of him.*

[133]Cf. al-Haytamī, *al-Ṣawāʿiq al-Muḥriqa* (p. 144); Ibn Taymiyya, *Minhāj al-Sunna* (7:430); Ibn al-Qayyim, *Iʿlām al-Muwaqqiʿīn* (2:373); and al-Qinnawjī in the book of *al-Rawḍat al-Nadiyya*, his commentary on al-Shawkānī's *al-Durar al-Bahiyya fī Aḥādīth al-Aḥkām*.

[134]Cf. Aḥmad Khayrī from his teacher al-Kawtharī in Khayrī's biography of the latter in the introduction to the 1994 edition of al-Kawtharī's *Maqālāt*, mentioning Ibn Masʿūd's exclamation at witnessing a single *rakʿa* of *witr: What is this butayrā'?* cf. Ibn ʿAbd al-Barr, *Istidhkār* (2:119) and Ibn ʿĀdil al-Ḥanbalī's *Tafsīr* entitled *al-Lubāb fī ʿUlūm al-Kitāb* (16:467). Ibn ʿAbbās reportedly called *batrā'* any *witr* prayer of less than five *rakʿa*s or at least three cf. al-Ṭaḥāwī in *Sharḥ Mushkil al-Āthār* (1:289 §1715-1717).

[135]From Muḥammad b. Kaʿb al-Quraẓī: al-Nawawī, *Khulāṣa* (1:557), *Majmūʿ* (4:22-23).

[136]Narrated from ʿAṭā' b. Abī Rabāḥ by Ibn ʿAsākir (39:234).

[137]Cf. Ibn al-Jaʿd, *Musnad* (§280) and Ibn ʿAsākir (40:465) respectively.

[138]Glorification: al-Jāḥiẓ, *Bayān* (2:6); blessing: al-Zubayr b. Bakkār, *Muwaffaqiyyāt* (p. 253), Ibn ʿAsākir (19:179), and al-Mubarrid, *Kāmil* (1:268).

[139]According to Ibn Kathīr in the *Bidāya* (year 328). The *ʿIqd al-Farīd* is a work of poetry and rhetoric transmitted through about 70 weak narrators, 100 unknown ones and 16 outright arch-liars according to al-Luḥaydān in his *Naqd Ārā' wa-Marwiyyāt al-ʿUlamā' wal-Muʾarrikhīn* (Damascus: Dār Rājiḥ, 1425/2004, p. 558). Similarly *Murūj al-Dhahab* by the Muʿtazilī Shīʿī al-Masʿūdī is replete with forgeries.

> he were going to set the house ablaze. Fāṭima met him and said: "Ibn al-Khaṭṭāb, have you come to burn our house?" He said: "Yes, unless you follow in the *Umma*'s footsteps!" ʿAlī came out and went to Abū Bakr al-Ṣiddīq and gave him *bayʿa*. Abū Bakr said, "Do you hate my leadership?" ʿAlī replied, "No! However, I made a vow not to get dressed, after the death of the Messenger of Allah, until I memorized the Qur'ān. This is why I stayed inside."

The incoherence of the above report looms in the fact that if ʿUmar were to burn the house of ʿAlī and Fāṭima, by the same token he would burn that of ʿĀ'isha as well since it was right next door where the Prophet ﷺ himself was buried. This is the same ʿUmar who once threatened to discipline those who raised their voices in the Mosque lest they disturb the Prophet ﷺ in his grave! Further, ʿAlī did not give his *bayʿa* to Abū Bakr رضي الله عنه until after the death of Fāṭima رضي الله عنها, and both Abū Bakr and ʿUmar left him in peace in the meantime. As also authentically related, ʿAlī had delayed his *bayʿa* not because of a vow to memorize the Qur'ān—which would place a meritorious act before an obligation—but rather because he felt the *bayʿa* had been sudden and he considered he shared with Abū Bakr a rightful claim to *khilāfa* and consultation.

Ibn ʿAbd al-Barr narrates the likely version in *al-Istīʿāb*:

> From Aslam, ʿUmar's *Mawlā*: When Abū Bakr received the *bayʿa*, ʿAlī and al-Zubayr would visit Fāṭima and consult her and discuss their affair among themselves. News of this reached ʿUmar so he went to see her and said, "Daughter of the Messenger of Allah! No creature is dearer to us than your father and none dearer to us, after him, than you. But I heard that a certain group go to see you. If I hear of this again, I shall do this and that!" Then he went out. When they came to her again, she said, "'ʿUmar came to see me and swore that if you came back again he would do this and that. By Allah, he will certainly fulfill his oath! Therefore look after your case and do not come back here!" They left and never went back until they gave their *bayʿa* to Abū Bakr.

The above account shows that ʿUmar acted alone without any order from Abū Bakr and that he affirmed his love of the Prophet ﷺ and his Family. There was no mention of fire nor house-burning but rather euphemisms, which forgers then embroidered for effect and turned into what Imam al-Haytamī in *al-Ṣawāʿiq al-Muḥriqa ʿalā Ahl al-Rafḍ wal-Ḍalāl wal-Zandaqa* called "an ugly concoction and stupidity which have earned them [Rāfiḍīs] shame, disgrace, and ruin."

- "Mass desertion of the Companions at Uḥud and Ḥunayn" forgeries. Shīʿī literature claims that "Imam ʿAlī was the one who saved the Prophet ﷺ in Uḥud" and that "in the battle of Ḥunayn all of the Companions fled except four that remained steadfast, ʿAlī, al-ʿAbbās, Abū Sufyān b. al-Ḥārith b. ʿAbd al-Muṭṭalib, and Ibn Masʿūd while other sources add ʿAqīl b. Abī Ṭālib, al-Zubayr b. al-ʿAwwām, his son ʿAbd Allāh, and Usāma b. Zayd."

The above are lies propagated by discord-mongers (cursed by the Prophet ﷺ)[140] who aim to disparage our liegelords among the Ten Promised Paradise and others of the ﴿First and Foremost of the *Muhājirūn* and the *Anṣār*﴾ who stood their ground on both occasions. At Uḥud, our liegelord Ṭalḥa got stabbed, cut, and speared in eighty different places of his body and his hand was cut off, all the while fending off harm from the Prophet ﷺ who said *Ṭalḥa has surely repaid his oath! (Ṭalḥatu qaḍā naḥbah)* and *He has assured himself Paradise! (Awjaba)*. None stayed with the Prophet ﷺ at that time except he and Saʿd as narrated in al-Bukhārī and Muslim. At Ḥunayn, Abū Bakr and ʿUmar were among those who stood their ground, each having received between ten and twenty blows that day, as authentically narrated from Jābir by Imam Aḥmad with a sound chain of transmission in his *Musnad* and others.[141] Also among those that remained steadfast at Ḥunayn were al-Ḥāritha b. al-Nuʿmān, Ayman b. ʿUbayd, al-Faḍl b. al-ʿAbbās, Rabīʿa b. al-Ḥārith, an unnamed man from Ḥawāzin, and others. Ibn Masʿūd reports that there were eighty men from the *Muhājirūn* and *Anṣār* who remained steadfast on the day of Ḥunayn as per Ibn Kathīr in the *Bidāya* while the *Sīra Ḥalabiyya* states that the Prophet ﷺ asked al-Ḥāritha b. al-Nuʿmān to count those who remained steadfast and he replied, "One hundred men."

Even in modern times forgeries continue to worm up on the same lines, such as this call to discord and mayhem: *Whoever kills a Sunni enters Paradise (man qatala Sunniyyan dakhala al-janna)* emblazoned on the bandanas of some of the combatants in the 1975-1990 Lebanon war.[142]

- The "Abū Ḥanīfa a disciple of a Twelver Imam" forgery: the chainless saying attributed to Abū Ḥanīfa, "Were it not for two years, al-Nuʿmān [*i.e.* he himself] would have perished" *(lawlā sanatān la-halaka al-Nuʿmān)*, namely, two years that he supposedly spent learning from Jaʿfar al-Ṣādiq.

[140]Cf. below, note 946.

[141]Cf. Ibn Hishām, *Sīra* (4:124), al-Ṭabarī, *Tārīkh* (3:74), Ibn Saʿd (2:150), al-Haythamī (6:262-264 §10264-10265), and al-Dhahabī in *Tārīkh al-Islām* (*Maghāzī* p. 574).

[142]Heard from a veteran of that war whose reliability is uncertain.

In reality, Abū Ḥanīfa met Jaʿfar al-Ṣādiq during *Ḥajj*, narrated a number of hadiths from him (as did Mālik), praised his *fiqh*, and punned that he found him more stately than the Caliph Abū Jaʿfar. Nowhere is it related that he spent two years learning from him. This forgery is also adduced by defenders of *taṣawwuf* to make a Sufi of Abū Ḥanīfa.

The scholars of hadith who wrote on forgeries did not spare forgers their anger and al-Qārī is no exception. The latter reserves his greatest ire for Shīʿīs and what he terms their delusion of themselves and others in putting forgeries in the mouth of the Prophet ﷺ, as in the entries *My executor, the repository of my secret, my vice-gerent over my family, and the best successor I leave is ʿAlī b. Abī Ṭālib*; *There is no noble warrior save ʿAlī and there is no sword save Dhūl-Fiqār*; *When I washed the Prophet ﷺ some water remained in the hollow of his eyes and I drank it....*; *Whoever separates between me and my Family with "upon," may he be cursed! (q.v.).*

4.1.3 Counter-Shīʿī Forgeries

The proliferation of Shīʿī forgeries gave rise, in turn, to purportedly pro-Sunni counter-forgeries meant to provide anti-Shīʿī evidence (as well as anti-Qadarī and anti-Muʿtazilī) including "Bakrī," "ʿUmarī," ʿUthmānī," "Four-Caliph," "pro-Muʿāwiya" and "pro-Sunna" reports such as:

- Sunni doctrinal dicta such as *The Qur'ān is the uncreated word of Allah (q.v.)* or its variants in *Tārīkh Baghdād* such as *The Qur'ān is the Speech of Allah neither creator nor created, O ʿAlī, the Qur'ān is the Speech of Allah uncreated,* and *Allah says, Lā ilāha illa Allāh is My Word... and the Qur'ān is My Speech and issued from Me* all four forgeries.

- The Prophetic reports mentioning the *Rawāfiḍ* verbatim are forgeries since this appellation did not emerge until Abbasid times; verifiable, thus, would be al-Ṭabarī's report that ʿAbd Allāh b. Ḥasan b. Ḥasan b. ʿAlī b. Abī Ṭālib replied, when asked by Sulaymān b. Qarm whether there were any unbelievers among those who prayed toward the *qibla*: "Yes, the Rāfiḍa."[143]

[143]Al-Ṭabarī, *Dhayl al-Mudhayyal* (=*Tārīkh*, Leiden ed. 3:2508) trans. by Ella Landau-Tasseron as *Biographies of the Prophet's Companions and Their Successors* (p. 246-247) in *The History of al-Ṭabarī* (SUNY Press, vol. 39).

- *O Allah, have mercy on my successors (khulafā'ī)! Who are your successors, Messenger of Allah?* He said: *Those who preserve my Sunna and my hadiths and teach them to the people.* A falsehood according to al-Dhahabī, Ibn Ḥajar, and al-Zaylaʿī, narrated from ʿAlī by al-Ṭabarānī in *al-Awsaṭ*, Abū Nuʿaym in *Akhbār Aṣfahān*, Ibn Baṭṭa in the *Ibāna*, al-Khaṭīb in *Sharaf Aṣḥāb al-Ḥadīth*, al-Rāmahurmuzī in *al-Muḥaddith al-Fāṣil*, al-Silafī in the *Ṭuyūriyyāt*[144] and others through various chains all containing forgers, as does its variant *Shall I not show you my successors and those of my Companions and the Prophets before me? They are the memorizers of Qur'ān and hadiths.*

- *Allah never poured anything into my breast except I poured it into the breast of Abū Bakr,* a chainless forgery by consensus of the scholars of hadith but it is accepted as true in its meaning by the Naqshbandi masters;

- the forgery in which Jibrīl brings Abū Bakr water for *wuḍū'* and Mīkā'īl brings him a towel;[145]

- the explicit appointment of Abū Bakr al-Ṣiddīq as caliph: *Abū Bakr shall govern my Community after me,* graded a forgery by al-Dhahabī since, as our teacher Nūr al-Dīn ʿItr said "They understood the choice of the Caliph only from the signals *(ishārāt)* of the Prophet ﷺ and concurred on him."[146]

- *I was taken up to the heavens and I did not pass a heaven except I found my name written: 'Muḥammadun Rasūlullāh' and 'Abū Bakr al-Ṣiddīq' after me* was deemed a forgery by Ibn Ḥibbān and Ibn al-Jawzī despite its many chains from various Companions.[147]

[144]The volume of Abū Ṭāhir al-Silafī's (474-576) selected narrations from Abū al-Ḥusayn al-Mubārak al-Ṣayrafī known as Ibn al-Ṭuyūrī (411-500).

[145]Ibn ʿArrāq (1:341 §1) cites al-Dhahabī's statement *munkar* in the *Mīzān* but prefers the latter's more explicit ruling of *kadhib* in his *Mughnī* in keeping with his view that *munkar* is an inappropriate term for "forged."

[146]Cf. al-Dhahabī, *Mughnī* (§5738) and ʿItr, *Manhaj al-Naqd* (p. 315). See Ibn Rajab's chapter to that effect in his *Jāmiʿ al-ʿUlūm wal-Ḥikam*, which we translated in our *Sunna Notes II*. The hadiths of the Prophetic signals to the succession of the Ṣiddīq followed by the Fārūq, Allah Most High be well-pleased with them, amount to nearly two dozens which I gathered in a compilation entitled *Ishārāt Sayyid al-Thaqalayn ﷺ ilā Awwaliyyat Khilāfat al-ʿUmarayn* رضي الله عنهما (The Signals of the Liegelord of the Two Worlds to the Primacy of the Caliphates of Abū Bakr and ʿUmar) and which I presented to Sayyid Yūsuf al-Rifāʿī who had asserted that "the primacy of Abū Bakr's preference is a matter of conjecture *(ẓann)*."

[147]See its documentation in ʿAlī Ḥasan ʿAbd al-Qādir's edition of al-Qushayrī's *Miʿrāj* (p. 83-84).

- *Abū Bakr is my vizier and the mainstay in my Community after me; ʿUmar is my Beloved and speaks my own tongue; I am part of ʿUthmān and he is part of me; ʿAlī is my brother and the owner of my standard,* narrated by Abū Nuʿaym and Ibn ʿAdī, was declared a forgery by Ibn Ḥibbān, Ibn al-Jawzī, and others, as well as its many variants.

- *Abū Bakr in relation to me is like Hārūn in relation to Mūsā* was forged according to al-Dhahabī, while *Abū Bakr is part of me and I am part of him, he is my brother in this world and the hereafter* was apparently forged by the arch-liar ʿAbd al-Raḥmān b. ʿAmr b. Jabala.

- The extravagant *ʿUmar is the Light of Islām in this world and the Lamp of the inhabitants of Paradise in the hereafter* is cited by al-Qārī in his introduction.

- The reports *ʿUthmān passed by me while one of the angels was with me and the latter said, 'This is a martyr, his people will kill him. Truly he puts us to shame,'* which al-Haythamī said comes only through the forger Muḥammad b. Ismāʿīl al-Wasāwisī; and *You are my walī in this world and the next!*; while *ʿUthmān is my comrade (rafīqī) and is with me in Paradise* is very weak as hinted by al-Tirmidhī.[148] He indicated the same of his narration of the Prophet's ﷺ refusal to pray over the remains of a man *because he hated ʿUthmān,* through the arch-liar Muḥammad b. Ziyād the friend of Maymūn b. Mihrān.

- The long report in Ibn Shāhīn's *Madhāhib al-Sunna* and Abū Nuʿaym's *Faḍā'il al-Khulafā' al-Arbaʿa* on ʿUthmān weeping and sending provisions and money after hearing ʿĀ'isha's confession that the Prophet's ﷺ household had not eaten for three days and the Prophet's ﷺ subsequent triple supplication on his behalf was forged by the self-described liar ʿUmar b. Ṣubḥ per al-Suyūṭī and Ibn ʿArrāq.

- Al-Dhahabī called "an unadulterated lie" al-Ḥākim's narration from Ibn ʿAbbās that the Prophet ﷺ said *Drops from your blood (ʿUthmān) shall fall on the verse ﴿and Allah will suffice you for defense against them﴾ (2:137) and you shall intercede on the Day of Resurrection for as many people as the population of Rabīʿa and Muḍar* and al-Haytamī mentioned that it was a forgery in his commentary on the *Hamziyya*.

[148]On the latter two see ʿAbd Allāh al-Luḥaydān's marginalia on Ibn al-Mulaqqin's *Mukhtaṣar Istidrāk al-Dhahabī ʿalā al-Mustadrak* (3:-1250-1259 §520-521).

- Anas's ﷺ report: "I was with the Prophet ﷺ inside an enclosed garden when someone came and knocked on the gate. He said, *Anas, let him in, give him the glad tidings of Paradise and tell him he will be my successor.* Lo and behold! It was Abū Bakr..." (followed by identical prophesies when ʿUmar and ʿUthmān show up) comes only through the arch-liar Ṣaqr b. ʿAbd al-Raḥmān.

- Also forged is the version of the "glorifying pebbles" hadith claiming that, after they are heard glorifying while in the hands of the first three Caliphs, the pebbles fell mute in the hands of the fourth.[149]

- Also forged, Ibn ʿAdī and al-Dhahabī said, is the report in al-Ṭabarānī and Ibn ʿAsākir that our maternal uncle Muʿāwiya supposedly said, "The Messenger of Allah ﷺ said to me: *As for you, you will take charge of my Community after me. When this happens, accept those of them who do good and overlook those of them who do wrong.* Since then, I never ceased expecting it until I reached my position."

The largest collection of pro-Muʿāwiya reports—comprising both the authentic and the inauthentic—is predictably Ibn ʿAsākir's chapter on him in the monumental *Tārīkh Dimashq*, which al-Dhahabī epitomized in his own chapter in *Siyar Aʿlām al-Nubalā'* where he said:

> Ibn ʿAsākir cites in his chapter flimsy and false hadiths and goes on and on. Muʿāwiya left in his wake masses of people who love him, exaggerate his virtues and prefer him to everyone else. This is either because he captured them through generosity, intelligence and gifts, or because they were born and raised in Syro-Palestine loving him, as were their children, there being among them a small group of Companions and droves of Successors and eminent personalities. They fought with him against the Iraqis and grew to hate the Prophet's Household—we seek refuge in Allah from lusts!—just as the army of ʿAlī, Allah be well-pleased with him, and his people, except for the Khawārij, grew to love him, fight with him, and hate whoever rebelled against him, washing their hands of them. Some of them went too far in Shīʿī factionalism *(tashayyuʿ)*. But I ask you by Allah! What would be the state of someone who grew up in a part of the world where he sees nothing but fanatics in love and hate? How can such a person get a sense of fairness and modera-

[149]It is strange that al-Haytamī claimed the authenticity of this forgery in his *Taṭhīr al-Janān wal-Lisān* (p. 42) and even stranger that Aḥmad al-Ghumārī went so far as to attack him as a Nāṣibī (*Ahl al-Bayt* hater) because of it in his correspondence with his student Muḥammad Bū Khubza!

> tion? We thank Allah for safety, since He caused us to live in a time where truth and right shine bright, unmixed with either extreme, in which we are lucid about the deficiencies of each of the two sides. Thus we are spared, we seek forgiveness, love with prudence, and invoke mercy on the rebels either on the basis of a defensible interpretation of what they did, or on a mistaken but—God willing—forgivable basis. We say, as Allah Most High taught us, ﴿Our Lord! Forgive us and our brethren who were before us in the faith, and place not in our hearts any rancor toward those who believe﴾ (59:10), and we invoke His good pleasure also on those who took no side.

Then al-Dhahabī listed what he termed "the various false hadiths":

- *Muʿāwiya was almost sent as a Prophet because of his wise intelligence and trustworthiness over my Lord's Speech;*
- *Congratulations, Muʿāwiya! You are now a trustee over heavenly reports;*
- Revelation descended on the Prophet ﷺ and, when he recovered, he asked for Muʿāwiya. When the latter finished writing *Āyat al-Kursī* the Prophet ﷺ said *Allah has forgiven you, Muʿāwiya, everything to the Day of Resurrection.*
- Jibrīl descended and said: *O Muḥammad, you are not to keep away the one whom Allah chose for the writing of His Revelation, so confirm him in that position for he is truly trustworthy!*
- *Muʿāwiya shall be resurrected wearing a garment of light.*
- Jibrīl alighted with a golden pen and said: *O Muḥammad, the Most High and Exalted says, "I have gifted this pen from above My Throne to Muʿāwiya, so order him to write Āyat al-Kursī with it, vowelize it and dot it, etc. etc."*
- When Āyat al-Kursī was revealed the Prophet ﷺ called Muʿāwiya but the latter could not find a pen because Allah had ordered Jibrīl to remove all pens from his ink-horn. He got up to fetch a pen but the Prophet ﷺ said: *Take the pen from your ear!* Lo and behold! it was a golden pen on which was inscribed, *Lā ilāha illā Allāh, a gift from Allah to His trustee Muʿāwiya.*
- *I can almost see Muʿāwiya's slender legs prancing in Paradise.*[150]
- ʿAlī: *I shall give up my state on behalf of Muʿāwiya, for Allah's Prophet used him as his writer while I sat aside, so I realized that such was not the design of the Messenger of Allah ﷺ but that of Allah Himself.*

[150]Narrated from ʿĀ'isha Ibn ʿAsākir (59:70) as part of a longer hadith containing the words *yā Ḥumayrā'*.

- *The trustworthy ones in the Divine Presence are seven: the Pen, Jibrīl, myself, Muʿāwiya, the Tablet, Isrāfīl, and Mīkā'īl.*
- The Prophet ﷺ went in to see Umm Ḥabība as Muʿāwiya was sleeping with his head on her thigh. He said: *Do you love him?* She said yes. He said: *Truly, Allah loves him even more than you do and he shall sleep on the couches of Paradise.*
- Jaʿfar gifted some quince to the Prophet ﷺ so the latter gave three to Muʿāwiya and said: *Meet me in Paradise with them.* Al-Dhahabī commented: "Jaʿfar died as a *shahīd* before Muʿāwiya even came over as a Muslim."[151]
- *Muʿāwiya shall be resurrected wearing a garment of light from faith.*
- *Muʿāwiya shall come out of his grave wearing a garment of silk studded with pearl and coral.*
- Jibrīl descended and said: *Make Muʿāwiya your writer for he is truly trustworthy.*
- *The trustworthy ones are three: myself, Jibrīl, and Muʿāwiya.*
- The Prophet ﷺ gave Muʿāwiya an arrow and said: *Take it until you return it to me in Paradise.*
- *I shall miss Muʿāwiya for seventy years after which he shall come riding a camel made of musk and I shall say: 'Where were you?' He shall reply: 'In a grove under the Throne,' etc.*
- Jibrīl came with a paper on which was written: *Lā ilāha illā Allāh, love of Muʿāwiya is a categorical obligation for My servants.*
- *O Muʿāwiya, you are part of me and I am part of you. Truly you shall be right where I am at the gate of Paradise.*

Al-Dhahabī said: "All of the preceding hadiths are evidently forged, and Allah knows best."

4.1.4 Anthropomorphic Forgeries

- *Whenever Allah wants to come down to the lowest heaven, He descends from His Throne in person (bi-dhātih) (q.v.)* is an anthropomorphist forgery commenting which al-Qārī does not mince his words;[152]

- as is the forgery *Honor the cow, for truly she is the leader of the beasts of burden, she did not raise her eyes to heaven out of shame before Allah*

[151]Cf. Aḥmad al-Ghumārī, *al-Jawāb al-Mufīd* (p. 31-33).

[152]Aḥmad b. Taymiyya's belief in his *Sharḥ Ḥadīth al-Nuzūl* is that Allah Most High descends "in person" yet remains above the Throne "in person" cf. our translation of Qāḍī Ibn Jahbal al-Kilābī's *Refutation of Him Who Attributes Direction to Allah Most High.*

Most High since the calf was worshipped which Ibn al-Qayyim defends in his anti-Ashʿarī book *Ijtimāʿ al-Juyūsh al-Islāmiyya*.[153]

- In the same vein, Ibn al-Qayyim strenuously defends the authenticity of a long unknown-chained *(musalsal bil-majāhīl)*, disclaimed *(munkar)* narration on the end of times which contains the wording *In the morning, your Lord roamed the earth, which had all been dispopulated (fa-aṣbaḥa rabbuka yaṭūfu fīl arḍi wa-khalat ʿalayhi al-bilād)*.[154] In the course of his discussion he tries to boost his documentation by citing ʿAbd Allāh b. Aḥmad, Ibn Abī ʿĀṣim, al-Ṭabarānī, Ibn Mandah, Ibn Mardūyah, Abū al-Shaykh, and Abū Nuʿaym. As Abū Ghudda points out, "he knows better than anyone else that their books are replete with weak, disclaimed, and forged reports!"[155] Another time, Ibn al-Qayyim adduces this very passage to support the creed that Allah "comes to earth on the Day of Resurrection without ceasing to remain above His heavens on His Throne" *(wa-kadhālika majī'uhu ilā al-arḍi... yawma al-qiyāma... hādhā wa-huwa fawqa samāwātihi ʿalā ʿarshih)*![156] Imam ʿAbd al-Ḥaqq al-Ishbīlī had warned two centuries earlier: "His saying *your Lord roamed the earth* is only an alle-

[153]"I [Ibn al-Qayyim] say: Attributing it to the Prophet ﷺ is not firmly established *(ghayr thābit)* because Abū Hind is unknown *(majhūl)*. The point is that this [*i.e.*believing that Allah Most High is on top of the sky] is the primordial disposition instilled by Allah, even in animals, and even the dumbest of them that is used to illustrate dumbness, namely, the cow"! The true verdict is not, as Ibn al-Qayyim claims, that the narration is "not firmly established because Abū Hind is unknown," but rather that it is fabricated by ʿAbd Allāh b. Wahb al-Fasawī [or Nasawī] whom Ibn Ḥibbān names a *dajjāl* and forger as in al-Dhahabi's *Mughnī* and *Mīzān*. This narration was therefore included among the forgeries by the masters, most of them agreeing that ʿAbd Allāh b. Wahb had fabricated it cf. Ibn al-Jawzī, *al-Mawḍūʿāt* (Salafiyya ed. 3:3); al-Shawkānī in *al-Fawā'id al-Majmūʿa* (al-Maktab al-Islāmī ed. p. 161 §502); *La'ālī'* (1981 ed. 2:227=2:277); al-Fattanī in *Tadhkirat al-Mawḍūʿāt* (p. 152-153); al-Dhahabī in *Tartīb al-Mawḍūʿāt* (§732) while in *Talkhīṣ al-Mawḍūʿāt* (§642) he faults Ibn al-Jawzī's identification of ʿAbd Allāh b. Wahb al-Nasawī and seems to believe it is ʿAbd Allāh b. Wahb al-Fihrī, which Ibn ʿArrāq (2:238-239) rejects. Ibn al-Qayyim ignores that verdict and diverts the discussion to Abū Hind, giving the innocuous verdict of "not firmly established" while nevertheless proceeding to promote his anthropomorphist doctrine on the very grounds of that narration.

[154]Narrated by ʿAbd Allāh b. Aḥmad in *al-Sunna* (Qaḥṭānī ed. 2:486=Zaghlūl ed. p. 176-179 §951) and his *Ziyādāt* to his father's *Musnad* (Risāla ed. 26:121-128 §16206), Ibn Abī ʿĀṣim in *al-Sunna* (p. 287), and al-Ṭabarānī in *al-Kabīr* (19:211-213 §477) while al-Ḥākim (4:560-564) omits the offending passage. Cf. Ibn al-Qayyim, *Zād al-Maʿād* (3:54-57= 3:588-599). Albānī twice states that its chain is "weak" in his edition of Ibn Abī ʿĀṣim (p. 231 and p. 289) whereas its optimal grading is "very weak" as implied by Ibn Kathīr's expression *gharīb jiddan, fī baʿḍi alfāẓihi nakāra* in the *Bidāya* (5:80-82) and Ibn Ḥajar's identical terms in *Tahdhīb al-Tahdhīb* (5:75 *s.v.* ʿĀṣim b. Laqīṭ). In addition, al-Arna'ūṭ in his *Musnad* marginalia (26:128) mentioned that "one of those who affiliate themselves to the craft of hadith in our time" (*baʿḍu man yantaḥilu ṣināʿat al-ḥadīthi fī ʿaṣrinā*), *i.e.*, al-Albānī, adduced it to upgrade another weak hadith to the rank of *ḥasan* in his *Silsila Ṣaḥīḥa* (§2810) in violation of the rule that very weak reports cannot be used to upgrade others.

[155]Abū Ghudda, marginalia on al-Laknawī's *al-Ajwibat al-Fāḍila* (p. 131).

[156]Ibn al-Qayyim, *al-Rūḥ* (ʿIlmiyya ed. p. 102=Ibn Kathīr ed. p. 268).

gorical explanation *(taqrīb wa-tafhīm)* that everyone on earth will die and that it shall remain deserted."[157]

- Abū Dāwūd in his *Sunan* and others narrate from Jubayr b. Muṭʿim, from his father, from his grandfather, that the Prophet ﷺ said, *Do you know the greatness of Allah? Truly, His Throne (ʿarsh) is on His Heavens like this* –he formed with his fingers something like a dome over him— *and it groans on account of Him like a saddle groans because of its rider.* One version adds *Allah is above His Throne and His Throne is above His Heavens.* Ibn ʿAsākir trounces this report in his monograph *Bayān al-Wahm wal-Takhlīṭ fī Ḥadīth al-Aṭīṭ* (The Exposition of Error and Confusion in the Narration of the Groaning). Al-Dhahabī in *al-ʿUlūw* terms it an "extremely strange" one-chained narration *(gharīb jiddan)* and said: "Allah knows best if the Prophet ﷺ ever said such a thing or not; Allah—﴿there is nothing whatsoever like unto Him﴾ (42:11)," adding: "There is not a single established text that has the word "groaning" *(aṭīṭ)* in it." Ibn Kathīr in the *Bidāya* also termed it extremely strange. Ibn al-Qayyim alone insisted that the least grading of this narration was *ḥasan.*

- Ibn Ḥibbān traces back to the "materialist" *(dahrī)* and "arch-liar free-thinker" *(zindīq kadhdhāb)* Ayyūb b. ʿAbd al-Salām a similar forgery that states: *When Allah gets angry He swells up (intafakha) on the Throne until it becomes too heavy for its bearers.*[158]

- The anthropomorphist Abū Jaʿfar Muḥammad b. ʿUthmān b. Abī Shayba (d. 297), nephew of the great Abū Bakr (author of the *Muṣannaf*) and teacher of Abū Bakr al-Najjād, was declared a liar by ʿAbd Allāh b. Aḥmad b. Ḥanbal and a forger by ʿAbd al-Raḥmān b. Khirāsh. He authored *Kitāb al-ʿArsh* (Book of the Throne) in which he states:

> All of creation concurs that whenever they supplicate Allah ﷻ they raise their hands to the sky. If He were in the lowest earth they would not raise up their hands up to the sky since He would be with them on the earth. Furthermore, the reports are mass-narrated that Allah ﷻ created the Throne then established Himself over it with His Essence *(bi-dhātih)*,[159] following which He created the earth and the heavens, then He turned from the earth to heaven and from heaven to the Throne. Thus He is above the heavens and

[157]ʿAbd al-Ḥaqq al-Ishbīlī, *al-ʿĀqiba* (p. 259).

[158]Cited by Ibn Ḥibbān in his *Majrūḥīn* (1:165).

[159]See our article "The Innovated Phrase 'In Person.'" Dhahabī suppressed the phrase when citing this passage in *al-ʿUlūw* (Saqqāf ed. p. 494 §103)=*Mukhtaṣar al-ʿUlūw* (p. 220 §103).

above the Throne with His very essence, self-sifted *(mutakhallişan)* from His creation and separate *(bā'in)* from them.[160]

- The *ḥāfiẓ* Ibn Ḥajar suspected the pious Hanbali Imam Ibn Baṭṭa[161] of adding certain words to the authentic hadith of the Burning Tree narrated from Ibn Masʿūd by al-Tirmidhī with a weak chain, whereby the Prophet ﷺ said *When Allah spoke to Mūsā, the latter was wearing a robe of wool, a wool cloak, and a pair of sandals made of untanned ox leather.* The addition found by Ibn Ḥajar to be apparently forged by Ibn Baṭṭa reads: "He [Mūsā] said: 'Who is the Hebrew *(man al-ʿibrānī)* speaking from the tree?' And Allah said: 'I am Allah.'" The doctrinal position of *Ahl al-Sunna* is that Mūsā عليه السلام heard Allah without direction.[162]

- Over half the narrations in the *Kitāb al-Sunna* attributed to ʿAbd Allāh b. Aḥmad b. Ḥanbal are forgeries of which even Ibn Taymiyya warns "Of the types of deviation in the principles and the branches... among some of the learned companions of Imam Aḥmad, is an invalid position on the pre-eternity of the human voice and the narration of weak hadiths used as proofs of the Sunna in the Divine Attributes."[163] The authorship of this book is questionable as discussed below.[164]

- The anthropomorphist Qāḍī Abū Yaʿlā b. al-Farrā'—Muḥammad b. al-

[160]Abū Jaʿfar b. Abī Shayba, *Kitāb al-ʿArsh wa-mā Ruwiya Fīh* (ed. Muḥammad b. Ḥamd al-Ḥammūd, Kuwait: Maktabat al-Muʿallā, 1986) p. 51.

[161]ʿUbayd Allāh b. Muḥammad, Abū ʿAbd Allāh al-ʿUkbarī, known as Ibn Baṭṭa (d. 387) was a student of al-Najjād and one of the main authorities in doctrine and law in the Hanbali school, a pious scholar who never left his house in forty years and fasted all year round except on the two ʿĪds. Al-Dhahabī declares him "an Imam in the Sunna and an Imam in *fiqh*" but then cites Abū al-Qāsim al-Azharī's verdict that "Ibn Baṭṭa is extremely weak" *(ḍaʿīf ḍaʿīf)* while al-Khaṭīb declares him a forger and narrates from Abū Dharr al-Harawī and others that al-Dāraquṭnī questioned his truthfulness. Ibn Ḥajar states: "I discovered something in connection with Ibn Baṭṭa which I found scandalous and hideous." He then shows that Ibn Baṭṭa may have added words to the above hadith so as to give it an anthropomorphic slant. In his *Ibāna* (*Kitāb al-Radd ʿalā al-Jahmiyya*, Riyadh: Dār al-Rāya 1415/1994 2nd ed. 2:173), Ibn Baṭṭa also coined the neologism *āniyya* from the philosophical and New Testament Greek infinitive *einai* (participle genitive form *ontos*), to assert: "The basis of faith in God which people are obliged to believe requires affirming faith in three things: first, one *must believe in His ontic being* (*an yaʿtaqida al-ʿabdu āniyyatahu*) so that he will steer clear of the way of the deniers, who do not affirm a Creator…"

[162]As narrated from Ibrāhīm al-Nakhaʿī in al-Thaʿālibī, *Tafsīr* (4:117), al-Khaṭīb (10:371-374, 13:167), al-Dhahabī, *Mīzān* (3:15 §5394), and Ibn Ḥajar, *Lisān* (4:113-114 §231).

[163]Ibn Taymiyya, *Majmūʿ al-Fatāwā* (20:184). A frank anthropomorphist, in his *Kitāb al-Sunna* (1:209-268 *dhikr al-maqām al-maḥmūd*, esp. 1:215 §246-247, 1:236-237 §272 and 1:239 §275) al-Khallāl promoted his teachers' view that whoever denies that Allah "makes the Prophet *sit with Him on the Throne*" and that "there remains only *four spans vacant for the Prophet to sit next to Him*" is an unbeliever–more radical anthropomorphism than the Nicene Creed's (325AD) "seated at the right hand of the Father." See also notes 617-618.

[164]See the section "Forged books and spurious attributions."

Ḥusayn b. Muḥammad b. Khalaf—(d. 458), one of the major jurisprudent scholars of the Hanbali school, authored *Ibṭāl al-Ta'wīlāt li-Akhbār al-Ṣifāt*, also known as *Ibṭāl al-Ta'wīl* (The Invalidation of Figurative Interpretation) in which, al-Dhahabī says in *al-ʿUlūw*, "he was verbose and cited worthless narrations inappropriate for use to assert any Divine Attribute whatsoever." Abū Yaʿlā is dismissed as a *mujassim* by his own Hanbali colleagues such as Abū Muḥammad al-Tamīmī and Ibn al-Jawzī throughout the latter's book *Radd Shubah al-Tashbīh*. Al-Tamīmī said: "He [Abū Yaʿlā] has beshat the Hanbalis with filth even water cannot wash away."[165] Ibn Qudāma apparently alluded to him in the closing words of his *Dhamm al-Ta'wīl*: "Whoever affirms an attribute for Allah ﷻ on the basis of any of those forged hadiths is in a worse state than those who interpret the sound hadiths figuratively!" Yet, Abū Yaʿlā's *Ibṭāl* was recently resuscitated and reinjected into the book market under the editorship of a certain "Abū ʿAbd Allāh al-Najdī."[166]

- Along with Abū Jaʿfar Ibn Abī Shayba's *al-ʿArsh*, *al-Sunna* attributed to ʿAbd Allāh b. Aḥmad and Abū Yaʿlā's *Ibṭāl al-Ta'wīlāt fī Akhbār al-Ṣifāt*, among the notable early troves of anthropomorphist forgeries and Israelite reports are ʿUthmān b. Saʿīd al-Dārimī's books against Bishr al-Marrīsī, Ibn Khuzayma's *Tawḥīd*, and al-Harawī al-Anṣārī's doctrinal books such as his *Arbaʿīn*, refuted by al-Ghumārī in *Fatḥ al-Muʿīn*. Along with Ibn al-Qayyim's *Nūniyya*, *Ijtimāʿ al-Juyūsh*, *al-Ṣawaʿiq al-Mursala* etc. and Ibn Taymiyya's *Sharḥ Ḥadīth al-Nuzūl*, *Risāla ʿArshiyya*, *Fatwā Ḥamawiyya* etc. among the later troves are Ibn Qudāma's *Ithbāt al-ʿUlūw* (although he himself said in *Dhamm al-Ta'wīl*, "Whoever affirms an attribute for Allah Most High on the basis of any of those forgeries is in a worse state than those who interpret the sound hadiths figuratively!"), al-Dhahabī's *ʿUlūw*, *ʿArsh*, and *Arbaʿīn fī Ṣifāt Rabb al-ʿĀlamīn*. All of these books are being promoted today although the scholars warned against them.[167]

- The purported hadith *qudsī* adduced by Ibn Taymiyya and Ibn al-Qayyim in their books, *The people of Remembrance are those who sit with Me...*

[165]In Ibn al-Athīr, *Kāmil* (8:378) cf. Ibn al-ʿArabī, *al-ʿAwāṣim min al-Qawāṣim* (p. 209).

[166]Shaykh Saʿīd ʿAbd al-Laṭīf Fawda has authored a refutation of the *Ibṭāl*.

[167]Such as al-Bukhārī, Muslim, Ibn al-Ṣalāḥ, and Ibn ʿAbd al-Salām concerning the innovators among Hanbalis; al-Bayhaqī, Ibn al-Jawzī, and al-Rāzī concerning Ibn Khuzayma's book; Abū Muḥammad al-Tamīmī, Ibn al-ʿArabī al-Mālikī, and Ibn al-Jawzī concerning Abū Yaʿlā's book; Abū Isḥāq al-Shirāzī, Abū Bakr al-Shāshī, and Ibn al-Athīr concerning al-Barbahārī; al-Ghazālī, Ibn al-Subkī, Ibn Ḥajar, and al-Sakhāwī concerning al-Harawī al-Anṣārī's books; al-Taqī al-Subkī, Ibn Jahbal, al-Taqī al-Ḥiṣnī, al-Ikhmīmī, Ibn al-Zamalkānī, Abū Ḥayyān, al-Haytamī, and many others concerning Ibn Taymiyya and Ibn al-Qayyim's books; Ibn al-Subkī and al-Dhahabī himself (!) concerning al-Dhahabī's *ʿUlūw*; and al-Kawtharī concerning ʿAbd Allāh b. Aḥmad and al-Dārimī's books.

(ahlu al-dhikri ahlu mujālasatī...) is nowhere to be found other than in the form *I am the sitting-companion of those who mention Me (anā jalīsu man dhakaranī).*[168] The only sound Prophetic wording to that effect is that narrated by al-Bukhārī as *I am with My servant wheresoever he mentions Me and his lips move with My Name.*

- We mentioned in the section on notorious forgers the inane *Allah Most High created the angels from the hair of His two arms (dhirāʿayh) and chest (ṣadrih) or from their light* and Muḥammad b. Shujāʿ al-Thaljī's "horse sweat" autotheogenesis tale.

- Ibn Mandah and Ibn al-Jawzī anathemized Abū al-Saʿādāt Aḥmad b. Manṣūr for forging *Allah descends every night of Jumuʿa to the abode of this world amid 600,000 angels and sits on a chair (kursī) of light. In front of Him is a tablet of red pearl with the names of those of Muḥammad's community who affirm vision, modality and image (al-ruʾya wal-kayfiyya wal-ṣūra)…* Al-Dhahabī comments in the *Mīzān*: "This, then, is the anthropomorphist shaykh whom Allah will not be ashamed to punish for his attribution of modality and his mendacity!"

4.1.5 Other Doctrinal and *Madhhab* Forgeries

The Karrāmiyya concocted *A man called Muḥammad b. Karrām shall come at the end of times to revive the Sunna and the congregation. His emigration shall be from Khurāsān to Bayt al-Maqdis just as mine was from Mecca to Medina,* trounced as a forgery by al-Jūzaqānī, Ibn al-Jawzī, Ibn ʿArrāq, al-Shawkānī and others.

A "Qur'ān-only" forgery states *When a hadith is brought to you, cross-examine it against the Book of Allah; whatever conforms to the latter is from me and whatever does not, is not from me*[169] and its variant, *Different hadiths attributed to me shall come to you. Whatever comes to you and conforms to the Book of Allah and my Sunna is indeed from me; and whatever comes to you and contradicts the Book of Allah and my Sunna is not from me.*[170] Al-Shāfiʿī in *al-Umm* and *al-Risāla*, al-Bayhaqī in

[168]From Kaʿb al-Aḥbār by Aḥmad in *al-Zuhd*, Ibn Abī Shayba, Abū Nuʿaym, al-Bayhaqī, *Shuʿab*, and Ibn ʿAsākir; Wahb b. Munabbih by Ibn ʿAsākir; and Jābir by Ibn Shāhīn.

[169]Narrated from Thawbān and Ibn ʿUmar in al-Ṭabarānī's *Kabīr* (2:97 §1429 and 12:316 §13224 respectively).

[170]Narrated from Abū Hurayra by al-Dāraquṭnī, *Sunan* (4:208), Ibn ʿAdī (4:68-69) and al-Khaṭīb, *al-Faqīh wal-Mutafaqqih* (1:353 §349). See on the chains of this and the preceding report ʿAbd Allāh al-Ghumārī's *al-Ibtihāj bi-Takhrīj Aḥādīth al-Minhāj* (p. 103-106 §27).

Maʿrifat al-Sunan wal-Āthār, al-Ṣaghānī, al-Qurṭubī in his *Tafsīr* and al-Shawkānī in his *Fawā'id* declare it a baseless falsehood. Ibn Mahdī, Ibn Maʿīn, and al-Khaṭṭābī considered it "forged by the Khawārij and free-thinkers *(zanādiqa)*," Ibn Ḥazm in *al-Iḥkām* said "None says this except an arch-lying, heretical, disbelieving dolt" and al-ʿAjlūnī in *Kashf al-Khafā'* calls it "one of the crassest, most mendacious forgeries," as does Muḥammad Abū Shahba in his monograph on the Six Books, *Fī Riḥāb al-Sunna*. Al-Shawkānī points out that the narration actually self-destructs in light of the verse ﴿whatever the Messenger gives you, take it, and whatever he forbids, abstain from it﴾ (59:7). Despite all the above, the Egyptian litterateur and Sorbonne-trained lawyer Muḥammad Haykal in his *Life of Muḥammad* [ﷺ][171] trumpets this forgery as "the best criterion by which to judge a hadith, according to what the Prophet ﷺ himself said." Suffice it that al-Suyūṭī said in the opening lines of *Miftāḥ al-Janna*:

> Know that whoever denies that the hadith of the Prophet ﷺ—whether a verbal or gestural hadith—is a categorical proof *(ḥujja)* when it meets the criteria that are known in the foundational principles, has committed apostasy, gone beyond the pale of Islām, and shall be raised with Jews and Christians or whomever Allah will among the sects of the disbelievers.

In a lecture on the probative force of the Sunna during his many-year series on *Riyāḍ al-Ṣāliḥīn* in the nineties, our teacher Shaykh Muḥammad Saʿīd al-Būṭī excoriated modernist re-readings of the Qur'ān and Sunna with the following words: "Fools speak but the wise listen. The reports are present and available for all to see. All of these call for Islām to evaporate and form multifarious Islāms opposed to one another and at great discrepancy. 'Contemporary readings' all call to this." He was referring to such anti-Sunnī works as the engineer Muḥammad Shaḥrūr's *Qirā'atun Muʿāṣira lil-Qur'ān* (Contemporary Reading of the Qur'ān), Maḥmūd Abū Rayya's *Aḍwā' ʿalā al-Sunnat al-Nabawiyya* (Lights on the Prophetic Sunna),[172] and Muṣṭafā Būhindī's *Akthara Abū Hurayra*. The first was refuted by Muḥammad Māhir al-Munajjid in *al-Ishkāliyya al-Manhajiyya* (The Problem of Methodology); Shawkī Abū Khalīl in *Qirā'a ʿIlmiyya lil-Qirā'a al-Muʿāṣira* (Scholarly Reading of the 'Contemporary Reading'); and Yūsuf al-Ṣaydāwī in *Bayḍat al-Dīk* (The Rooster's Egg). The second book was refuted by Muḥammad ʿAbd al-Razzāq Ḥamza in

[171]Edition after edition of this book has omitted to include the blessing on the Prophet ﷺ on the cover and title page.

[172]Among Abū Rayya's self-confessed influences is "Ṣāliḥ Abū Bakr's" fraud, *al-Aḍwā' al-Qur'āniyya fī Iktisāḥ al-Aḥādīth al-Isrā'īliyya wa-Taṭhīr al-Bukhārī minhā* (The Qur'ānic Spotlights on Flushing out Israelite Reports and Purging al-Bukhārī from them).

Ẓulumāt Abī Rayya (Abū Rayya's Layers of Darkness) and al-Maʿallamī al-Yamānī in *al-Anwār al-Kāshifa li-Mā fī Kitāb Aḍwā' ʿalā al-Sunna min al-Zilal wal-Taḍlīl wal-Mujāzafa* (Full Exposure of the Errors, Deliberate Misguidance, and Blind Conjectures of *Aḍwā' ʿala al-Sunna*). The third book was refuted by al-Ḥasan b. ʿAlī al-Kattānī in *al-Radd ʿalā al-Ṭāʿin fī Abī Hurayra* (The Refutation of Abū Hurayra's Disparager). American "Progressives" and other modernist re-formers of Islām are primarily indebted to the "Contemporary readings" heresy, all of them sharing ignorance of the Islamic sciences and reliance on forgeries which they cull from Muʿtazilī arguments and other defunct polemics.

Aḥmad al-Ghumārī authored the monograph *al-Ḥanīn bi-Waḍʿi Ḥadīth al-Anīn* to demonstrate that the report on "Āh" being one of the Divine Names was a forgery, a work also rich with insights into hadith science.

Belief is planted in the heart like the firmly-founded mountains. Its increase is disbelief and its diminishment is disbelief is a pro-Māturīdī fabrication as is *Belief neither increases nor decreases* and the pro-Atharī and Muʿtazilī *Belief is speech and action, it increases and decreases.* As for the supposed hadith whereby the Prophet ﷺ said to Ibn ʿUmar رضي الله عنهما when he asked him, *Messenger of Allah, does belief increase and decrease?* whereupon he replied *Yes, it increases until it makes its possessor enter Paradise, and it decreases until it makes its possessor enter the Fire.* This report (i) is narrated by al-Thaʿlabī in his *Tafsīr* entitled *al-Kashf wal-Bayān* exclusively of anyone else, (ii) with a chain of unknowns reaching to the Golden Chain "Mālik, from Nāfiʿ, from Ibn ʿUmar;" and (iii) has escaped the notice of the scholars despite the issue being paramount in doctrinal matters—although this theological bone of contention arose well after the time of the Prophet ﷺ. Another such forgery is *Four types were cursed explicitly by every Prophet: the Qadariyya, the Jahmiyya, the Murji'a, and the Rawāfiḍ.* Likewise, the Qadarī forgeries and their anti-Qadarī pendants such as *On the Day of Resurrection a caller shall call out from under the Throne: 'Whoever exempted his Lord from his sin, let him enter Paradise!'* and *Abū Bakr! If Allah had not wished to be disobeyed He would not have created Iblīs.*[173]

The replacement of the wording *What is Islām? He replied: 'That you declare there is no god but Allah, and that you establish prayer...'* in the famous "hadith of Jibrīl" with the wording *I have come to ask you about the ordinances of Islām. He replied: 'That you establish prayer...'* was declared by Imam Muslim in his book *al-Tamyīz* "an invented addition

[173]Cf. *La'ālī'* as cited in al-Khayrābādī's *ʿUlūm al-Ḥadīth* (p. 200-201).

which is not among the [authentic] wordings in any way whatsoever but was inserted by a small group the likes of al-Nuʿmān b. Thābit, Saʿīd b. Sinān, and whoever upholds *irjā'* the way they do."[174] The difference between the two wordings is that *What is Islām* includes prayer, *zakāt*, fasting, and the pilgrimage into the definition of Islām alongside the witnessing of faith, while the wording *I have come to ask you about the ordinances of Islām* presupposes that the ordinances of Islām are only its branches, not the trunk of Islām itself. The latter excludes works according to the doctrinal position of Ḥammād b. Abī Sulaymān followed by his student Imam Abū Ḥanīfa and his School as explained in the latter's letter to ʿUthmān al-Battī the *Faqīh* of al-Baṣra.[175]

Similarly, the great Hanafi hadith master Mughulṭāy cited in support of the Hanafi School, in his *Sharḥ Sunan Ibn Mājah*, al-Bayhaqī's narration in his *Khilāfiyyāt* from al-Ḥākim with his chain through Mālik, from Sālim, from Ibn ʿUmar, that *The Prophet ﷺ raised his hands when he opened the prayer and would not do so again after that.* In *Maʿrifat al-Sunan wal-Āthār* al-Bayhaqī cites al-Ṭaḥāwī's conclusion that "this hadith abrogates the hadith of raising" *i.e.* that narrated from Ibn ʿUmar to the contrary. A third Hanafi hadith master, Mullā Muḥammad ʿĀbid b. Aḥmad al-Sindī (d. 1257) in *al-Mawāhib al-Laṭīfa ʿalā Musnad al-Imām Abī Ḥanīfa* took al-Ḥākim to task for declaring the purportedly abrogating hadith "a falsehood and forgery" *(bāṭil mawḍūʿ)*: "It is not enough to give a verdict of weakness and not explain why. Its narrators are those of the *Ṣaḥīḥ* so this hadith has to be *ṣaḥīḥ* indisputably! Perhaps Ibn ʿUmar saw the Prophet ﷺ do it and leave it alternately, reporting it in both cases."[176] However, both al-Ḥākim and al-Bayhaqī did explain that the reason for their rejection of the narration was that it was mass-transmitted from Mālik, from Sālim, from Ibn ʿUmar that the Prophet ﷺ would raise his hands throughout the prayer.[177] As for the report from Mujāhid that he did not see Ibn ʿUmar raise his hands except in the start of prayer, al-Bayhaqī demonstrated the weakness of its chain after citing it.[178]

Al-Qārī mentions several pro-Hanafi forgeries such as *Abū Ḥanīfa is the luminary of my Community; Mouth-rinsing and water-sniffing thrice*

[174]Muslim, *Tamyīz* (p. 199-200) cf. Ibn al-Qayyim, *Tahdhīb Sunan Abī Dāwūd* (12:462 of the *ʿAwn al-Maʿbūd* ed.), both as cited in Muḥammad ʿAbd al-Rashīd al-Nuʿmānī's *al-Imām Ibn Mājah wa-Kitābuhu al-Sunan* (p. 134-140).

[175]Translated in full in our *Four Imams and Their Schools* (p. 69-74).

[176]All as cited by al-Nuʿmānī in *al-Imām Ibn Mājah wa-Kitābuhu al-Sunan* (p. 251-252).

[177]Al-Bayhaqī, *Maʿrifat al-Sunan wal-Āthār* (2:405). As for the saying, *Whoever raises his hands [other than in the beginning], his prayer is invalid (q.v.)* it is an outright forgery.

[178]Al-Bayhaqī, *Maʿrifat al-Sunan wal-Āthār* (2:428).

is a categorical obligation for someone in a state of major impurity; Whoever performs the prayer over the deceased inside the mosque gets no reward; Whoever pronounces the iqāma without repetition is not one of us; Whoever raises his hands, his prayer is invalid, and *Blood the extent of a dirham must be washed off and the prayer repeated,* to which we may add *Whoever leaves the four rakʿas before ẓuhr, my intercession will not include him* and the report that the Prophet ﷺ sat on a silk cushion: al-ʿAynī in *al-Bināya* said both were baseless; so is, as shown by al-Laknawī in *al-Taʿlīq al-Mumajjad bi-Sharḥ Muwaṭṭa' Muḥammad*, ʿAbd Allāh b. al-Zubayr's claim that the pre- and post-*rukūʿ* raising of the hands in prayer was abrogated.[179]

At times al-Qārī tries—with debatable success—to build a hadithic case for the truth of the entry in question as in the entries *There is no dowry payment less than ten dirhams, Whoever prays behind a Godfearing person, it is as if he prayed behind a Prophet,* and *Wiping the neck is security against fetters.*

The Ghumārīs said that a Maliki from Fes by the name of Ibn Sūda had fabricated a report from Ibn Masʿūd and Ibn ʿUmar "in al-Awzāʿī's *Musnad*" that *the Prophet ﷺ stopped (or 'abrogated') hand-grasping during prayer three months (or 'thirty-six days') before he died.*[180]

Al-Dhahabī and Ibn Ḥajar declared a forgery the report *Whoever neglects prayer, Allah shall punish him with fifteen punishments, six of them in this world, three at the time of death, and three when he comes out of his grave.*

The report *The foot pilgrim has the reward of seventy pilgrimages while the rider has the reward of thirty* is narrated (by al-Ṭabarānī) only through Muḥammad b. Isḥāq b. ʿUkāsha b. Muḥṣin al-Asadī, denounced as a forger and arch-liar by Ibn Maʿīn, Abū Ḥātim, al-Dāraquṭnī, Ibn Ḥibbān, and Ibn ʿAdī. Equally forged is *The angels most assuredly shake hands with the rider pilgrims and hug the foot pilgrims,* narrated by al-Bayhaqī through a chain containing the unascertained Muḥammad b.

[179]The last three are mentioned in al-Marghīnānī's *Hidāya* among a handful of other forgeries, which has been used by Subcontinent anti-Hanafis as a pretext to boycott it as a whole—a classic case of throwing out the baby with the bathwater. Rather, *Ahl al-Sunna* have trained their minds and refined their knowledge by studying those books while remedying their flaws by referring to their prestigious hadith commentaries such as al-Zaylaʿī's *Naṣb al-Rāya*, al-Qurashī's *ʿInāya*, Ibn Ḥajar's *Dirāya*, al-Zabīdī's *ʿUqūd al-Jawāhir* etc.

[180]Aḥmad al-Ghumārī, *al-Jawāb al-Mufīd* (p. 96f.) and notes from ʿAbd Allāh al-Ghumārī.

Yūnus who is either al-Jammāl (who used to steal hadith), al-Muḥāribī (who is discarded), or al-Qurashī the arch-forger.[181]

I was commanded to judge according to the external behavior of people; Allah shall take care of what lies hidden (q.v.) is baseless as a Prophetic statement but is only a Prophetic rule Imam al-Shāfiʿī stated in *al-Umm* and the *Risāla* and which al-Suyūṭī documented in his treatise *al-Bāhir fī Ḥukmi al-Nabī ﷺ fīl-Bāṭin wal-Ẓāhir* (The Dazzling Treatise on the Prophet's Judgment Concerning what is Hidden and Apparent).

Al-Dhahabī calls "a quasi-forgery" *(shibh mawḍūʿ)* the report *Whoever brings a believer happiness has made me happy, and whoever makes me happy has obtained a pact from Allah, and whoever obtains a pact from Allah, the Fire shall never touch him* due to its content and enigmatic sole narrator Zayd b. Saʿd.

Qadyanis and Ahmadis are fond of quoting the weak-chained, disclaimed report *There is no Mahdī but ʿĪsā b. Maryam,* narrated by Ibn Mājah and al-Ḥākim (4:432-433) who added, "I only mention it as a curiosity, not as evidence" and deemed a forgery by al-Ṣanʿānī, al-Fattanī, and al-Shawkānī. Nevertheless, its meaning would not be that the identity of al-Mahdī is ʿĪsā—since al-Mahdī is identified beyond doubt and by mass transmission as a descendant of the Prophet—but that at the time of the rising of the Hour there would be no rightly-guided soul left on earth other than ʿĪsā: *The affair shall become more and more brutal, and the world will become more and more elusive, and people more and more meanly, and the Hour shall rise only over the most evil of people, at a time no-one rightly-guided will be left except ʿĪsā b. Maryam.* The latter meaning is asserted explicitly in the narrations from ʿAbd Allāh b. ʿAmr and ʿUqba b. ʿĀmir in Muslim: *The Dajjāl will come out into my Community and endure for forty days or months or years*—the narrator was unsure—*after which Allah Most High shall send ʿĪsā b. Maryam—upon both of them peace—who will pursue the Anti-Christ and destroy him. Then people will live for seven years without the least enmity among them. Then Allah Most High will send a cool wind with the scent of musk and the touch of silk from the direction of Syro-Palestine, whereupon none will remain on the face of the earth that has an atom's worth of goodness in their heart except they will be taken away.*

[181]Both rulings as per Aḥmad Shaḥḥāta al-Alfī in his article *Faṣl al-Bayān bi-Ḍaʿf Aḥādīth Faḍl Mushāt al-Ḥujjāj ʿalā al-Rukbān.* By al-Qurashī he means al-Kudaymī.

The forgery *The carrier of the Book of Allah has a right to take from the Muslim treasury every year two hundred dinars* in al-Daylamī comes solely through the *daǰǰāl* al-ʿAbbās b. al-Ḍaḥḥāk and the arch-liar Muqātil b. Sulaymān. Similarly, *Whoever recites the Qur'ān has a right to two hundred dinars. If he is not given them in this world, he shall receive them in the hereafter* was conveyed by ʿAmr b. Jumayʿ from Juwaybir, respectively a discarded narrator and an arch-liar.

Al-Shāfiʿī's supposed debate with Abū Yūsuf and Muḥammad b. al-Ḥasan's supposed conspiracy to have him killed are both forgeries as mentioned by al-Qārī in the Epitomes part of the *Asrār*.[182]

Whoever prays eight rakʿas on the night before Jumuʿa reciting Sūrat al-Ikhlāṣ twenty-five times, after which invoking blessings on the Prophet ﷺ a thousand times, *it will expiate whatever prayers he missed, even for a hundred years* is a forgery which violates the Consensus that nothing expiates missed obligatory prayers except making them all up.[183]

A saying popular among preachers on the days of ʿĪd, *Whoever disobeys Allah on a day of ʿĪd is as someone who disobeyed Him on the day of the Threat (yawm al-waʿīd),* is a baseless forgery according to al-Ghumārī in *Ghāyat al-Iḥsān fī Faḍā'il Zakāt al-Fiṭr wa-Faḍli Ramaḍān.*

Certain debaters did not hesitate to forge a report and its chain on the spur of the moment if it served their cause, among them Muḥammad b. Isḥāq b. Ḥarb al-Lu'lu'ī al-Balkhī as related by Ibn Ḥajar in the *Lisān* after al-Khatīb in his *Tārīkh* and al-Dhahabī in the *Mīzān*. Another one, the Hanbali ʿAbd al-ʿAzīz b. al-Ḥārith al-Tamīmī (d. 371), was asked if Mecca was conquered by peace treaty or forcefully and replied the latter; asked for his proof, he said: "'ʿAbd Allāh narrated to us: My father narrated to me: from ʿAbd al-Razzāq: from Maʿmar: from al-Zuhrī: from Anas, that the Companions differed over this very point and asked the Messenger of Allah ﷺ who replied, 'By force.'" Ibn al-Musallam [Abū Ḥafṣ ʿUmar b. Ibrāhīm b. ʿAbd Allāh b. al-Musallam al-ʿUkbarī (d. 387)] said: "When we got up we asked him and he replied, 'I made it up on the spot to repel the opponent.'"

[182]See below (p. 519 and notes).

[183]Cf. Ibn al-Jawzī, *Mawḍūʿāt* (2:135) and al-Khayrābādī, *ʿUlūm al-Ḥadīth* (p. 228). See also below, entry *Whoever makes up a missed obligatory prayer in the last Jumuʿa in Ramadan* and its notes.

4.2 Exegesis

4.2.1 *Tafsīr* Forgeries and Israelite Reports

In addition to the specious Qur'ānic commentaries mentioned elsewhere (the Shīʿī *tafsīr*s, "Ibn ʿAbbās" and "Ibn ʿArabī"), many *Tafsīr*s have been red-flagged for their high proportion of forgeries, notably Israelite reports but also baseless stories misattributed to the Prophet ﷺ and the early generations as examined in detail in such books as *al-Isrā'īliyyāt wal-Mawḍūʿāt fī Kutub al-Tafsīr* by Muḥammad Abū Shahba, the late Muḥammad Ḥusayn al-Dhahabī's books *al-Tafsīr wal-Mufassirūn* and *al-Isrā'īliyyāt fīl-Tafsīr wal-Ḥadīth*, and others. Examples of such works include the following *Tafsīr*s:

- al-Thaʿlabī, for example the story of Ḥām having intercourse with his wife on the Ark, which caused Nūḥ's anger so that the latter "supplicated Allah that He change his seed, after which he gave birth to Blacks *(al-Sūdān)*."[184]

- his student al-Wāḥidī. Al-Kattānī stated in *al-Risāla al-Mustaṭrafa*: "Abū al-Ḥasan ʿAlī b. Aḥmad b. Muḥammad al-Wāḥidī al-Naysābūrī (d. 468) and his teacher Abū Isḥāq Aḥmad b. Muḥammad b. Ibrāhīm al-Thaʿlabī (d. 427), also called al-Thaʿālibī, were both not very knowledgeable in hadith. Rather, in their Qur'anic commentaries—especially al-Thaʿlabī's—are found forgeries and untrue stories."

- al-Zamakhsharī's *Kashshāf* as denounced by all his Sunni epigones.

- Ismāʿīl al-Ḥaqqī al-Bursawī's *Rūḥ al-Bayān* as well as its Ottoman and Turkish epigones.[185] Among its forgeries the report adduced just before the commentary on Āyat al-Kursī that Allah Most High asked Jibrīl عليه السلام to say which acts of obedience he would have done if he had been made part of the human community, whereupon he supposedly answered: *"You know best of my case but I would have done three things. First, I would have helped those with many dependants with their expenses; second, I would have covered up the blemishes of creatures and their sins lest any of Your creatures know of them besides Yourself; third, I would have quenched the thirst of those who are parched."* Another famous saying Ḥaqqī cites as a hadith is *The world is but one hour; spend it in obedience (q.v.).*

[184]Cited in Ramzī Naʿnāʿa, *al-Isrā'īliyyāt wa-Atharuhā fīl-Tafsīr* (Damascus: Dār al-Qalam, 1390/1970, p. 260).

[185]This large work is considered a summa of Sufi commentaries but Abū Ghudda warned against the high proportion of forged reports it contains.

An example of Israelite forgery is the story of Dāwūd ﷺ with Uriah incorrectly raised through Anas ﷺ to the Prophet ﷺ by Ibn Abī Ḥātim in his *Tafsīr* among many others as well as al-Ḥakīm al-Tirmidhī in *Nawādir al-Uṣūl*, as denounced by al-Qurṭubī, Ibn Kathīr, and others.

Also among the examples of *tafsīr* forgeries: *In every book there is a covering (satr) and the covering of Allah Most High in the Qur'ān is those letters that are in the beginning of the suras.* Shaykh Zādah (d. 951) attributes this saying to our liegelord Abū Bakr al-Ṣiddīq ﷺ without chain in his supercommentary on al-Bayḍāwī while discussing the opening of Sūrat al-Baqara, but it is nowhere to be found in the early books.

An Aberrant Shīʿī Gloss of Sūrat ʿAbasa (80:1-10)

Shīʿī exegetes[186] have claimed that the subject of the verb *ʿabasa* in 80:1 is not the Prophet ﷺ but a man of Banū Umayya, some even naming our liegelord ʿUthmān b. ʿAffān ﷺ.[187] They purport to exonerate the Prophet ﷺ of having actually frowned or turned away from ﴿the blind man﴾ (Ibn Umm Maktūm), arguing that the Prophet's overly gentle character precluded him from such ascription, making 80:1 a reference to someone else to whom the rest of the verses up to 80:10 are also addressed, and adducing a narration from Jaʿfar al-Ṣādiq to that effect (*Tafsīr al-Qummī* 2:404; al-Ṭabarsī, *Majmaʿ al-Bayān* 10:266). These views were recirculated by a contemporary Yemeni scholar, Ḥabīb Muḥammad b. ʿAbd al-Raḥmān al-Junayd Jamal al-Layl, in his monograph *Ṭabaq al-Ḥalwā fī Tanzīh al-Muṣṭafā ʿanil-ʿUbūs wal-Iʿrāḍ ʿanil-Aʿmā*, who adds the claim that Ibn Umm Maktūm came to the Prophet only in Medina, whereas those glossed in 80:5 are all Meccan figures.

This is all an unsupported position in light of al-Rāzī's citation of consensus among (Sunni) commentators that the subject of the verb *ʿabasa* is

[186] Cf. ʿAlī b. Ibrāhīm al-Qummī (d. 329/941), *Tafsīr al-Qummī*, 2 vols., ed. Sayyid Ṭayyib al-Jazā'irī, 3rd ed. (Qum: Mu'assasat Dār al-Kitāb, 1404/1984); Abū Jaʿfar Muḥammad b. al-Ḥasan al-Ṭūsī (d. 460/ca.1068), *al-Tibyān fī Tafsīr al-Qur'ān*, 10 vols., ed. Aḥmad Ḥabīb Qaṣīr al-ʿĀmilī ([Qum]: Maktabat al-Iʿlām al-Islāmī, 1409/1989); Abū ʿAlī al-Faḍl b. al-Ḥasan al-Ṭabarsī (d. 560/1165), *Majmaʿ al-Bayān fī Tafsīr al-Qur'ān*, 10 vols., ed. Lajna min al-ʿUlamā' (Beirut: Mu'assasat al-Aʿlamī, 1415/1995); Muḥammad Muḥsin al-Fayḍ al-Kāshānī (d. 1091/1680), *al-Aṣfā fī Tafsīr al-Qur'ān,* 2 vols. (Qum: Markaz al-Abḥāth wal-Dirāsāt al-Islāmiyya, 1418-1420/1998-1999) and *Tafsīr al-Ṣāfī,* 5 vols., ed. Ḥusayn al-Aʿlamī, 2nd ed. (Tehran: Maktabat al-Ṣadr, 1416/1995); Abd ʿAlī b. Jumuʿa al-ʿArūsī al-Ḥuwayzī (d. 1112/1700), *Tafsīr Nūr al-Thaqalayn*, 5 vols., ed. al-Sayyid Hāshim al-Rasūlī al-Maḥallātī, 4th ed. (Qum: Mu'assasat Ismāʿīlyān, 1412); al-Sayyid Muḥammad Ḥusayn al-Ṭabāṭā'ī (d. 1402/1982), *al-Mīzān fī Tafsīr al-Qur'ān*, 20 vols. (Qum: Mu'assasat al-Nashr al-Islāmī, 1402/1982).

[187] Cf. Kāshānī, *Ṣāfī* (5:284) and *Aṣfā* (2:1405); al-Ḥuwayzī, *Nūr al-Thaqalayn* (5:508).

indeed the Prophet ﷺ and that the blind man is Ibn Umm Maktūm. They are identified thus in the reliable *Tafsīrs* and books of hadith as narrated from Ibn ʿAbbās, ʿĀ'isha, and ʿUrwa. Granted, Ibn al-ʿArabī al-Mālikī in *Aḥkām al-Qur'ān* rejects the identification of the pagans as the Meccan leaders cited, arguing that the incident necessarily took place in Medina where they did not set foot while the Prophet was there. Al-Qurṭubī quotes him in his *Tafsīr* without comment, but Abū Ḥayyān in *al-Baḥr al-Muḥīṭ* rejects Ibn al-ʿArabī's objection and states: "They [the Quraysh pagans and Ibn Umm Maktūm] are all from Quraysh, and the Sura is entirely Meccan by consensus."

4.2.2 Forgeries on the merits of Quranic Suras

There are many forgeries on the merits of Suras, among them many or most of the reports adduced by al-Zamakhsharī at the conclusion of his commentary for each Sura in his *Kashshāf*, some of which slipped into Imam al-Bayḍāwī's own *Tafsīr* as the latter is actually a Sunni rewriting of—and improvement on—the *Kashshāf*.

The long report of Ibn ʿAbbās on the merits of each sura is spurious even if found in many Qur'ānic commentaries such as al-Thaʿlabī, al-Wāḥidī and al-Zamakhsharī's. Abū ʿIṣma Nūḥ b. Abī Maryam is said to have confessed forging it in order to inspire people to read the Qur'ān rather than devote themselves to *fiqh*.

There is no authentic report on the merits of Sūrat al-Dukhān according to Ibn al-Jawzī who considers them all forged—as do others—including *Whoever recites Ḥa Mīm al-Dukhān on the night before Jumuʿa will be forgiven* and *Whoever recites Ḥa Mīm al-Dukhān at night, 70,000 angels shall ask forgiveness for him in the morning.*

Whoever recites Sūrat al-Wāqiʿa every night shall never suffer poverty[188] was included by al-Ghumārī in the forgeries of the *Jāmiʿ al-Ṣaghīr*

[188]Narrated **[1]** from Ibn Masʿūd by Ibn al-Sunnī in *ʿAmal al-Yawm wal-Layla* (§680) with a weak, doubly broken chain as per Ibn Ḥajar in *Natā'ij al-Afkār* (262-264) and Ibn ʿAllān in the *Futūḥāt al-Rabbaniyya* (3:280); ditto Abū ʿUbayd in *Faḍā'il al-Qur'ān* (p. 138) and Ibn Wahb in his *Jāmiʿ*; ʿAbd Allāh b. Aḥmad b. Ḥanbal in *Faḍā'il al-Ṣaḥāba* (2:726 §1247); al-Baghawī in his *Tafsīr* (Mahdī ed. 5:25); al-Ḥārith b. Abī Usāma in his *Musnad* as per al-Haythamī in *Zawā'id Bughyat al-Bāḥith* (p. 226 §720); al-Dāraquṭnī in *al-Mu'talif wal-Mukhtalif* (§1476), al-Bayhaqī in *Shuʿab al-Īmān* (2:491 §2498-2499), and Ibn ʿAbd al-Barr in *al-Tamhīd* (5:269) among others; **[2]** from Ibn ʿAbbās by al-Daylamī with a chain containing a liar, Aḥmad b. ʿUmar al-Yamāmī; **[3]** from Anas by Abū al-Shaykh with a chain containing ʿAbd al-Quddūs b. Ḥabīb who is discarded, both of them cf. Aḥmad al-Ghumārī; and **[4]** as a saying of ʿĀ'isha by Abū ʿUbayd in *Faḍā'il al-Qur'ān*

in his *Mughīr*, an improbative verdict in light of Ibn Ḥajar's lengthy elucidation of its chain in *Lisān al-Mizān*, al-Nawawī's inclusion of it in *al-Adhkār* and other books of his such as the *Tibyān* and *Tahdhīb*, and al-Mundhirī's inclusion of it in the *Targhīb*.

Muḥammad Rizq Ṭarhūnī recently published *Mawsūʿat Faḍā'il Suwar wa-Āyāt al-Qur'ān* at Dār Ibn al-Qayyim in two volumes in which he named over forty books on that genre but overlooked one of its foremost compilations –al-Yāfiʿī's 112-page *al-Durr al-Naẓīm fī Faḍā'il al-Qur'ān al-ʿAẓīm*, printed in 1349 by Muṣṭafā al-Bābī al-Ḥalabī, which contains both authentic reports and forgeries on the special merits of various suras.

Whoever memorizes one third of the Qur'ān has been given one third of Prophethood is narrated by al-Khaṭīb through the "detestable arch-liar and forger" al-Qāsim al-Malaṭī, a forgery by general agreement. Two similar narrations are at best very weak if not also forgeries since they each also come through a very disclaimed narrator (Maslama al-Khushanī) and a liar (Bishr b. Numayr) respectively, both from Abū Umāma al-Bāhilī: (i) by al-Ājurrī and through him Abū al-Faḍl al-Rāzī; and (ii) by Ibn ʿAdī in the *Kāmil*, Ibn Ḥibbān in the *Majrūḥīn*, Ibn al-Jawzī in the *Mawḍūʿāt* and others. Al-Qurṭubī cites the latter in the prologue of his *Tafsīr* and a *mursal* Prophetic report from al-Ḥasan al-Baṣrī: *Whoever takes one third of the Qur'ān and puts it into practice takes the matter of one third of Prophethood, etc.* Al-Bayhaqī narrated it in the *Shuʿab*.

4.2.3 *Isrā' and Miʿrāj* Forgeries

The notorious *Miʿrāj Ibn ʿAbbās*[189] is but one of several spurious collections—such as the story of *Isrā'* and *Miʿrāj* attributed to Abū Dharr al-Ghifārī and the spurious report from Jaʿfar al-Ṣādiq of the questions the Prophet ﷺ supposedly asked Allah Most High on the night of *Miʿrāj*—containing the following forgeries among others:

- *I have addressed you on the carpet of nearness without veil*;
- *When the sinner repents in his final throes (ʿinda al-gharghara) We are generous toward him and accept his repentance*;
- *Do you see Me with your eyes? –Rather, I see You with my heart.*

with a broken chain cf. Ibn Ḥajar, *Natā'ij* (3:264). Ibn al-Jawzī in the *ʿIlal* (1:112 §151) and Ibn Ḥajar in the *Kashshāf* (4:471) said Imam Aḥmad considers it *munkar*. See also *Lisān al-Mizān* (7:60-61 §583). See also below, note 1099.

[189] Cf. p. 156. This is different from *Tafsīr Ibn ʿAbbās*, on which see note 1366.

- The claim attributed to the Prophet ﷺ that he saw an angel so immense that if Allah had ordered him to swallow the seven heavens and seven earths in one gulp it would have been easy for him.
- *I have created you from the light of My countenance.*[190]

Also among the reports that were questioned in this chapter:

- The report of the Prophet ﷺ treading the Throne with his sandals and that Allah Most High said *You have honored the Throne, Muḥammad!* whereas al-Qazwīnī claims the reports indicate the Prophet ﷺ did not go past Sidrat al-Muntahā, as mentioned by al-Mālikī who adds in *Wa-Huwa bil-Ufuq al-Aʿlā* that not a single report from forty different Companions mentioned that the Prophet ﷺ wore sandals that night.

- Ibn Abī Ḥātim's *Ṣalāt*-prescription report from Anas through Khālid b. Abī Mālik (in Ibn Kathīr and others under 17:1) and a variant version from Muqātil (in al-Qurṭubī and others under 37:164-167) of Jibrīl refraining from going past a certain point (*fa-rafaḍanī/fa-ta'akhkhara Jibrīl*) whereupon the Prophet ﷺ said *O Jibrīl, in such a spot does the friend abandon his friend?* to which he replied *If I were to trespass it*[191] *I would be burned by the light,* after which the Prophet ﷺ "pierced through the light forcefully up to seventy thousand veils, none of them resembling the other." The story contains the mention that the Prophet ﷺ could see in all directions. It is attributed to Ibn ʿAbbās by Abū al-Rabīʿ b. Sabuʿ in his *Shifā' al-Ṣudūr* as mentioned by al-Qasṭallānī who questions its authenticity in *Maqṣad* 5 of his *Mawāhib* (as does al-Qārī in the *Mirqāt* while discussing the hadith of Jibrīl: *Between me and Him were seventy thousand veils of light and He said: The worst parts of the Earth are its markets and the best of them are its mosques*) while his student the *ḥāfiẓ* al-Ṣāliḥī calls it "undoubtedly a lie" in *Subul al-Hudā wal-Rashād.* Al-Ṣufūrī in *Nuzhat al-Majālis* mentions a long-winded version in which the Prophet ﷺ proceeds through the thousands of veils of light to see all the major angels up to the Spirit (al-Rūḥ), a version he sources back to the reputedly huge *Tafsīr* of yet another sixth-century compiler, Abū ʿAbd Allāh ʿAlā' al-Dīn Muḥammad b. ʿAbd al-Raḥmān b. Aḥmad al-Bukhārī (d. 546)—whom Ibn al-Samʿānī described as "foolhardy and lax"—all chainless.[192]

[190]All as cited by al-Mālikī in *Wa-Huwa bil-Ufuq al-Aʿlā* (p. 252-258). See also *al-Ḍaʿīf min Qiṣṣat al-Isrā' wal-Miʿrāj* (1993) by ʿAmr ʿAbd al-Munʿim published at Ṭanṭā, Egypt, and al-Albānī's *al-Isrā' wal-Miʿrāj wa-Dhikr Aḥādīthihimā wa-Takhrījuhā.*

[191]*By a fingertip (unmulatan)* without chain in al-Qushayrī's *Miʿrāj* (p. 79, 115) and the commentary on Ādam and the Divine Names in al-Naysābūrī's *Gharā'ib al-Qur'ān.*

[192]Cf. al-Qasṭallānī, *Mawāhib* (2:381-383); al-Qārī, *Mirqāt* (2:446); al-Adnahwī, *Ṭabaqāt al-Mufassirīn* (p. 184-185 §223); al-Mālikī, *Wa-Huwa bil-Ufuq al-Aʿlā* (p. 252-253). Al-Suyūṭī in his *Ḥāwī lil-Fatāwā* drew attention to the large number of forgeries contained in ʿAbd al-Raḥmān al-Ṣufūrī's (d. 894) *Nuzhat al-Majālis wa-Muntakhab al-Nafā'is.*

- The chainless report that Allah Most High taught the Prophet ﷺ different types of knowledge, some of which He ordered him not to disclose to anyone, others He ordered him to disclose only to his Companions, and the rest He ordered him to disclose to everyone indifferently.[193]

4.3 Sufi Forgeries

Among the worst offenders in the spread of false reports are the pious forgers who are only "trying to reform the people" and so put their own exhortations into the mouth of the Prophet ﷺ for ultimate effect. Ibn al-Ṣalāḥ said:

> Forgers of hadith are many types but their most harmful type are the purported ascetics who fabricated hadiths expecting reward—so they said—then people accepted their forgeries because they trusted them and followed them. Then the giants of hadith rose, laid bare the disgraces of those forgeries, and erased their shame. Praise belongs to Allah![194]

Among such forgeries:

- The "Ecstatic *Dhikr*" forgery whereby the Prophet ﷺ supposedly heard a poem starting with the line, *The viper of desire bit my liver (q.v.)*, whereupon he became so emotional that he fainted and his cloak slipped off his shoulders, then the people of the Ṣuffa divided it into pieces of which each patched one onto his garment.

- Similarly, the hadith of Abū Dāwūd, al-Tirmidhī, and al-Ḥākim that mentions that after Abū Bakr brought all of his wealth to the Prophet ﷺ and when the latter asked him, *What have you left for your family?* he replied *I have left them Allah and His Messenger,* was given a fabricated addition whereby the Prophet supposedly said *O Abū Bakr, Allah is pleased with you; are you pleased with Him?* whereupon Abū Bakr was so enraptured that he got up and danced before the Prophet, saying *How could I not be pleased with Allah?* as mentioned by al-Būṭī in *Fiqh al-Sīra*. This addition embellishes a very weak-chained report in Ibn Shāhīn's *Madhāhib Ahl al-Sunna*, al-Baghawī in his *Tafsīr*, and Ibn ʿAsākir from Ibn ʿUmar whereby Jibrīl ﷺ said to the Prophet ﷺ: "Why is Abū Bakr

[193]Cf. Rūzbehān, *Lawāmiʿ al-Tawḥīd* in the collection of his works entitled *al-Miṣbāḥ fī Mukāshafāt Baʿth al-Arwāḥ* (ʿIlmiyya ed. p. 106), in which he adduces the notions of *ghayb al-ʿāmm*, *ghayb al-khāṣṣ*, *ghayb khāṣṣ al-khāṣṣ*, *ghayb ghayb khāṣṣ al-khāṣṣ* etc.

[194]Ibn al-Ṣalāḥ, *ʿUlūm al-Ḥadīth*, chapter on the twenty-first type of hadith: "The forgery."

wearing nothing but a cloak?"[195] whereupon the Prophet ﷺ said that he had spent all his money for the sake of Allah, whereupon Jibrīl replied: "Tell Abū Bakr that Allah gives him salaam and asks him, 'Are you happy with me in your present poverty or angry?'" whereupon Abū Bakr supposedly replied, "Me, angry with my Lord? I am happy with my Lord! I am happy with my Lord! I am happy with my Lord!" Al-Suyūṭī mentioned it in *Tārīkh al-Khulafā'*.

- Ibn ʿAbbās supposedly narrates that the Prophet ﷺ said: *This world is ḥarām for the people of the Hereafter and the Hereafter is ḥarām for the people of this world and both this world and the Hereafter are ḥarām for the people of Allah*—anachronistic Sufi language according to Ghumārī.[196]

- The chainless, unsourced *ḥadīth qudsī* from central and South Asia, *My friends are under My domes/mantle (qibābī/qubā'ī), no-one knows them but I,* unknown to any source prior to ʿAlī al-Hujvīrī's (d. 465) *Kashf al-Maḥjūb*, thereafter cited in the celebrated 828 Sufi Qur'anic commentary *Gharā'ib al-Qur'ān wa-Raghā'ib al-Furqān*[197] by Niẓām al-Dīn Ḥasan b. Muḥammad b. al-Ḥusayn al-Qummī al-Naysābūrī, also known as Ibn al-Qummī and Niẓām al-Aʿraj (d. after 850) and—quoted from Rukn al-Dīn al-Bayābankī al-Simnānī (d. 736)—in Mullā al-Jāmī's (d. 898) *Nafaḥāt al-Uns*.

- The *Abdāl* or "Substitute-Saints" *(q.v.)* reports include authentic reports[198] but also forgeries; among the latter:

[1] From Anas: *The Abdāl are forty men and forty women. When a man dies among them Allah replaces him with another man and when a woman dies among them Allah replaces her with another woman.* Narrated by al-Daylamī in *Musnad al-Firdaws* and al-Khallāl in *Karāmāt al-Awliyā'* but Ibn al-Jawzī included it among the forgeries as did Ibn Ḥajar in *al-Qawl al-Musaddad fil-Dhabb ʿan Musnad al-Imām Aḥmad*.

[2] Also from Anas in *Nawādir al-Uṣūl*: *The Abdāl are forty, twenty-two of them in Syria and eighteen of them in Iraq… When the command of Allah comes to pass, all of them will die at once and the Day of Judgment will begin.* Ibn al-Jawzī included it among the forgeries as did al-Dhahabī in the *Mīzān* in the entry for al-ʿAlā' b. Zaydal.

[195]See entry *Spend from your pocket and be supplied from the Unseen.*

[196]In al-Daylamī's *Firdaws* (2:320 §3110) cf. Aḥmad al-Ghumārī, *al-Mughīr ʿalā al-Aḥādīth al-Mawḍūʿati fīl-Jāmiʿ al-Ṣaghīr* (p. 48).

[197]Under verse 267 of Sūrat al-Baqara and verse 1 of Sūrat al-Ṣāffāt.

[198]Cf. our *Forty Hadiths on the Excellence of Syro-Palestine and Its People.*

[3] *Allah Most High has in His creation three hundred people whose heart is like the heart of Ādam* ﷺ *and Allah Most High has in His creation forty people whose heart is like the heart of Mūsā* ﷺ *and Allah Most High has in His creation seven people whose heart is like the heart of Ibrāhīm* ﷺ *and Allah Most High has in His creation five people whose heart is like the heart of Jibrīl* ﷺ *and Allah Most High has in His creation three people whose heart is like the heart of Mīkā'īl* ﷺ *and Allah Most High has in His creation one person whose heart is like the heart of Isrāfīl* ﷺ*. When that one dies, Allah Most High replaces him from among the three. When one of the three dies, Allah Most High replaces him from one of the five. When one of the five dies, Allah Most High replaces him from one of the seven. When one of the seven dies, Allah Most High replaces him from one of the forty. When one of the forty dies, Allah Most High replaces him from one of the three hundred. And when one of the three hundred dies, Allah Most High replaces him from one of the common people. Through them He give life and He gives death, He gives rain and sprouts vegetation, and He repels affliction.*[199]

[4] *The elite (khiyār) of my Community are five hundred and the Abdāl are forty. Neither the five hundred diminish nor the forty. Every time one of the latter dies, Allah substitutes him with one of the five hundred and enters someone into the latter, so that neither the forty nor the five hundred diminish. They said, Messenger of Allah, tell us about their deeds. He said: They forgive whoever wronged them, treat well those who treated them badly, and share their God-given worldly possessions.*[200]

[5] *The Abdāl are of the non-Arabs* which al-Ghumārī declares forged in the *Mughīr* "since it contradicts facts." However, if it is only meant in the sense that they **can** be of the non-Arabs, it does not contradict facts but rather is confirmed by the Prophetic hadith, *When the great battles take place, an army of non-Arabs (al-mawālī) will come out of Damascus, the noblest of the Arabs in cavalry and most skillful in weaponry. Through them will Allah support the Religion.*[201]

[199]Narrated from Ibn Masʿūd by Ibn ʿAsākir and Abū Nuʿaym but al-Dhahabī does not doubt its being forged in *Mīzān al-Iʿtidāl* (entry for ʿUthmān b. ʿUmāra), as confirmed by Ibn Ḥajar in *Lisān al-Mīzān* (4:150 §349), Burhan al-Dīn al-Ḥalabī in *al-Kashf al-Ḥathīth* (p. 180 §485), *La'āli'* (book of *al-Adab wal-Zuhd*, entry for al-Ṭabarānī), and al-Fattanī in *Tadhkirat al-Mawḍūʿāt* (book of *ʿIlm*, chapter of *Faḍā'il al-Awliyā' wal-Abdāl*).

[200]Narrated supposedly from al-Awzāʿī, from al-Zuhrī, from Nāfiʿ, from Ibn ʿUmar by Abū Nuʿaym (1985 ed. 1:8) and Ibn ʿAsākir (1:302-303) through the unknown ʿAbd Allāh b. Hārūn al-Ṣūrī cf. al-Dhahabī, *Mīzān* under that name.

[201]Narrated from Abū Hurayra by al-Ṭabarānī in *Musnad al-Shāmiyyīn* (2:414), al-Ḥākim (4:548=1990 ed. 4:591 *isnād ṣaḥīḥ*), Nuʿaym b. Ḥammād in *al-Fitan* (2:474, 2:498) and—without mention of Damascus—Ibn Mājah. Al-Būṣīrī in *Miṣbāḥ al-Zujāja* (4:206) avered that the chain is only fair *(ḥasan)* which is confirmed by the fact that it is cited in the *Fatḥ* (6:278). The *Mawālī* are at the same time foreign clients and yet "the noblest of the Arabs"

- Also forged and chainless is *The white rose was created from my sweat (q.v.)*. As for *Ṣalāt is the miʿrāj of the Believer(s),* it is a saying of the *Shuyūkh*, not a hadith.[202] Nor is the claim that the Prophet ﷺ rode the Burāq on his *Miʿrāj* correct: the reports say he rode it only on his *Isrā'*.

- Similarly the pseudo-hadiths *qudsī I am Aḥmad without the m—i.e. Aḥad (Anā Aḥmadu bilā mīm)*; *I am an Arab without the a—i.e. Rabb (Anā ʿArabun bilā ʿayn)*; and *I am the secret of the human being and the human being is My secret,* all found in non-Arabic Sufi sources such as ʿAṭṭār, Rūmī, Shābistārī or Turkish texts. Such are not hadiths at all but spiritual poetry that is poetically imagined to be spoken by the Deity in honor of the Holy Prophet ﷺ then gets to be quoted as if it were a hadith. And Allah knows best.

- The report of "many Ādams before our Ādam"—from 124,000 to one million—found in the books of the Shīʿīs[203] but branded as tantamount to disbelief by the *muḥaddith* Zayn al-ʿArab ʿAlī b. ʿUbayd Allāh b. Aḥmad (d. 758?) per al-Ālūsī, as the hadith of creation in Muslim's *Ṣaḥīḥ* is clear that there is no human creation before our father Ādam ﷺ. Al-Laknawī strenuously defends its authenticity as found in the *Futūḥāt* of Ibn ʿArabī—interpreted by al-Ālūsī in "imaginal" (*mithālī*) terms.[204] Similar to it is *The Earths are seven, in each earth a Prophet like your Prophet (q.v.)*.

because of their sincerity and truthfulness in Islām so that their hearts are Arab even if their tongues are foreign as per the supplication of the Prophet ﷺ: *O Allah! May I not live to see a time—or: may you all not live to see a time—in which the learned will be ignored and the forbearing will inspire no shame! Their hearts will be the hearts of foreigners or dumb beasts (al-aʿājim) and their tongues the tongues of Arabs.* Narrated from Sahl b. Saʿd by Aḥmad, al-Rūyānī in his *Musnad* (2:234 §1117), Ibn ʿAbd al-Ḥakam in *Futūḥ Miṣr* (p. 275), and al-Dānī in *al-Sunan al-Wārida fil-Fitan* (3:527 §221); also from Abū Hurayra by al-Ḥākim (4:510=1990 ed. 4:555 *ṣaḥīḥ*) and al-Bayhaqī in *Shuʿab al-Īmān* (6:146 §7740) also through ʿAmr b. al-Ḥārith from Jamīl. Ibn Abī Ḥātim grades it sound in his *ʿIlal* (2:264 §2288 and 2:416 §2755). In al-Bayhaqī: "*al-aʿājim* means dumb beasts." See our *Forty Hadiths on the Excellence of Syro-Palestine* for more on this.

[202]Cf. Abū ʿAlī al-Daqqāq as quoted by al-Qushayrī in *al-Miʿrāj* (p. 80) and contrary to the claim of al-Rāzī, al-Naysābūrī, and Ismāʿīl Ḥaqqī in their *Tafsīr*s and, more recently, Muḥammad Taqī ʿUthmānī in his *Islamic Discourses*.

[203]As narrated from Muḥammad b. ʿAlī al-Bāqir according to al-Rāzī, al-Naysābūrī, and Ibn ʿĀdil al-Ḥanbalī in their *Tafsīr*s (*sub* 15:26), also from Jaʿfar al-Ṣādiq ("12,000 worlds"): al-Ālūsī (*sub* Q 4:1). The latter cites Ibn Bābawayh's *Khiṣāl* (corrupted to *Khaṣā'iṣ* in the printed edition of *Rūḥ al-Maʿānī*) and *Jāmiʿ al-Akhbār*.

[204]*Maḥmūl ʿalā ʿālam al-mithāl* in al-Alūsī, *Rūḥ al-Maʿānī* (4:181). Al-Ṭabarī, ʿAbd b. Ḥumayd and Ibn al-Ḍarīs narrate through Mujāhid from Ibn ʿAbbās: "If I told you the *tafsīr* of this verse [65:12] you would certainly commit unbelief (*la-kafartum*) and your *kufr* would consist in belying the verse." On al-Laknawī's position see note 772. On the countless abundance of angelic and other worlds *(ʿālamīn)* see the *Tafsīr*s of al-Ṭabarī (1:63), al-Baghawī (1:40), al-Qurṭubī (1:138-139), Ibn Kathīr (1:24-25), etc.

- The "esoteric knowledge" forgery which doubles as a Shīʿī forgery supposedly narrated from ʿAlī ﷺ, from the Prophet ﷺ: *Inward knowledge (ʿilm al-bāṭin) is a secret among the secrets of Allah and a decree among His decrees which Allah casts into the heart of whomever He will from His servants.* This is narrated in al-Daylamī's *Musnad al-Firdaws* and al-Sulamī's *Forty Sufi Hadiths* but it is "inauthentic and narrated through unknowns for the most part" per Ibn al-Jawzī, "a forgery" per Ibn Ḥajar and al-Suyūṭī, "a falsehood" per al-Dhahabī.[205]

- The "Imam al-Shāfiʿī a follower of an illiterate Sufi" story in *Qūt al-Qulūb* followed by al-Ghazzālī and al-Shaʿrānī, in which Imam al-Shāfiʿī supposedly studies under and prays behind the superlatively pious but unlearned shepherd Shaybān al-Rāʿī even though the latter cannot recite the Fātiḥa without garbling it.[206] Likewise, the story that Ḥabīb al-ʿAjamī also made mistakes in his recitation. Al-Shāfiʿī's actual position is that a single pronunciation mistake in the Fātiḥa invalidates the prayer and that it is impermissible for the unlearned to lead prayer as imam for the learned. Little is known of Shaybān other than his being a contemporary of Sufyān al-Thawrī (97-161) and even Rābiʿat al-ʿAdawiyya (d. 135), much less of he and al-Shāfiʿī (150-204) having ever met.[207] As for the oft-weeping Persian ascetic Abū Muḥammad Ḥabīb b. Muḥammad al-ʿAjamī al-Baṣrī he was a student of al-Ḥasan al-Baṣrī, Ibn Sīrīn, al-Farazdaq and others, and an eminent, extremely trustworthy (*thiqa wa-fawq al-thiqa* according to Ibn ʿAbd al-Barr) and famously ascetic narrator of hadith whom al-Bukhārī used in *al-Adab al-Mufrad* and who is chronicled at length in *Tārīkh Dimashq*, *Tahdhīb al-Kamāl*, *Tārīkh al-Islām* and elsewhere.

- Similar to the above is the sourceless report that the Prophet ﷺ saw a bedouin circumambulating while shouting *Yā Karīm! Yā Karīm!* and proceeded to imitate him, whereupon the bedouin supposedly turned and said "Are you mocking me? Were it not that you are exceptionally handsome, I would accuse you to my beloved, the Prophet ﷺ, etc." And Allah knows best.

[205]Ibn al-Jawzī, *ʿIlal* (1:83 §90), Ibn Ḥajar, *Zahr al-Firdaws* as per the *Mudāwī* (4:464-465 §5473), and al-Dhahabī, *Talkhīṣ al-ʿIlal* (p. 36 §34) cf. Ibn ʿArrāq (1:280). See also entry *Knowledge is twofold: knowledge of faiths and knowledge of frames.*

[206]Cf. Abū Ṭālib al-Makkī, *Qūt* (1:223 *Dhikru Waṣf al-ʿIlm wa-Ṭarīqat al-Salaf*), *Iḥyā'* (1:21, 1:28) and below, p. 519.

[207]A narration in Abū Nuʿaym (1985 ed. 7:68-69), Ibn al-Jawzī's *Ṣifat al-Ṣafwa* (4:376), and al-Dhahabī's *Siyar* (7:203-203=Risāla 7:268) states that Shaybān went on pilgrimage on foot with Sufyān al-Thawrī who witnessed him tame a lion and tweak its ear. Another rare narration reports other of his miraculous gifts *(karāmāt)* in Abū Nuʿaym (1985 ed. 8:317 §434=1997 ed. 8:354 §425). ʿAbd Allāh al-Ghumārī in *Awliyā' wa-Karāmāt* dismisses many similar reports about the miracles of the early and late ulema and *Awliyā'*.

- Ibn Abī al-Dunyā in *al-Hawātif* and *Mujābū al-Daʿwa* as well as al-Lālakā'ī in *Karāmāt al-Awliyā'* and *Sharḥ Uṣūl al-Iʿtiqād*, and al-Qushayrī in the *Risāla* narrate the story of Abū Muʿallaq al-Anṣārī's ﷺ miraculous rescue from a highway robber who was about to kill him as an angelic horseman appeared and decapitated him after that Companion had prayed and made a lengthy supplication including some of the Divine Names. Ibn Ḥajar mentions it in the *Iṣāba* and Ibn al-Athīr in *Usd al-Ghāba* but Abū Muʿallaq is not known other than by this very weak-chained story. Al-Qushayrī's version contains an addition attributed to the Prophet ﷺ, Allah *dictated to you His beautiful Names by which, when He is called, He answers, and when He is asked, He gives,* while the other versions end with the words of our liegelord Anas: *Whoever performs ablution, prays four rakʿas and supplicates thus will be answered whether in distress or not.*

- *Talking in the mosque devours good deeds (q.v.)*, *Whoever talks about worldly matters in the mosque, Allah will cancel forty years' worth of his good deeds (q.v.)*, and *Permissible talk in the mosque devours good deeds* with the two variant endings *as fire devours wood* and *as a beast devours grass.* The practice of no less than *Ahl al-Ṣuffa* shows it is permitted to hold harmless conversations in the mosque since they actually lived there.[208] Yet one or the other of the above sayings is frequently adduced as hadith by major jurists, commentators of Qur'ān, and Sufis. This die-hard error illustrates the rule cited by al-Kawtharī in the introduction to his commentary on Shaykh al-Islām al-Taqī al-Subkī's *al-Sayf al-Ṣaqīl fīl-Radd ʿalā Ibn Zafīl [=Ibn al-Qayyim]*: "Assent is given, in each science, only to its own imams and to none else. For an imam in a certain science is often of the level of the common public in another science."[209]

- At the origin of the desirability of reciting the Fātiḥa in a single breath from the *basmala* to ﴿*wa-lā al-ḍāllīn*﴾ in the books of the Naqshbandīs[210] is a report al-Sakhāwī deems "false both in content and chain pattern" with an oath-patterned chain *(al-musalsal bi-wAllāhi al-ʿAẓīm laqad ḥaddathanī)* from Anas, from ʿAlī, from Abū Bakr, from the Prophet ﷺ, from Jibrīl, from Mīkā'īl, from Isrāfīl, that Allah Most High said: *O Isrāfīl, I swear by My Power, by My Glory, by My Munificence, and by My Generosity, that whoever recites ﴿Bismillāhi al-Raḥmāni al-Raḥīm﴾ and connects it with the Fātiḥa of the Book in a single timing, bear witness over Me that I have forgiven him, I accept his good deeds, I cancel his evil deeds, I*

[208]Cf. Ibn ʿĀbidīn, *Ḥāshiya* (1:445) and Ibn Ḥazm, *Muḥallā* (4:231), both cited by Abū Ghudda, *Maṣnūʿ* (p. 93).
[209]See note 746.
[210]Cf. al-Ṭaybānī, *al-Durr al-Laṭīf* (p. 163-165).

shall not burn his tongue in the Fire, I shall protect him from the punishment of the grave, the punishment of the Fire, the punishment of Resurrection, and the greatest Disaster. He shall meet me before all the Prophets and Awliyā'! This narration first appears among the *Waṣāyā* of the *Futūḥāt al-Makkiyya*, thereafter found in Ismāʿīl Ḥaqqī's *Rūḥ al-Bayān*, Muḥammad Ḥaqqī's *Khazīnat al-Asrār*, etc. but the Akbarī *musnid* ʿAbd al-Bāqī al-Ayyūbī defends the possibility of its authenticity in his *Manāhil al-Salsala*, as do before him Ibn ʿAqīla, his teacher al-ʿUjaymī, al-Kūrānī, and Ibn ʿĀbidīn in their *athbāt*.[211]

- Also among Ibn ʿArabī's *musalsalāt* which Ibn Ḥajar in the *Fatḥ* deemed "extremely flimsy" is the hadith with question-on-sincerity-patterned chain *(al-musalsal bi-'wa-qad sa'altuhu ʿani al-ikhlāṣi, mā hū?')* narrated from Ḥudhayfa by al-Qazwīnī in his *Musalsalāt* and from ʿAlī through al-Sulamī by Imam al-Qushayrī in his *Risāla*: *I asked the Prophet ﷺ about sincerity: what is it? He said: I asked Jibrīl about sincerity: what is it? He said: I asked the Lord of Might about sincerity: what is it? He said: A secret within My secret which I deposit into the heart of whomsoever I love among My servants*.[212]

- Another pattern-chained narration states that each member of the chain recited the last verses of Sūrat al-Ḥashr then placed his hand on top of his head, ordering others to do the same "for it is a cure." This report was declared a forgery concocted by Abū al-Ṭayyib Muḥammad b. Aḥmad b. Yūsuf al-Maqarrī al-Baghdādī, known as Ghulām Ibn Shanbūd, according to al-Dhahabī and others as documented by the great *musnid* ʿAbd al-Ḥayy al-Kattānī in his monograph *Kashf al-Labs min Ḥadīth Waḍʿ al-Yadayn ʿalā al-Ra's*, who added that the same forger is also deemed responsible for the pattern-chained report advising to recite the last verses of Sūrat Yā Sīn to cure toothache.

- The story that the Prophet ﷺ had a Jewish woman for neighbor who would throw rubbish on his path whenever he passed by her house and

[211]Cf. Ibn ʿĀbidīn, *ʿUqūd al-La'ālī* (p. 188).

[212]Al-Ghazzālī cites it *mursal* through al-Ḥasan al-Baṣrī in the *Iḥyā'* while al-ʿIrāqī in his *Takhrīj* says it is narrated in *Musalsalāt al-Qazwīnī* through a very weak chain and in the *Risāla Qushayriyya* from ʿAlī. Al-Zabīdī in the *Itḥāf* (10:43-45) considers both chains erroneous and cites three chains to Ḥudhayfa, one in Ibn Nāṣir al-Dīn al-Dimashqī's *Musalsalāt* through Ibn al-Jawzī, one in Abū Isḥāq al-Thaʿlabī's *Musalsalāt*, and one in the *Musalsalāt* of Abū Masʿūd Sulaymān al-Aṣbahānī, a younger contemporary of al-Qushayrī. ʿAbd al-Bāqī al-Ayyūbī in *al-Manāhil al-Salsala* (p. 64-65 §45) sources it to Ibn Abī ʿAṣrūn and Abū al-Qāsim al-Ṭaylasānī's *Musalsalāt*, the latter deeming it *gharīb*, while al-Ayyūbī himself implies that it is extremely weak and mentions (p. 65 §46) an "obviously forged" variant, *I asked Jibrīl about esoteric knowledge (ʿilm al-bāṭin)*.

that he passed by one day but did not see her, so he enquired about the woman and was told that she was sick, visited her and, as a result she became a Muslim, is nowhere to be found in the books of hadith and *Sīra*.

- The dialogue that followed a question put to the Prophet ﷺ, *I've come to ask you a few questions about the affairs of this Life and the Hereafter. –Ask what you wish. –I'd like to be the most learned of men. –Fear Allah and you will be the most learned of men. –I wish to be the richest man in the world. –Be contented, and you will be the richest man in the world,* etc. is a fabrication pieced together from the meanings of various verses and hadiths but unrelated in its actual wording to any of the compilations of hadith.

- The forgery *When you are confused and helpless in matters, seek help from the inmates of the graves* is cited in a late Sufi work.[213] Its meaning as a non-Prophetic saying illustrates the Prophetic command to visit the grave to remember the hereafter and the Prophetic command to Ibn ʿUmar to consider himself one of the dwellers of the graves. Meaning: seek lessons, by visiting the dead whom you will very soon join, in remembering Allah and submitting to His will so as to extract yourselves from the confusion and helplessness created by your attachments to this fleeting world.

- Similarly, *Ask for [fulfillment of] needs by going to those who possess mercy in my Community; you will receive sustenance and succeed, for Allah says: My Mercy is among those of My servants who possess mercy; do not ask for needs in the presence of the hard-hearted, as you will neither receive sustenance nor succeed, for Allah says: My wrath is on them.*[214]

- *Ask Allah / Seek a means to Allah by my dignity (bi-jāhī), for truly my dignity is immense in the Divine presence,* cited in some Sufi books,[215] has no known chain—nor does its first third, *Whoever is in need of anything from Allah*—and Ibn Taymiyya correctly declared it a forgery,[216] although its last third makes no doubt as he himself concedes in his *Qāʿida Jalīla fīl-Tawassul wal-Wasīla* and as does al-Albānī in his *Silsila Ḍaʿīfa*.

[213]See note 968.

[214]Narrated from Abū Saʿīd by Ibn ʿAsākir (43:5).

[215]Such as Shaykh al-Islām al-Sharqāwī's marginalia on al-Hud-hudī's commentary on al-Sanūsī's *Ṣughrā*, al-Ṣāwī's commentary on al-Dirdīr's *Ṣalawāt*, the Shāfiʿī *musnid* al-Wannā'ī's *al-Minaḥ al-Ilāhiyya* cf. al-Samannūdī's *Saʿādat al-Dārayn* (1319 ed. 1:205), etc.

[216]In his *Radd ʿalā al-Bakrī*, *Iqtiḍā' al-Ṣirāt al-Mustaqīm*, *Majmūʿ al-Fatāwā*, *al-Fatāwā al-Kubrā*, and *Qāʿida Jalīla*. Also al-Qāsimī in his *Tafsīr* (*sub* 33:69).

- *The pursuit of truth and justice is alienation (Ṭalabu al-ḥaqqi ghurba)*, narrated by Ibn ʿAsākir with a Sufi-narrator-patterned chain and adduced by al-Harawī al-Anṣārī in *Manāzil al-Sā'irīn*, was deemed by al-Dhahabī and Ibn Ḥajar to have been forged by a certain ʿAllān b. Zayd.

- Al-Ghazzālī in the *Maqṣad al-Asnā* and the *Iḥyā'*, al-Rāzī, al-Naysābūrī and al-Biqāʿī in their *Tafsīrs*, al-Jurjānī in the *Taʿrīfāt*, al-Munāwī in *al-Taʿārīf* and *Fayḍ al-Qadīr*, al-Suyūṭī in *Ta'yīd al-Ḥaqīqat al-ʿAliyya* and al-Jazīrī in *al-Fiqh ʿalā al-Madhāhib al-Arbaʿa* all attribute to the Prophet ﷺ a saying for which no chain exists, *Acquire among yours traits the manners of Allah (takhallaqū bi-akhlāq Allāh)*.[217] Yet its meaning and wording (or the variant *Allah has 360 traits, whoever acquires one of which enters Paradise*)[218] were used as wisdom by Dhūl-Nūn al-Miṣrī[219] and others who deemed its meaning correct—in a patently relative and limited sense such as that given by ʿĀ'isha's description of the Prophet ﷺ: *His character was the Qur'ān.* Aḥmad b. Taymiyya in his *Ṣafadiyya* cites al-Māzarī's saying, in critique of al-Ghazzālī, that "Allah does not have a single Name which the servant can acquire among his traits." However, Ibn ʿAbd al-Salām in his *Shajarat al-Maʿārif*—perhaps his most Sufi-oriented book—not only approves of al-Ghazzālī's advice but goes much further: "We must acquire as our own traits the entirety of the Attributes of the Divine Essence to the extent that we can…. Most of the human appropriation of Divine traits is divided into (i) individual categorical obligation, (ii) sunna, (iii) and collective categorical obligation. So look at His Beautiful Names and acquire as your trait, from every Name among them, its prerequisite *(muqtaḍā)* as much as possible." Then he details the modality of such appropriation according to each Name .[220]

- Ibn Ḥajar said *Your very worst enemy is your own soul between the two flanks of your body,* narrated by al-Bayhaqī in *al-Zuhd* through the arch-forger Muḥammad b. ʿAbd al-Raḥmān b. Ghazwān,[221] has other chains and its meaning is true, hence it is quoted by al-Rāzī in his *Tafsīr*, Ibn Rajab in *Jāmiʿ al-ʿUlūm wal-Ḥikam*, al-Qārī in the *Mirqāt*, Abū al-

[217]Cf. Ibn Taymiyya, *Bayān Talbīs al-Jahmiyya* (6:518), Ibn al-Qayyim, *Madārij al-Sālikīn* (3:241) and al-Arna'ūṭ in his edition of the *Ṭaḥāwiyya* (1:88) while ʿAbd Allāh al-Ghumārī merely said "I have not seen it" in his edition of al-Suyūṭī's *Ta'yīd al-Ḥaqīqat al-ʿAliyya wa-Tashyīd al-Tarīqat al-Shādhiliyya* (al-Maṭbaʿat al-Islāmiyya, 1352/1934) p. 104.

[218]Cf. Rūzbehān, *Sharḥ al-Ḥujub wal-Astār fī Maqāmāt Ahl al-Anwār wal-Astār* in the collection of his works entitled *al-Miṣbāḥ fī Mukāshafat Baʿth al-Arwāḥ* (ʿIlmiyya ed. p. 78).

[219]Narrated by Abū Nuʿaym (9:351, 9:376).

[220]Ibn ʿAbd al-Salām, *Shajarat al-Maʿārif wal-Aḥwāl wa-Ṣāliḥ al-Aqwāl wal-Aʿmāl*, ed. Iyād Khālid al-Ṭabbāʿ, 2nd ed. (Beirut and Damascus: Dār al-Fikr, 1416/1996) p. 73-95.

[221]*Itḥāf* (7 :206).

Ḥasan Nūr al-Dīn Muḥammad b. ʿAbd al-Hādī al-Sindī (d. 1138) in his commentary on al-Nasā'ī, and the Sufis. Its meaning is confirmed by the Qur'anic description of the soul as ﴿truly oft-enjoining unto evil﴾ (12:53) and the Meccan verses and suras enjoining jihad, at a time there was no permission for military struggle, in explicit reference to *jihād al-nafs* (29:6, 29:69, 91:7-10, 79:40-41) as opposed to those who (also in the Meccan suras) follow and worship their own lusts (25:43, 7:176). Further, the Prophet ﷺ said: *The mujāhid is he who makes jihad against his own soul for the sake of obeying Allah,*[222] *Help me against your own soul by praying much,*[223] *The strong man is not he who wrestles down others but he who controls his soul when he is angry,*[224] and the *duʿā*s he ﷺ taught his Community, *I seek refuge in You from the evil of my own soul (nafsī)!*[225] and *O Allah! Inspire me with right guidance and protect me from the evil of my soul (Allāhumma alhimnī rushdī wa-qinī sharra nafsī).*[226] Ibn Rajab also mentions that Abū Bakr said the words *Your very worst enemy is your own soul between the two flanks of your body* to ʿUmar رضي الله عنهما when he appointed him caliph. Al-Rāzī points out a further allusion to the hypocrites, who are more harmful than the expressed enemies of the Muslims because they operate in their very midst, where they inflict maximum harm.

- As for *Paradise is under the feet of mothers,* its correct wordings are (I) *Stay close to (ilzam) your mother, for truly Paradise is under her feet* (al-Nasā'ī, al-Bayhaqī), or *under her foot* in the singular (Ibn Saʿd, Ibn Abī ʿĀṣim); (II) *Stay close to your mother, for truly Paradise is at her feet (thamma rijlayhā/ʿinda rijlayhā)* (al-Nasā'ī in the *Kubrā*, al-Ḥākim, al-Bayhaqī, Muḥammad al-Shaybānī in *al-Siyar al-Kabīr* and others) or *at her foot* (Aḥmad, Ibn Saʿd); and (III) *Do you have a mother? Stay close to her feet, for there lies Paradise* (Ibn Abī Shayba) or *her foot* (Ibn Mājah, al-Ṭabarānī, Ibn Qāniʿ) which the Prophet ﷺ spoke to one or more young men who was or were aspiring to jihad.

- The report *One who eats an illicit morsel, his prayer is not accepted for forty days,* popularized by *Fiqh al-Sunna*, is narrated through unknowns by al-Ṭabarānī from Ibn ʿAbbās in the context of the verse ﴿People! Eat of what is in the earth, a lawful, good sustenance﴾ (2:168) and is most li-

[222]Narrated from Faḍāla b. ʿUbayd by al-Tirmidhī, Aḥmad, Ibn Ḥibbān, and al-Ḥākim.
[223]Narrated from Rabīʿa b. Kaʿb al-Aslamī by Muslim, al-Nasā'ī, Abū Dāwūd, Aḥmad.
[224]Narrated from Abū Hurayra by Mālik, al-Bukhārī, Muslim, and Aḥmad.
[225]Narrated from Abū Hurayra by al-Tirmidhī *(ṣaḥīḥ)*, Abū Dāwūd, Aḥmad, and Dārimī.
[226]Narrated from ʿImrān b. Ḥuṣayn by al-Tirmidhī (*ḥasan gharīb*), al-Bazzār (9:53), al-Bukhārī in *Khalq Afʿāl al-ʿIbād*, and others.

kely a forgery by Abū ʿAlī al-Ḥasan b. ʿAbd al-Raḥmān al-Iḥṭiyāṭī. Sound, on the other hand, are the following reports threatening the same consequence: *Whoever goes to a fortune-teller to ask of some matter and believes him, his prayer will be rejected for forty days* (Muslim), *Whoever drinks intoxicants, Allah shall not accept prayer from him for forty days, but if he repents Allah shall forgive him* (al-Nasā'ī and al-Tirmidhī), and Muslim's report of *the far-off traveller, dishevelled and dusty, who says with hands outstretched to the sky, 'Lord! Lord!'—but his food is unlawful, his drink is unlawful, his garb is unlawful, and he is sustained with unlawful things, so how can he be answered?*[227]

- The various narrations promising reward for walking barefoot in the pursuit of knowledge are considered forged although Abū Bakr al-Naǰǰād, a major early Hanbali, put them into practice among others.[228] Authentic reports to that effect are that of Egypt's governor Fudāla b. ʿUbayd: *The Messenger of Allah ﷺ forbade us luxury and ordered us to go barefoot at times* in al-ʿIrāqī's *Takhrīǰ al-Iḥyā'* and ʿImrān b. Ḥuṣayn's report that *The Prophet ﷺ used to walk barefoot or shoeshod, drank standing or sitting, spat either right or left, and fasted while travelling or would break his fast* through a chain of trustworthy narrators per al-Haythamī.

- The "pro-*ḥaḍra* Imam Aḥmad" forged by Abū al-Ḥasan ʿAlī b. al-Ḥasan b. Ḥamdān al-Ṭarasūsī who claims to narrate from al-Ṭabarānī that ʿAbd Allāh b. Aḥmad b. Ḥanbal said to his father: "They said, 'Those Sufis sit in the mosques practicing reliance without knowledge.' My father replied, 'Knowledge made them sit!' They said, 'Their whole energy is towards defeat *(kasra)* and ineptness *(khurqa)*.' He replied, 'I know of none worthier than those whose energy for the world is defeat and ineptness!' They said, 'When they hear the recital they get up and dance!' He said, 'Allah have mercy on them! Let them enjoy their Lord for a while.'"[229]

- Also among the chainless forgeries is the narration from Salmān al-Fārisī: *I asked the Messsenger of Allah ﷺ of the forty hadiths of which he said, 'Whoever keeps them of my Community has entered Paradise' and he said, 'That you keep faith with Allah and the Last Day and the Angels*

[227]Yet, lack of acceptance in the above reports denotes the absence of reward, not invalidity of the prayer itself, which remains a categorical obligation no matter what.

[228]See documentation in our *Four Imams and Their Schools* (p. 360 n. 947) and al-Sakhāwī, *al-Ajwibat al-ʿAliyya ʿan al-As'ilat al-Dimyāṭiyya* (p. 165).

[229]Cf. al-Dhahabī, *Mīzān* (5:150), Ibn Ḥajar, *Lisān al-Mīzān* (4:220 misnaming al-Ṭabarī instead of al-Ṭabarānī). Cited in al-Munāwī's *Ṭabaqāt al-Ṣūfiyya al-Kubrā* (1:520-521), al-Saffarīnī's *Ghidhā' al-Albāb* (1:120), al-Nābulusī's *Jamʿ al-Asrār* (p. 123), and Shaykh ʿAbd al-Qādir ʿĪsā in *Ḥaqā'iq ʿan al-Taṣawwuf*. On al-Ṭarasūsī see Sahmī's *Tārīkh Jurjān* (§543).

and the Books and the Prophets and the resurrection after death and that your lot, its good and its evil, is from Allah Most High…' to the end of a list of forty well-established articles of belief and practice.

- *There is in Paradise a tree out the top of which come tunics and the bottom piebald horses of gold…* is a forgery according to Ibn ʿArrāq.

- A long forgery on *Tarāwīḥ* containing exaggerations goes: *He who does the Tarāwīḥ on the eve of the first night becomes as spotlessly clean as when his mother bore him. No trace of sin remains except only where the rights of man or beast are concerned! What is due to them must absolutely be discharged.*

If you do the Tarāwīḥ on the second night, Allah will forgive your parents if they died in faith.

If a person does the Tarāwīḥ on the third night, an angel proclaims from beneath the Throne: 'Your deed was pure!' That is to say, he gives the good news that it has been accepted by Allah, and that your past sins have been pardoned.

He who does the Tarāwīḥ on the fourth night obtains a reward like that for having read the Torah, the Gospel, the Psalms and the Criterion.

To him who does the Tarāwīḥ on the fifth night is given the reward for one who prays at the Sanctuary of the Kaʿba, the Prophetic Mosque and the Farthest Mosque.

For one who does the Tarāwīḥ on the sixth night, the reward is that of having circumambulated the Bayt al-Maʿmūr in the seventh heaven, and rocks and trees seek forgiveness on his behalf.

If you do the Tarāwīḥ prayers on the seventh night, you are rewarded as if you had aided Mūsā, on him be peace, in his dispute with Firʿawn and Hāmān.

The reward for doing the Tarāwīḥ on the eighth night is that given to Ibrāhīm, the special friend of Allah, that is, being crowned with the crown of Intimate Friendship.

He who does the Tarāwīḥ on the ninth night receives the reward given the Beloved of Allah, upon him blessings and peace.

He who does the Tarāwīḥ on the tenth night is endowed with the goodly provisions of this world and the Hereafter.

He who performs the Tarāwīḥ on the eleventh night will reach his Lord on the day he dies as spotlessly clean as when his mother bore him.

He who does the Tarāwīḥ on the twelfth night will come to the Place of Resurrection a happy and fortunate person, as radiant as the moon on the fourteenth night.

He who does the Tarāwīḥ on the thirteenth night will stand secure from fear on the Plain of ʿAraṣāt.

All the angels witness the prayer of one who does the Tarāwīḥ on the fourteenth night. That person will escape the reckoning on the Day of Resurrection.

The angels, the wide-eyed maidens, the Throne and the Footstool all pronounce benedictions on one who performs the Tarāwīḥ on the fifteenth night.

The fortunate believer who does the Tarāwīḥ on the sixteenth night receives a document granting him immunity to the Fire and entitling him to enter Paradise.

One who is present at the Tarāwīḥ on the seventeenth night receives the reward given to the Prophets, on them be peace.

This reward has been promised to one who performs the Tarāwīḥ prayers on the eighteenth night: to him an angel will give these good tidings: 'O servant of Allah! Allah is satisfied with you, your mother and your father!'

To one who performs the Tarāwīḥ on the nineteenth night, the highest degree of Paradise will be granted.

He who performs the Tarāwīḥ on the twentieth night will be awarded the rank of the martyrs and the righteous.

A pavilion of light will be made ready in Paradise and presented to him who performs the Tarāwīḥ on the twenty-first night.

He who does the Tarāwīḥ on the 22nd night will come to the Place of Resurrection free of sorrow and distress.

For one who does the Tarāwīḥ on the 23rd night, a city will be built in Paradise and named after him.

One who attains the blessing of performing the Tarāwīḥ in the 24th night will have his twenty five supplications granted.

The torment of the tomb will be waived for the believer who does the Tarāwīḥ prayers on the 25th night. He will not undergo that torment.

The lover who does the Tarāwīḥ on the 26th night will obtain a wage as great as that for forty years of worship.

He who does the Tarāwīḥ on the 27th night will be able to cross the Bridge like lightning. He who does the Tarāwīḥ on this night will cross the terrifying Bridge like lightning and will arrive in Paradise.

He who enlivens the 28th night by doing the Tarāwīḥ will be awarded a thousand degrees in the highest Paradise.

He who achieves the blessing of performing the Tarāwīḥ on the 29th night obtains the reward for having been on Pilgrimage one thousand times, each pilgrimage having been accepted.

The believer who performs the Tarāwīḥ on the 30th night is addressed by Allah in these words: 'My servant, enter My Paradise! Eat the fruits of My Paradise. Wash in the River Salsabīl, drink from the River Kawthar. I am

your Lord and you are My servant.' Such is the Divine favor that servant will achieve.

This long report is found in Shaykh Muẓaffer Ozak al-Jerrahi's book *Irshād: Wisdom of a Sufi Master* with certain alterations apparently inserted by a redactor who added "and the enlightened books" to the revealed Books mentioned in the fourth night, suppressed the mention of the Houris from the reward of the 15th night, and changed that of the 27th to "*obtains a wage like that for eighty years and more of worship. For this night is the Night of Power*," although it is patent that Laylat al-Qadr is not pinpointed other than being most probably in the last ten nights of Ramadan, among the odd nights.

- The anti-smoking forgeries: *Whoever smokes, it is as if he drank the blood of Prophets* and *Whoever smokes, it is as if he fornicated with his own mother inside the Kaʿba* which Imam Aḥmad Riḍā Khān in his brief *Ḥuqqat al-Marjān li-Muhimmi Ḥukm al-Dukhān* said were forged by certain uneducated Sufis of Afghanistan. The ruling on smoking tobacco in our time is that of categorical prohibition in the Shāfiʿī School although its status is that of permissibility at the root, and only if proven harmful in specific cases does it degrade to offensiveness or prohibition, as argued by some of the greatest latter-day Sufi jurists such as the aforementioned imam as well as al-Nābulusī, Ibn ʿĀbidīn, and Abū al-Suʿūd among the Hanafis; al-Dusūqī, Aḥmad Bābā al-Sūdānī, al-Ajhūrī and al-Zurqānī among the Malikis; al-Zayn al-Jāwī, al-Shirwānī, and ʿAbd al-Qādir al-Qaṣṣāb among the Shāfiʿīs; and Marʿī al-Karmī among the Hanbalis.[230] Certain Muslim leaders in our time continue to ignore the proven medical harm of smoking and even went to the opposite extreme by adopting it as a personal sunna—among them Jerrahi Sufis, many Yemeni and Indonesian Sufis, and countless students of learning in Southeast Asia—or even owning shares in the tobacco industry (!), thus legitimizing a repulsive habit and further confusing the general public.

- Also among the strange forgeries is the attribution to the Prophet ﷺ of a man-made prayer named *ṣalāt al-maḥkūz* which consists in praying while hanging upside down by a rope inside a well from midnight until

[230]Despite the protestations in support of prohibition by the *ḥāfiẓ* Muḥammad Jaʿfar al-Kattānī in his book *Taḥrīm al-Dukhān mā bayn al-Qadīm wal-Ḥadīth*, where he quotes almost all the above sources including Marʿī al-Karmī's *Taḥqīq al-Burhān fī Sha'n al-Dukhān*. Yet it has been said that smoking causes satanic pride (*kibr*) for Muslims and at death ties their tongues so that they cannot say *lā ilāha illā Allāh. Wal-ʿiyādhu billāh.*

the time of *tahajjud*.[231] Such torture may have been the practice of a devotee in imitation of yogi anchorites, but not that of the Prophet ﷺ.

4.4 "End of Times" Reports

The forger Jaʿfar b. ʿAbd al-Wāḥid al-Hāshimī tweaked the fair hadith narrated by Abū Dāwūd and Aḥmad *Truly, I swear that I hope my Community will not be denied by their Lord a respite of half a day* (Saʿd b. Abī Waqqāṣ said, "half a day means five hundred years")[232] to read, *If my Community does right, it will abide for one day of the days of the hereafter—and that is one thousand years; if it does wrong, then half a day.*[233]

Another forgery is *The age of the world is seven thousand years.*[234]

Many narrations on the Awaited Mahdī *(al-Mahdī al-Muntaẓar)* and all the narrations on "the Sufyānī" (or descendant of Abū Sufyān ﷺ) are too weak to be part of the Muslim creed. The latter come for the most part through Nuʿaym b. Ḥammād. Among them: The Prophet ﷺ supposedly said: *I warn you against seven kinds of dissension* mentioning "a dissension that hails from the East"—that is, Najd—and "a dissension that hails from within Shām"—and that, the Companion-narrator supposedly said, is al-Sufyānī. Al-Ḥākim declared it sound but al-Dhahabī said, "This is one of the marvels of Nuʿaym b. Ḥammād." The chain also contains

[231]See *Haft-Bihist Mashaa'ikh-e-Chisht*, section on Ḥaḍrat Bābā Farīd.

[232]Full documentation in Ibn al-Mulaqqin's *Mukhtaṣar Istidrāk al-Dhahabī ʿalā Mustadrak al-Ḥākim* (7:3254-3256 §1089).

[233]Cf. *Fatḥ al-Bārī* (11:351). Al-Sakhāwī in the *Maqāṣid* says it lacks a chain of transmission. Al-Suyūṭī does not mention it in *al-Kashfʿan Mujāwazat Hādhihi al-Ummati al-Alf* (The Disclosure that this Community Will Pass the Year One Thousand) in *al-Ḥāwī lil-Fatāwā* where he bases his estimate [1000 years < age of this *Umma* at Resurrection < 1,500 years] on other reports, and Allah knows best. See also below, p. 553.

[234]Cf. ʿItr, *Manhaj al-Naqd* (p. 316). Although al-Suhaylī in the *Rawḍ* and al-Suyūṭī in his *Kashf*: *al-Ḥāwī* (2:87-89) rely on them, Ibn Ḥajar in the *Fatḥ* (11:358) rejected as unreliable al-Ṭabarī's reports in his *Tārīkh* that Ibn ʿAbbās said: "The world is seven days, each day a thousand years, and the Prophet was sent in the last of them." The commentary attributed to al-Nawawī on his own *Arbaʿūn* (§2) states: "The reply '*The one who is being asked [about the Hour] knows no more about it than the questioner*' indicates that the Prophet ﷺ did not know the Hour. Knowledge of the Hour is among the matters whose knowledge Allah has reserved for Himself. He said ﴿Allah has with Him the knowledge of the Hour﴾ (31:34) and ﴿It is heavy in the heavens and the earth. It comes not to you save unawares﴾ (7:187) and ﴿What can convey its knowledge unto you? It may be that the Hour is nigh﴾ (34:63, 42:17). As for him who claims that the age of the world is 70,000 years and that 63,000 years remain, it is a false statement reported by al-Tawkhī in *Asbāb al-Nuzūl* from certain astrologers and mathematicians. Moreover, whoever claims that the term of the world is 7,000 years, this is a bold affirmation concerning the unknown and it is not permitted to believe it."

al-Walīd b. ʿAyyash who is unknown.[235] In his chapter on Nuʿaym in the *Siyar*, al-Dhahabī calls Nuʿaym "one the huge receptacles of knowledge but there is always a nagging suspicion as to his narrations."

Shaykh ʿAbd Allāh al-Ghumārī adduces a number of forgeries in his book *al-Mahdī al-Muntaẓar* without warning about them, among them a long report on al-Sufyānī supposedly transmitted by Ḥudhayfa and stating: *When the Ethiopians come after the Arabs they will be defeated and thrown into the lowest part of the earth, whereupon al-Sufyānī will come out with three hundred and sixty riders until he reaches Damascus. After a month, he will be followed by thirty thousand from Kalb. He will send an army to Iraq and kill a hundred thousand in al-Zawrā'. Then they will go to Kūfa and pillage. When this occurs a banner will come from the east led by a man from Tamīm called Shuʿayb b. Ṣāliḥ who will restore what is in their hands from the captured people of Kūfa and kill them. Another army from al-Sufyānī will then go to Medina and pillage it for three days, thereafter proceeding toward Mecca until they find themselves in a desert. Then, Allah will send Jibrīl and say to him, 'Chastise them!' So he shall beat them with his leg once and Allah will cause them to be swallowed up. None will remain except two men who will return to al-Sufyānī to inform him of the swallowing-up of his army, but this will not scare him. Several men from the Quraysh will escape to Constantinople and al-Sufyānī will send emissaries to the leader of the Romans who will return them to him. He will slit their throats together with their followers. At that time a voice will come from Heaven saying: 'O people, surely Allah forbids dictatorship, tyrants and their followers for you and gives leadership to the best of the nation of Muḥammad; so join him in Mecca—he is al-Mahdī!' Ḥudhayfa asked: 'Messenger of Allah, how shall we know him?' He replied: 'He is a man from my children, he looks like the Israelites. He wears two white cloaks with frayed edges. His face is like a colorful, glittering star. On his right cheek there is a black mole and he is forty years old. The Abdāl and those like them will come to him from Syro-Palestine. The Nujabā' will come to him from the dwellers of Egypt and groups of dwellers from the east, and those looking like them until they all gather together in Mecca and pledge their allegiance to him between the Corner and the Station. Then he will direct himself towards Syro-Palestine with Jibrīl at his front and Mīkā'īl at his middle and the dwellers of Heaven and Earth will be joyful because of him. Water will be plentiful in his country and the river will be spread and treasures found. When he reaches Syro-Palestine he will slay al-Sufyānī under the tree, the branches of which grow in the direction of Lake Tiberias, and*

[235] Al-Ḥākim (4:468-469=1990 ed. 4:515).

he will kill Kalb. The loser on that Day of Kalb is he who does not gain even a rein.' Ḥudhayfa asked: 'Messenger of Allah, how is it permitted to kill them when they believe in Oneness?' The Messenger of Allah ﷺ replied: 'Ḥudhayfa, they are apostates at that time: they claim that wine is permitted and do not pray.'

This forgery was related, according to al-Ghumārī, by Abū Nuʿaym, Ṭabarānī, and Abū ʿAmr al-Dānī.[236] Among its tell-tale signs, the Prophet ﷺ supposedly mentions al-Kūfa without anyone asking, "What is al-Kūfa?" decades before it existed. Other signs include the inordinate length of the report, its emphasis on factual details in journalistic fashion, and the fact that no one narrates it except a string of unknowns.

Among the false reports on the end of times: *There will be, at the end of times, ulema who shall encourage others to long for the hereafter but who themselves do not long for it; they shall encourage others to renounce the world but they themselves shall never renounce it. Those are the enemies of the All-Merciful.* Ibn al-Samʿānī declared it a falsehood as cited by Ibn Ḥajar in the chapter on Shumayla in the *Lisān*.

Of the report on the *extinction of the locusts at the end of time and the rest of creation following like beads on a string* as narrated from our liegelord ʿUmar, Ibn Ḥibbān, Ibn Ṭāhir al-Maqdisī and Ibn al-Jawzī deem it undoubtedly forged, followed by al-Dhahabī, but not al-Suyūṭī.

In our own time some forgers made up the claim that "The last sign of the Day of Judgment is that there will be two moons in the sky and BBC has predicted that on August 27, 2007 there will be two moons in the sky and this is the time when Imam Mahdi will arrive. It is in the Qur'ān that after this last sign, repentence will not be accepted." This is not in the Qur'ān; and the closure of the gate of acceptance is heralded not by the rise of two moons but by the rising of the sun from the West.

4.5 Nutrition and Health

4.5.1 Food Forgeries

One of the axioms of Arabic medicine was to "Give precedence to food-based over drug-based treatment whenever possible." Authentic Prophetic medicine also focuses on remedial and preventive nutrition. Among

[236]See al-Dānī, *al-Sunan al-Wārida fīl-Fitan* (5:1089-1099) through several unknowns.

the notable expositions of the benefits of various foods and plants in the Prophetic medicine are Ibn Mufliḥ's *al-Ṣaydaliyyat al-Muḥammadiyya*, al-Muwaffaq al-Baghdādī's *al-Arbaʿīn al-Ṭibbiyya wa-Sharḥuhā*, and the medicinal section of Ibn al-Qayyim's *Zād al-Maʿād*. Parallel to this authentic legacy, many hadith forgeries revolved around various types of food and their properties. Among them:

Beans: *Whoever eats a bean with its shell, Allah shall bring out its like of disease from him (q.v.).*

Beef *(laḥm al-baqar)*: *Beef is a disease,* although narrated by al-Ḥākim, is deemed inauthentic by the scholars[237] since it contradicts the Qur'ān.

Bread: *Bread is not fully rounded nor placed before you until three hundred and sixty workers have a hand in its making, the first of whom is Mīkā'īl (q.v.); Make your bread small and its number large so as to receive blessing in it; Blessing lies in the small loaf (q.v.).* Also included by Ibn al-Jawzī, al-Dhahabī, and others among the forgeries: *O Allah, grant us to enjoy Islām and bread*; *Honor bread, for Allah subjected to it the blessings of the heavens and the earth*; *Were it not for bread, Allah would not have been worshipped on earth*; *Do not cut bread with a knife but honor it, for Allah has honored it*; and *No people made light of bread's right but were subsequently tried with hunger.* Ibn Ḥajar deemed inauthentic the reports that the Prophet ﷺ picked up a piece of bread from the ground, kissed it and touched the top of his head with it, then said, *O ʿĀ'isha, show grace to the bounties of Allah, for they seldom abandon a people and then return to them,* adding that Aḥmad had stipulated the dislike of kissing bread,[238] *Honor bread, for whoever honors bread, Allah shall honor him* narrated by al-Ṭabarānī with a very weak chain, and *Honor bread, and part of honoring it is that one not wait for other food to be served [before starting with bread]* by al-Ḥākim.[239] See also "cheese."

Cheese *(jubn)*: *Eat bread with grapes, for the best fruit is grapes and the best food is cheese* in al-Suyūṭī's *La'ālī'*. See also "walnuts."

Chicory (*hindibā'*): see "endives."

[237]But Suyūṭī in his *Jāmiʿ* (§5558) graded as sound Ibn al-Sunnī and Abū Nuʿaym's report from Ṣuhayb *Use cow's milk for it brings healing; their ghee is a cure, their meat a disease.*

[238]Ibn Mājah in his *Sunan* and Qāḍī al-Mārastān (442-535) in his *Aḥādīth al-Shuyūkh al-Thiqāt* (3:1263-1264 §638) both narrate it through very weak chains without the act of kissing but only wiping. On bread reports see Ibn Ḥajar, *Masā'il Ajāba ʿanhā* (p. 19-23).

[239]As cited by al-Wansharīsī in *al-Miʿyār al-Muʿrib* (11:8) but the first clause of the last hadith from ʿĀ'isha, *Honor bread,* is authentic although with a less than sound chain cf. al-Luḥaydān's marginalia on Ibn al-Mulaqqin's *Mukhtaṣar* (5:2615-2616 §883).

Dates: *Eat dry dates (tamr) first thing in the morning, for it kills worms.*[240] *Eat young dates with dry dates.*[241] Also see fish. *When the Prophet ﷺ was brought food he ate from the side next to him but when he was brought dry dates his hand roamed freely [over the dish].*[242]

Eggplant (*bādhinjān*): *Eggplant fulfills whatever [need] it is eaten for (q.v.).*

Endives or chicory *(hindibā')*: *Eat chicory and do not shake it off, for not one day passes but droplets from Paradise bedew it.* In al-Suyūṭī's *La'āli'*. *Whoever eats chicory then sleeps, no poison nor witchcraft can affect him.* Avered a forgery by Ibn al-Qayyim in his *Zād*.

Fenugreek *(ḥulba)*: *If people knew what fenugreek contained they would buy it even for its weight in gold (q.v.).*

Figs *(tīn)*: *Eat figs, for if I said a certain pitless fruit came down from Paradise I would say it is the fig; indeed, it removes hemorroids and helps treat gout.*[243] Ibn al-Qayyim questions its authenticity in the Prophetic medicine section of his *Zād al-Maʿād* while al-Ghumārī said in the *Mughīr*, "This is not the Prophetic way of speaking and its mendacity is obvious."

Fish *(samak)*: *Whoever eats fish, let him eat dry dates (q.v.). Eating fish removes jealousy.*[244]

Gourd/squash/pumpkin *(dubbā')*: Al-Tirmidhī's *Shamā'il* established that the Prophet ﷺ liked gourd and Imam Aḥmad relates that *The Prophet ﷺ liked the henna blossom (al-fāghiya); as for foods, the one he liked best was the gourd.* However, the report that *The Prophet ﷺ ate a lot of gourd so I [Anas] asked him about it and he said: Truly, it increases the brain and it increases intelligence* is narrated by Abū al-Shaykh in *Akhlāq al-Nabī wa-Ādābuh* with a chain that has two narrators accused of forgery: Yaḥyā b. al-ʿAlā' al-Bajalī and Naṣr b. Ḥammād al-Bajalī.

[240]See note 1440.

[241]In *Fatḥ al-Mughīth*: Narrated [from ʿĀ'isha by Ibn Mājah, al-Ḥākim, and Ibn al-Jawzī in the *Mawḍūʿāt*] exclusively through the honest but not quite reliable Abū Dhukayr Yaḥyā b. Muḥammad b. Qays al-Baṣrī as per al-Dāraquṭnī, Ibn ʿAdī, and others while al-ʿUqaylī said no-one corroborated him and it is unknown but for his narrating it; likewise al-Ḥākim: "It is among the stand-alone reports *(afrād)* of the Baṣrians from the Medinans" hence graded *munkar* by al-Nasā'ī followed by Ibn al-Ṣalāḥ and Ibn Ḥajar, *Nukat* (2:680). The full wording of the hadith is: *Eat balaḥ with tamr, eat the old with the new! For the devil is angered and says, The son of Ādam has lived to eat the old with the new!*

[242]Narrated by al-Khaṭīb, Ibn ʿAdī, Ibn Ḥibbān in the *Majrūḥīn*, and al-Bayhaqī in the *Shuʿab*, all through ʿUbayd b. al-Qāsim who was accused of lying.

[243]Narrated from Abū Dharr by Ibn al-Sunnī and Abū Nuʿaym in their *Ṭibb* and in al-Daylamī's *Firdaws* without chain.

[244]See *La'āli'* and Ibn al-Qayyim's *Manār*.

Grapes (*ʿinab*): *Eat grapes two by two for it is more quenching and lighter on the stomach.* In Ibn ʿArrāq's *Tanzīh*. Al-Dhahabī graded *munkar* the hadith that Jibrīl brought the Prophet ﷺ a bunch of grapes *(qiṭf)* and said, *Allah greets you and sent me to you with this bunch of grapes for you to eat.*[245] The narrator of this hadith became known as "Ḥafṣ the bunch-man." See also cheese.

Harīsa: See "Wheat pounded with meat."

Honey (*ʿasal*): *Use honey for—by Him in Whose Hand is my soul!—there is no house in which honey is found but its angels will ask forgiveness for it. If one drinks it, 1,000 cures enter his stomach and 1,000 diseases come out. If he dies with honey in him, fire will not touch his skin* and *The first bounty to be taken away will be honey* are both forgeries.

Lentils (*ʿadas*): *Lentils were blessed by the mouth of seventy Prophets, last in date ʿĪsā ﷺ (q.v.).*

Meat *(laḥm)*: *Truly the heart rejoices when one eats meat,* Ibn Ṭāhir al-Qaysarānī said in his *Tadhkira*, was forged by Aḥmad b. ʿĪsā al-Khashshāb al-Tinnīsī.

Melon *(q.v.)* and watermelon (*biṭṭīkh/baṭṭīkh*): *Melon before a meal washes the stomach thoroughly and removes all trace of disease.* Ibn ʿAsākir and al-Suyūṭī declared it inauthentic and aberrant as in *al-Jāmiʿ al-Ṣaghīr*. Abū ʿUmar al-Nawqānī compiled the "Book of the Watermelon" *(Kitāb al-Biṭṭīkh)* in which he included forgeries such as the above and *The spring of my Community is grapes and watermelon*, also found in al-Sulamī's "Book of Foods" *(Kitāb al-Aṭʿima)* and *Whoever eats one morsel of watermelon, Allah shall record for him 70,000 good deeds, erase from his record 70,000 bad ones, and raise his station 70,000 levels* which begins, *Eat watermelon for refreshment (tafakkahū bil-battīkh).*

Olive oil *(zaytūn)*: *Consume olive oil and use it for ointment. It contains a cure for seventy ills, among them leprosy.* Al-Ghumārī said in the *Mughīr* its second sentence is a forged addition.[246]

Pomegranate *(rummān)*: *There is no pomegranate of yours except it is grafted with a grain from the pomegranates of Paradise.* Forged by the arch-liar Muḥammad b. al-Walīd b. Abān al-Qalānisī as per al-Dhahabī in *Mīzān al-Iʿtidāl fī Naqd al-Rijāl*.

[245]Ibn ʿArrāq (1:334 §20 cf. §19) claims that al-Dhahabī's statement means or should mean other than "forged."

[246]As for the first sentence it is authentically related in the *Sunan* and *Musnad*.

Quince *(safarjal)*: *Eat quince before anything else in the morning, for it removes bitterness from the breast.*[247] Al-Ghumārī said in the *Mughīr*, "This is a lie and there is not a single authentic hadith on the quince." *Eat quince for it recreates the heart, emboldens it, and produces handsome offspring.* Al-Ghumārī said this is a falsehood like the one before it. However, Ibn Mājah and others narrate from Ṭalḥa b. ʿUbayd Allāh: *I went in to see the Prophet; he was holding a quince in his hand which he threw to me, saying: Take it, Ṭalḥa! for it recreates the heart.*[248]

Rice *(aruzz)*: *If rice were a man, he would be gentle (q.v.)*, among many other forgeries.[249]

Salt *(milḥ)*: *When you eat, begin with salt and finish with salt, for, truly, salt is a cure for seventy diseases, first among them insanity, leprosy, toothache, throatache, and stomachache* was narrated by al-Ḥārith in his *Musnad* through forgers and unknowns with a chain through *Ahl al-Bayt*, from ʿAlī and was declared a forgery.[250] *Whoever eats salt before everything and after everything, Allah shall repel from him three hundred and thirty diseases, the most benign of which is leprosy* is narrated as part of a long list of alimentary proscriptions through unknowns in the *Ṭuyūriyyāt* from ʿĀ'isha[251] and in al-Daylamī's *Firdaws* as per Ibn ʿArrāq in *Tanzīh al-Sharīʿa*. *The lord of your foods is salt* is narrated only through the discarded ʿĪsā b. Abī ʿĪsā al-Ḥannāṭ, from the Arabophobe Persian Mūsā al-Aswārī, from Anas whom he never met, by Ibn Mājah and al-Ḥakīm al-Tirmidhī, also with the continuation *food is no good*

[247]Narrated from Anas by Ibn al-Sunnī and Abū Nuʿaym in their *Ṭibb* and in al-Daylamī's *Firdaws* without chain.

[248]Narrated by Ibn Mājah, al-Ṭabarānī, al-Ḥākim who declared its chain sound, and al-Ḍiyā' who included it in his *Mukhtāra*. This is hadith 16 in the 40 hadiths discussed in al-Suyūṭī's *al-Durrat al-Tājiyya ʿalā al-As'ilat al-Najiyya*, in *al-Ḥāwī lil-Fatāwī* where he documents it at length without disputing its authenticity.

[249]See entry *Rice and its virtues.*

[250]By Ibn al-Jawzī in his *Mawḍūʿāt* (2:192) and al-Suyūṭī in the *La'āli'* (2:312).

[251] *Whoever eats watercress (jirjīr) after the final night-prayer and sleeps on it, leprosy shall claim his nose; whoever eats leek (kurrāth) and sleeps on it, his breath shall reek, he shall sleep safe from hemorroids, and the two angels shall stay away from him until morning; whoever eats celery (karafs) shall sleep with fresh breath, safe from aches in his molars and all toothaches; whoever eats endive (hindibā') shall sleep free from poison and witchcraft, an no pest, snake, or scorpion shall approach him; whoever eats garden legumes (baqlat al-janna), Allah shall order the angels to record good deeds for him; whoever eats rue (sadhāb), he shall sleep safe from pleurisy (dhāt al-janb) and mortal abcess (dubayla); whoever eats radish (fujl) shall sleep safe from dyspepsia (basham), and whoever eats the foul plant (al-baqlat al-khabītha), let him not approach our mosque here, for the angels are harmed by whatever harms us; whoever eats gourd (dubbā') with lentil (ʿadas), he shall soften at the mention of Allah Most High and it shall increase his brain; whoever eats beans with their skins, Allah shall remove from him the like of disease; whoever eats salt before food and after food, he has become safe from three hundred and sixty types of disease, the most benign being leprosy.* Al-Silafī, *al-Ṭuyūriyyāt* (p. 644-645 §1137).

without it. Narrated chainless from ʿAbd Allāh b. ʿUmar, from the Prophet ﷺ: *Allah Most High sent down four blessings from the skies: iron, fire, water, and salt.*[252]

Nevertheless, it is authentically related that the Prophet ﷺ said: *The likeness of my Companions [among people] is like salt in the food. Food is not good without it.*[253] Further, the Prophet ﷺ is narrated by al-Bazzār and al-Ṭabarānī to say: *There may come a day when you will be in the midst of people like salt in the food, and nothing balances food better than salt.*

Vinegar *(khall)*: *Allah Most High has put two angels in charge of those who consume vinegar to ask for their forgiveness until they finish.*[254]

Walnuts *(jawz)*: *Cheese is a disease and walnuts a cure*: also a forgery.[255]

Water *(mā')*: *Do not make water the last thing in your meal* is a chainless forgery. On the contrary, Abū al-Layth al-Samarqandī in his *Bustān al-ʿArifīn* adopts Ibn al-Muqaffaʿ's recommendation that the safest practice is for one to make water the last thing in one's meal.[256]

Wheat pounded with meat *(harīsa, q.v.)*: Ibn Nāṣir al-Dīn wrote *Rafʿ al-Dasīsa ʿan Akhbār al-Harīsa* in which he showed that all its reports were forged, such as *I ate harīsa and my sexual stamina increased to that of forty men*; *Harīsa firms up the back for night prayer; Jibrīl brought me harīsa from Paradise and I ate it, after which I was given the strength of forty men in coition,* the culprit being Muḥammad b. al-Ḥajjāj al-Lakhmī al-Wāsiṭī the *harīsa* merchant, said Ibn al-Jawzī and others, however, they are also related through others who constructed new chains.[257] Likewise *I was the most sparse of people in coition until Allah Most High brought down the 'food of vigor' (al-kafīt); then, whatever I wish, I find [strength for it] on the spot. It is a pot containing meat* was included by some among the forgeries. However, Abū al-Shaykh in *Akhlāq al-Nabī ﷺ wa-Ādābuh* and al-Baghawī in *al-Anwār fī Shamā'il al-Nabī al-Mukhtār* both narrated from Jābir رضي الله عنه: *The Messenger of*

[252]In the *Tafsīr*s of al-Baghawī (but missing from ʿAbd al-Razzāq Mahdī's edition!) and al-Qurṭubī. See also note 1336.

[253]Narrated from Anas by al-Bazzār, Abū Yaʿlā, and al-Baghawī in *Sharḥ al-Sunna* (1:551). Al-Suyūṭī graded it *ḥasan* in *al-Jāmiʿ al-Ṣāghīr.*

[254]See al-Suyūṭī, *al-Durrat al-Tājiyya ʿalā al-As'ilat al-Nājiyya* (§31) in his *Ḥāwī lil-Fatāwī.*

[255]Cf. Qāwuqjī, *Lul'u'*; al-Dhahabī, *Tartīb al-Mawḍūʿāt*; etc.

[256]See note 1417.

[257]Per Abū Ḥātim al-Rāzī, al-Dāraquṭnī, al-Ḥākim, Ibn ʿAdī, al-ʿUqaylī, al-Khaṭīb, Ibn al-Jawzī, al-Dhahabī, al-ʿIrāqī, al-Ghazzī in *al-Jadd al-Ḥathīth*, and others, while al-Suyūṭī in the *La'ālī'* gave two different opinions, hence Ibn ʿArrāq's defense of the report. See also al-Zubayr b. Bakkār's *al-Muntakhab min Azwāj al-Nabī* ﷺ toward the very end.

Allah ﷻ was *given al-kafīt.* Qatāda said: "I asked al-Ḥasan what *al-kafīt* was and he said, 'Coition *(al-jimāʿ).*'"

4.5.2 Medical, Higyene and Sex Forgeries

Together with food forgeries many medical forgeries recommend various recipes for good health or related axioms such as:

- *The last resort of medicine is cauterization (al-kayy) (q.v.).*

- Al-Ṭabarānī, Ibn ʿAdī, and Ibn Ḥibbān in the *Majrūḥīn* narrated *Cupping in the head guarantees safety from insanity, leprosy, drowsiness, and toothache.* Ibn Ṭāhir al-Qaysarānī, Ibn al-Jawzī, Ibn ʿAbd al-Hādī, and al-Shawkānī all declared it a forgery, while al-Zurqānī in his commentary on the *Muwaṭṭa'* said Ibn ʿAdī narrates it with a very weak chain and Ibn Ḥajar in the *Fatḥ* suggests its meaning may be partly true. The hadith forbidding cupping on Saturdays and Wednesdays was given credence by Imam Aḥmad who recommended avoiding those days,[258] but Yaḥyā b. al-ʿAlā' is accused of forging *There is an hour on Friday during which no one undergoes cupping and survives,* ʿAmr b. Mūsā al-Wajīhī *Do not undergo cupping on Tuesdays, for Sūrat al-Ḥadīd was revealed to me on a Tuesday and in it there is a certain hour in which blood must not be drawn,* and Muḥammad b. Aḥmad b. Ḥamdān *Cupping benefits against every disease. Lo! practice cupping.* Also forged according to al-Shawkānī are *Cupping on the crown of the head causes amnesia (q.v.)* and *The Prophet* ﷻ *would use kohl every night, cupping every month, and medication every year. Whoever reaches a Tuesday on the 17th of the month, let him not let it pass without cupping, Cupping on Tuesday the 17th of the month is the cure of the Sunna* and *Practice cupping on Thursdays for it increases intelligence* are all very weak-chained and were included by Ibn al-Jawzī and al-Dhahabī among the forgeries. *Cupping is disliked early in the day and it is not beneficial until the moon begins to wane* has a chain missing two links or more. *Your best days for cupping are the 17th, 19th and 21st of the month* is in the *Musnad* and found favor as a fair narration.[259]

- *Looking at a beautiful face improves eyesight while looking at an ugly face causes tartar* which al-Qārī discusses in the entry *To look at a beautiful face is worship.*

[258] As mentioned by al-Dhahabī in *Talkhīṣ al-Mawḍūʿāt* (p. 333).

[259] Al-Dhahabī mentioned that Shihāb al-Dīn al-Būṣīrī had gathered the reports on cupping in a monograph (cf. Ibn Ṭūlūn, *Shadhara* p. 248) as did one of Ibn Ḥajar's students as mentioned by al-Sakhāwī in the *Maqāṣid.*

- The physician Ibrāhīm b. Jurayj took the saying of Saʿīd b. Abjar: *The stomach is the basin of the body (q.v.) and the veins run through it: whatever health is in it brings out health from it, and whatever illness is in it brings out illness from it* and forged a chain for it, narrating it "from Zayd b. Abī Unaysa, from al-Zuhrī, from Abū Salama, from Abū Hurayra ﷺ, from the Prophet ﷺ." He did not narrate anything else.

- *Dissolve your food with the remembrance of Allah and prayer, and do not sleep on an full stomach lest your hearts harden* was declared a forgery by Abū Zurʿa (in his responses to al-Bardhaʿī), Ibn al-Jawzī, and al-Dhahabī. According to the latter and Ibn Ḥibbān it was forged either by Aṣram b. Ḥawshab or Abū al-Khalīl Bazīʿ b. Ḥassān, and was disseminated by both. *The root of every disease is indigestion* is not a hadith but a saying of al-Ḥasan al-Baṣrī.[260] The report of Ibn ʿUmar's indigestion and *If one of you burps let him say "O Allah! Do not test us"* are both forged according to Abū Ghudda.[261]

- *None sneezes among a people but mercy (raḥma)/tranquility (sakīna) descends upon them and among them will be someone whose supplication is answered.* This was narrated from Anas by al-Daylamī through two arch-liars and declared a forgery by al-Maʿallamī in his marginalia on al-Shawkānī's *Fawā'id al-Majmūʿa*.

- Among the higyene forgeries is *Clean in between (khallilū) beard hairs and cut your nails, for the devil runs between the flesh and the nails.* Although this is sound advice from the legal perspective and it is narrated by al-Khaṭīb in his *Jāmiʿ* and adduced by al-Suyūṭī in the *Jāmiʿ al-Ṣaghīr*, nevertheless, the hadith masters pointed out that its chain contains the forger ʿUthmān b. ʿAbd al-Raḥmān al-Waqqāṣī.

- *Whoever is sodomized seven times, Allah removes his pleasure from his pudendum to his anus.* Forged by Abū Mikyas Dīnār al-Ḥabashī who is also responsible for *Nose hair is safety from leprosy* among several reports he claims to have all heard from Anas ﷺ although he died in 229.

- *During intercourse let none of you look at the pudendum of his wife or slave (jāriya) for it leads to blindness.* Narrated from Ibn ʿAbbās by al-Bayhaqī in his *Sunan* and from Abū Hurayra and declared a forgery by Ibn Abī Ḥātim, Ibn Ḥibbān, Ibn al-Jawzī, al-Dhahabī, al-Munāwī, Ibn Ḥajar, al-Shawkānī, al-Fattanī, and others. Because one of its chains in the

[260] See note 1112.

[261] In his notes on Muḥammad b. al-Ḥasan al-Shaybānī's *Kitāb al-Kasb* (p. 172, 213).

Sunan looks good—as stated by Ibn al-Ṣalāḥ—the report took on a life of its own in the books of *fiqh*, particularly Shāfiʿī: al-Suyūṭī hesitated to rule it a forgery in the *La'āli'* and al-Nawawī said in the *Rawḍa*'s book of *Nikāḥ*, chapter on the rights of the husband in sexual enjoyment *(istimtāʿ)*:

> He has the rights to all kinds of sexual enjoyment except to look at her pudendum as there is a difference of opinion concerning this [being *ḥarām*, the sounder ruling being that it is *makrūh*] and except for anal intercourse, which is strictly prohibited.

In the *Minhāj* al-Nawawī states "the husband may look at her entire body." Al-Shirbīnī comments in the *Iqnāʿ* and the *Mughnī*, "excluding the genitals as it is *makrūh* unless there is need," such as medical treatment, circumcision, birth-giving etc. Shaykh Sulaymān al-Jamal adduced the proof that the spouses' gaze at each other's pudendum is certainly not *ḥarām* in his sharp observation that "if it had been *ḥarām*, its negation would not have signalled modesty" in his commentary on al-Tirmidhī's *Shamā'il* chapter on the Prophet's ﷺ modesty.

According to al-Suyūṭī in *al-Wishāḥ min Fawā'id al-Nikāḥ* the best work of Arabic coitology *(ʿilm al-bāh)* is the 200-page *Tuḥfat al-ʿArūs wa-Nuzhat al-Nufūs* by the eighth-century Tunis littérateur Abū ʿAbd Allāh Muḥammad b. Aḥmad al-Bijā'ī[262] (al-Qārī quotes him twice) who discusses more explicitly the positions of the Schools on marital voyeurism:

> We turn to the permissibility of looking at the pudendum *(faraj)*... from the words of Imam Abū al-Ḥasan [ʿAlī b. Muḥammad] Ibn al-Qaṭṭān [al-Fāsī the Maliki hadith master (d. 628)] in his book *al-Naẓar fī Aḥkām al-Naẓar* (Rulings Pertaining to Looking). He said: "As for [the licitness of] looking at the [spouse's] pudendum there is disagreement but the Malikis allow it. Aṣbagh [b. al-Faraj b. Saʿīd al-Miṣrī (d. 225) the Maliki *Faqīh* and foremost student of Ibn Wahb the student of Mālik] was asked about those who said it is *makrūh* and replied: 'They only deemed it so from the medical perspective *(bil-ṭibb)* [*i.e.* lest revulsion ensue or it affect the light of the eyes], not from that of knowledge [*i.e.* not as a *fiqh* ruling], in which case there is no harm in it and it is not *makrūh*.' Then he narrated from Mālik that he said: 'There is no harm in looking at the pudendum during intercourse.'"... Ibn al-Qaṭṭān continued:

[262]Published in Cairo at the Sharafiyya press (ed. Muḥammad Yūsuf al-Barūnī and Ḥammād al-Fayyūmī al-ʿAjmawī) in 1301/1883 in 25 chapters under the authorial name of "the erudite ocean of knowledge and lordly *quṭb* and Imam, Abū ʿAbd Allāh Muḥammad b. Aḥmad al-Tījānī," a dot-corruption *(taṣḥīf)* of the name Bijā'ī.

"The *Madhhab* of the Hanafis also allows looking. The Shāfiʿīs have two positions [cf. *supra*, *Rawḍa*]."[263]

Imam al-Qurṭubī states in his *Tafsīr* for Sūrat al-Nūr (24), verse 31: ﴿And tell the believing women to lower their gaze and be modest and to display of their adornment only that which is apparent...﴾:

The scholars *(al-nās)* have two positions concerning the licitness of the man's gaze at his lawful mate's (*ḥalīla*) pudendum. One is that it is licit, because if it is licit for him to enjoy it, then, a fortiori, it is licit for him to look at it. It was also said that it is impermissible because of the hadith of ʿA'isha ﵂ when she mentioned her state with the Messenger of Allah ﷺ: *Neither did I see that part of him nor did he see that part of me.*[264] The more correct position is the first one while the latter is understood as good manners *(adab)*. Ibn Khuwayz Mindād said: The husband may look, etc.[265]

[263] *Tuḥfat al-ʿArūs* (p. 142). The *ḥāfiẓ* Ibn al-Qaṭṭān in *al-Naẓar fī Aḥkām al-Naẓar bi-Ḥāssat al-Baṣar* (p. 132-133) goes on to mention two hadiths he declares forged as they come through weak and unknown narrators, one supporting permissibility, the other prohibition: [1] From ʿUthmān b. Maẓʿūn ﵁ supposedly saying: *I like to look at my wife's ʿawra but not for her to see mine,* whereupon the Prophet ﷺ supposedly replied: *Allah Most High truly made you a garment for her and made her a garment for you. I myself see that part of them and they see mine,* and ʿUthmān went on: *So then, anyone after you is even freer to do so,* after which the Prophet ﷺ supposedly said, *ʿUthmān is truly modest and decent.* [2] From Ibn ʿAbbās, from the Prophet ﷺ: *Let none of you look at the pudendum of his wife or slave (jāriya) for it leads to blindness.* The Shāfiʿī Ibn ʿAṭiyya al-Hītī (d. 936) in *ʿArā'is al-Ghurar wa-Gharā'is al-Fikar fī Aḥkām al-Naẓar* (p. 77) also declares it *makrūh* between spouses to look at the pudendum

[264] The whole hadith states *The Messenger of Allah ﷺ never approached one of his women but veiled; he would let down a garment over his face, and I never saw it on the part of the Messenger of Allah ﷺ nor did he see it on mine* (*it* being a decorous euphemism). Narrated from ʿĀ'isha by Abū al-Shaykh in *Akhlāq al-Nabī ﷺ wa-Ādābuh* (p. 251-252 §690), al-Baghawī in *al-Anwār fī Shamā'il al-Nabī al-Mukhtār* (2:675 §1060), and Ibn al-Jawzī in *al-Wafā* (p. 671 §1315), all of them through Muḥammad b. al-Qāsim al-Asadī whose narrations Imam Aḥmad said were forged (but see *Mīzān al-Iʿtidāl s.v.* "Zayd b. al-Ḥasan al-Miṣrī"). Another narration has *Whenever the Messenger of Allah ﷺ approached one of his women he would close his eyes and veil his head, saying to the women under him: Stay calm and dignified.* Narrated from Umm Salama by al-Khaṭīb (5:162) and Ibn al-Jawzī in *al-Wafā* (p. 671 §1316) with a worthless chain due to Aḥmad b. Maḥmūyah al-Madā'inī who was accused of lying cf. al-Aḥdab (4:429). A third narration states *Whenever the Messenger of Allah entered the privy he would cover his head, and whenever he approached his wife he would cover his head.* Narrated from ʿĀ'isha by al-Bayhaqī in his *Sunan* (1:96), Abū Nuʿaym (7:137-138), and Ibn ʿAdī (6:2295), all through Muḥammad b. Yūnus al-Kudaymī who is also acused of lying. Only slightly weak, however, is the narration through the narrators of the *Ṣaḥīḥ* up to ʿĀ'isha's unidentified male or female *Tābiʿī mawlā*, from ʿĀ'isha in Aḥmad (40:402-403 §24344), Ibn Rāhūyah, al-Tirmidhī's *Shamā'il*, Ibn Mājah, Ibn Abī Shayba, al-Ṭaḥāwī's *Sharḥ Mushkil al-Āthār*, Ibn Saʿd, and al-Bayhaqī: *I never looked at, or: I never saw the genitals of the Messenger of Allah ﷺ.*

[265] On Hanbali positions see also al-Mardāwī's *Inṣāf*, book of *Nikāḥ* toward the beginning, in commentary of the phrase in *al-Muqniʿ* that "each of the two spouses may look at and touch the entire body of the other" in *al-Muqniʿ wal-Sharḥ al-Kabīr wal-Inṣāf* (20:60-61) where the view of dislike is always introduced by the weaker phrase "it was also said."

Ibn Ḥazm went so far as to reject the report that the Prophet's ﷺ private parts were never seen with typically untenable overstatements:

> It is licit for a man to look at the woman's pudendum—wife or slave-girl—with whom he is allowed to cohabitate. They, likewise, may look at his pudendum without any dislike whatsoever. Demonstrating this are the famous reports through many paths from ᶜĀ'isha, Umm Salama, and Maymūna the mothers of the believers—Allah be well-pleased with them—that they would wash with the Messenger of Allah ﷺ, after major ritual impurity, from one and the same vessel. Maymūna's report makes clear that the Prophet ﷺ was not wearing a loin-cloth at the time because it says, *he put his hand into the vessel then poured over his groin and washed it with his left hand.*[266] It is a falsehood, after this, to pay any attention to anyone's opinion. It is truly strange that certain affected ignoramuses make coitus licit but looking prohibited! Enough refutation is the saying of Allah Most High, ﴿And who guard their private parts, save from their spouses or those whom their right hands possess, for then they are not to blame﴾ (23:5-6). So He, Most High, commanded one to guard his private parts save from the spouse and the slave, in which case there is no blame, and this is general, including seeing it, touching it, and sharing its intimacy (*mukhālaṭatih*). We do not know, for those who hold the opposite view, anything they cling to other than a ludicrous report by an unknown woman from the Mother of the Believers [ᶜĀ'isha]: *I never saw the genitals of the Messenger of Allah in my life,*[267] and another report which could not be any flimsier, from Abū Bakr b. ᶜAyyāsh and Zuhayr b. [Muᶜāwiya], both of them from ᶜAbd al-Malik b. [Abī] Sulaymān al-ᶜArzamī—and these three are the crowning touch and the truly barren lands! Just one of them would suffice to render the report worthless.[268]

[266]Narrated from Maymūna by al-Bukhārī and Muslim. The weakness of these proofs is self-evident, since there is no indication, contrary to Ibn Ḥazm's claim, that the Prophet ﷺ was stark naked, whether in the fact they washed from the same vessel or in the wording of Maymūna's report. Furthermore, the latter report states that the Prophet ﷺ, after washing his groin, wiped his hand hard on the ground, which indicates he was sitting in a low posture to be able to do this comfortably. This makes for diminished or no exposure, even without a loin-cloth as claimed. Lastly, he turned away the towel Maymūna was handing him when he finished, which shows he was already covered. Allah knows best.

[267]See note 264 above, toward the very end.

[268]Ibn Ḥazm, *Muḥallā* (10:33). Abū Bakr b. ᶜAyyāsh is a major imam, one of the narrators of al-Bukhārī (18 reports); al-ᶜArzamī is also a major *Tābiᶜī* imam and one of the narrators of Muslim (34 reports) and the four *Sunan*; and Zuhayr is one of the narrators of both al-Bukhārī and Muslim. All three are lauded to the skies by the Imams of the *Salaf* and their reports are eminently reliable!

4.6 Circumstance, culture, and gender

4.6.1 Place, Time, Dynastic, National and Tribal Forgeries

Authentic are most of the hadiths praising the Two Holy Sanctuaries, the Quraysh, the Medinan *Anṣār*, Syro-Palestine and its people,[269] the Yemeni Ashʿarīs, al-Baḥrayn, the tribe of ʿAbd Qays and some other specific peoples and places; other reports that eulogize or put down certain places and tribes give themselves away as forgeries, such as those that name certain regions the best places on earth or a paradise (*e.g.* Aṣfahān, Baṣra, Daylam, Egypt, Jeddah, Jordan, Jurjān, Qazwīn, Fes, Rāy, Zabīd, or Sarandīb[270]) while others are "cities of Hell" (*e.g.* Ṣanʿā'). Among those forgeries *Giza is a grove of Paradise*—one of Nubayṭ's forgeries—and *Rudeness and rebellion are in al-Shām,* a falsehood conveyed by al-Faḍl b. al-Mukhtār. Ibn al-Qayyim said: "Every hadith praising or disparaging Baghdad, al-Baṣra, al-Kūfa, Merv, ʿAsqalān, Naṣībīn, Alexandria, or Antioch is a lie."[271] The Tunisian Muḥammad al-ʿArūsī al-Miṭwī studied the forgeries in praise of North Africa in his *Faḍā'il Ifrīqya fīl-Āthār wal-Aḥādīth al-Mawḍūʿa*, in print at Dār al-Gharb al-Islāmī.

Whoever brings me glad tidings that [the month of] March (Ādhār) has ended, I shall bring him glad tidings that he entered Paradise is a baseless forgery according to Imam Aḥmad.[272] Likewise its variant *Whoever brings me glad tidings that Ṣafar has ended... (q.v.).*

Ibn ʿArrāq lists as a forgery the report about a man who was killed in Medina without apparent culprit, whereupon the Prophet ﷺ supposedly

[269]"Extremely disclaimed" according to al-Dhahabī and forged according to Ibn al-Jawzī is Imam Aḥmad's report from ʿUmar in the *Musnad, Allah shall certainly raise on the Day of Resurrection from a city in Syro-Palestine named Ḥimṣ 70,000 who will not face any reckoning nor punishment. Their place of resurrection lies between the olive grove and the castle wall at the red loam (fīl-barth al-aḥmar),* which is narrated solely through Abū Bakr Salmā b. ʿAbd Allāh b. Abī Maryam al-Ḥimṣī whom Ghundar called an arch-liar. Al-Bazzār also noted that the reporter from ʿUmar, Ibn ʿAbd Kallāl, was unreliable.

[270]The story that our father Ādam ﷺ alighted on the mountain of Sarandīb after his expulsion from Paradise does have a basis as it is related from al-Ḥasan al-Baṣrī and Wahb b. Munabbih by Ibn Abī al-Dunyā in *al-Riqqa wal-Bukā'* and *al-ʿUqūbāt* and cited from Qatāda by Abū Ḥayyān in *al-Baḥr al-Muḥīṭ* as well as being positively asserted in their *Tafsīr*s *sub* Q 2:36 by al-Baghawī, Abū al-Layth al-Samarqandī, al-Naysābūrī, al-Thaʿālibī, Ibn al-Jawzī, al-Qurṭubī, and al-Ālūsī.

[271]In *al-Manār al-Munīf* (p. 117). E.g. *Whoever spends three days in Alexandria is as one who worshipped for seventy years among the Arabs and non-Arabs,* cf. al-Suyūṭī, *Risāla fī Faḍl Thaghr al-Iskandariyya.*

[272]Cf. Ibn al-Ṣalāḥ, *ʿUlūm al-Ḥadīth* (p. 265).

said, *May Allah take him far away! He hated Quraysh,* but there are also several authentic reports in praise of Quraysh.

Although not all the ʿĀshūrā' reports are forged, its emphasis and the merits of its fast feature in a number of forgeries. Ibn Kathīr said:

> Al-Ṭabarānī mentions very strange reports indeed in this chapter and the Shīʿa went overboard concerning the day of ʿĀshūrā', forging many hadiths that are gross lies such as the sun being eclipsed on that day until the stars appeared, no stone was lifted except blood was seen under it, the celestial region became red, the sun and its rays seemed like blood, the sky seemed like a blood clot, the stars were hurled against one another, the sky rained red blood, there was never redness in the sky before that day, and the like among other lies and forgeries of which not one report is sound.[273]

Among the many forgeries emphasizing the month of Rajab in addition to those already mentioned: *The merit of Rajab over the other months is like the merit of the Qur'ān over all other speech... (q.v.); Do not forget the first Jumuʿa of Rajab, truly it is a night that the angels call the night of wishes*; *Whoever observes twenty rakʿas the first night of Rajab shall pass over the Bridge without being called to account*; *The fast of the first day of Rajab is repentance for three years, the fast of the second day is repentance for two years and the fast of third day is repentance for one, then each remaining day is repentance for one month; Whoever fasts one day in Rajab and observes two rakʿas, reading in the first rakʿa Āyat al-Kursī one hundred times and in the second rakʿa Sūrat al-Ikhlāṣ one hundred times, shall never die before he sees his place in Paradise*; *Whoever fasts three days in Rajab, Allah shall record for him the fast of a whole month...; There is in Paradise a river named Rajab...*; *Whoever prays on the night of mid-Rajab fourteen rakʿas...,* forged by a certain al-Ḥusayn b. Ibrāhīm; *Whoever fasts the 27th of Rajab, Allah shall record for him the fast of 60 months, and it is the first day that Jibrīl descended to Muḥammad with the Message, Whoever is the first to give another person the news about this month, hellfire is forbidden for them,* etc.[274]

Ibn Ḥajar in his *Tabyīn al-ʿAjab bi-mā Warada fī Rajab* rejects the popular pinpointing of the 27th of Rajab for the celebration of the Prophet's

[273]Ibn Kathīr, *al-Bidāya wal-Nihāya* (8:201-202). Expressing sorrow on ʿĀshūrā' is categorically forbidden in the Hanafi School unless one mourns for all the Companions that were martyred at all times. (ʿAlā' al-Dīn Ibn ʿĀbidīn, *Hadiyya ʿAlā'iyya*)

[274]See further discussion on Rajab reports in the "Epitome" section below (17: Invented Special Prayers).

ﷺ Night Journey and Heavenly Ascent *(al-isrā' wal-miʿrāj)*. Many assert the right dating as either the 17th or the 27th of Rabīʿ al-Awwal (Ibn Diḥya in *al-Ibtihāj fī Aḥādīth al-Miʿrāj*, al-Nawawī in his *Fatāwā*, al-Suyūṭī in *al-Āyat al-Kubrā fī Sharḥ Qiṣṣat al-Isrā*, al-Ālūsī in his *Tafsīr* and al-Kattānī in his epistle on *Isrā' and Miʿrāj* among others) while Ibn al-Ḥājj considers 27 Rajab the correct date:

> The early Muslims used to celebrate it to honor their Prophet ﷺ in their usual noble way of increasing worship on that night and standing in prayer with much suplpication and weeping… magnifying what Allah Most High magnified by following the Sunna of their Prophet in his saying: *Expose yourselves to the grants of Allah*.[275]

"Every hadith mentioning the caliphate as issuing from the offspring of al-ʿAbbās is a lie, as is every hadith blaming al-Walīd and al-Marwān b. al-Ḥakam," wrote Ibn al-Qayyim in *al-Manār al-Munīf*.

4.6.2 Professional Forgeries

Certain people forged reports praising their crafts or reviling other crafts, such as *The best trade is linen and the best craft is leather, The occupation of the righteous in my Community is sewing, The misers of my Community are the tailors, People are all suitable marriage matches except a weaver (ḥā'ik) and a cupper (ḥajjām),* and *The most mendacious of people are the dyers and goldsmiths,* and the report against schoolteachers, *The worst of you are those who teach young pupils* (all *q.v.*).

Nufayʿ b. Ḥārith, a blind beggar in need of income, forged *There is no rich man but shall wish he had been given some food in the world* as cited by Ibn Ḥajar in his *Tahdhīb*. Another blind man, Muḥammad b. ʿAbd al-Malik al-Anṣārī al-Madanī, forged *Whoever leads a blind person forty steps, paradise is incumbent for him* as cited by al-Dhahabī in the *Mīzān* and al-Fattanī in *Tadhkirat al-Mawḍūʿāt*. Ibn Ḥajar also mentions that ʿAbd Allāh b. ʿAṭā' al-Ibrāhīmī (d. 476) forged a chain and the report *Remit the zakāt and make sure you give it to the people of learning, for they are more pious and more Godfearing,* among others, in order to have the common folk support him.

[275]Ibn al-Ḥājj, *Madkhal* (1:252).

4.6.3 Vestimentary Forgeries

Black courtly accessories: The Abbasid report that *Jibrīl* ﷺ *came to the Prophet* ﷺ *wearing a black tunic (qabā'), a black turban, black shoes, a belt (minṭaqa), and an ornamented sword, saying: This is the dress of your cousins after you, over whom shall the Hour rise* is unanimously denounced as a forgery.[276]

Clothes: Al-Shawkānī declared forged—after Ibn Ṭāhir—the report *Fold up your clothes* and its variants.

Rings: *One prayer with a ring on one's finger equals seventy without* is a forgery according to al-Sakhāwī and others. The advice to wear rings of specific stones was declared forged as detailed in the entries *Wear carnelian rings (ʿaqīq), Wear emerald (zumurrud)* and *Wear peridot (zabarjad).* So has the advice to wear yellow shoes and the prohibition to wear the turban without a tail (see entry *Do other than the Jews*).

Trousers: The hadith of the Prophet's ﷺ purchase of trousers in Abū Hurayra's company was declared a forgery by al-Dāraquṭnī and Ibn al-Jawzī although it is strengthened by Ibn Ḥajar in the *Fatḥ* and Ibn al-Qayyim in *Zād al-Maʿād.* Closer to being forged is the report *O Allah, forgive the trouser-wearing women (al-mutasarwilāt) in my Community! O people, wear trousers, for they are among your most decent garments* according to Ibn al-Jawzī, al-Dhahabī, and al-Maʿallamī in his notes on al-Shawkānī's *al-Fawā'id al-Majmūʿa.*

Turbans: To al-Tirmidhī's *gharīb* narration *The turban worn on top of the cap is a barrier between us and the polytheists* a forger added, *For every round one winds around his head one shall be given a light on the Day of Resurrection,* as indicated by al-Haytamī in *Aḥkām al-Libās*, al-Kattānī in *al-Diʿāma* and al-Ghumārī in *al-Mughīr. A prayer with one round of the turban equals in reward, in Allah's sight, an expedition in the way of Allah* was deemed a forgery by al-Shawkānī. Among related forgeries are *A prayer with a turban on equals twenty-five prayers without* according to Ibn Ḥajar and others; *A prayer with a turban on is worth more than seventy without,* a lie according to Imam Aḥmad; and *Allah and His angels bless those who wear turbans on the day of Jumuʿa* and its variants according to Ibn al-Jawzī, al-Dhahabī, and others. As for

[276]The *qabā'* was usually satin and the *minṭaqa* was usually silver or gold cf. Dozy, *Dictionnaire détaillé des noms des vêtements chez les Arabes, s.v.*

Turbans are the crowns of the Arabs there is agreement on its extreme weakness but none declared it a forgery except for the variant *turbans are the signs of the Muslims,* made up by Mubashshir b. ʿUbayd.[277]

Wool: *Wear wool, by which you shall be known in the hereafter* and *Whoever wishes to find the sweetness of faith, let him wear wool* are forged according to Ibn al-Jawzī, al-Shawkānī, and others. *The Prophet ﷺ died wearing wool, as did Abū Bakr and ʿUmar* was forged by Muqātil b. Sulaymān according to Ibn al-Jawzī. Much of the advice to dress ascetically or wear certain garments such as wool are in fact Israelite reports. Among the most famous in the *Iḥyā'* and the *Qūt*: *Wear wool, shorten your garments, and eat to mid-stomach: you will enter the kingdom of heaven*,[278] narrated by al-Daylamī in *Musnad al-Firdaws* through al-Ḥasan from Abū Hurayra and *Starve your livers and bare your bodies, perhaps your hearts shall see Allah*, narrated through Ṭāwūs from the Prophet ﷺ by ʿAbd al-Raḥmān b. Yaḥyā al-Aswad in *al-Ikhlāṣ*.

4.6.4 Literary Forgeries

In addition to what was mentioned in the section on literary artifice with regard to rhetorical devices, many works of literature adduce forgeries and unreliable reports attributed to the Prophet ﷺ and other figures of Muslim history for entertainment or fiction. Following are a few notorious examples.

The Saudi Ḥamūd al-Tuwayjirī wrote a booklet entitled *Tabrī'at al-Khalīfat al-ʿĀdil* in which he showed that Abū al-Faraj ʿAlī b. al-Ḥusayn b. Muḥammad al-Aṣfahānī al-Umawī's (d. 356) attributions, in his *Aghānī*, of singing and music composition to the caliph ʿUmar b. ʿAbd al-ʿAzīz are blatant forgeries, as are the reports that Imam Mālik approved among others. The author of *Maqātil al-Ṭālibiyyīn*, al-Aṣfahānī said he wrote *al-Aghānī* over 50 years. Sayf al-Dawla gave him 1,000 dinars for it. It is the quintessential Abbasid book of courtly late-night entertainment *(samar)*, a massive compilation of poetry and stories *(ḥikāyāt)* with a rhetorical taste for *impossibilia* and the lurid and strange *(khurāfāt)* which led even its modern Arab admirers to mix its praise as "a masterpiece of literature marred with falsehoods" (Nadhīr Muḥammad Maktabī, cf. Lebanese Arabist

[277] Among the best documentations on the issue is al-Sakhāwī's last fatwā in *al-Ajwiba al-Marḍiyya*, al-Saffārīnī's long discussion in *Ghidhā' al-Albāb*, and al-Kattānī's *al-Diʿāma fī Aḥkām al-ʿImāma*, all in print.

[278] Also *Dress and eat to the mid-section (fī anṣāf al-buṭūn) for it is part of Prophethood.*

Gibrā'īl Jabbūr) while others more frankly accuse Abū al-Faraj of depravity (Zakī Mubārak), gluttony and "a fixation with alcohol, pederasty and erotic poetry catering to eminent winebibbers—mostly Christians, Jews, Sabeans and Zoroastrians—and he was notorious for his addiction to drink and for not keeping his body and garments clean."[279] It is transmitted through 130 weak or mendacious narrators and 50 unknowns in addition to the charge of opportunistic shīʿism against its author and unislamic irreverence to the point Hilāl b. al-Muḥsin (359-448) called him "filthy to the core"—hence it is a favorite of Orientalists and missionaries alongside *1,001 Nights*.[280]

Similarly the works of the Egyptian freethinker Ṭaha Ḥusayn—an ardent admirer of the *Aghānī*—stand out for the unreliability of the reports they contain—beside his penchant for aspersions against the Companions—such as *al-Fitnat al-Kubrā* and *ʿAlī wa-Banūh* which together contain about 100 forgeries.

Muṣṭafā al-ʿAqqād's *ʿAbqariyya* ("Genius") series is marred by the same free hand in the representation of historical characters and events such as the Prophet ﷺ, the Four Caliphs, Muʿāwiya, Khālid b. al-Walīd, ʿAmr b. al-ʿĀṣ, ʿĀ'isha, Fāṭima and al-Ḥusayn as well as the promotion of areligious universalisms and other fads of his time.

Yet another littérateur, Tawfīq al-Ḥakīm, embroidered all sorts of fabrications he then staged as a drama he named *Ahl al-Kahf*.

4.6.5 Misogynistic Forgeries

Do not teach women how to read and write but teach them spinning and Sūrat al-Nūr was deemed forged by the ascetic Muḥammad b. Ibrāhīm b. al-ʿAlā'.[281]

Other forgeries in this chapter include *Beware the best of women, The reason of women lies in their genitals, Knowledge is squandered*

[279]Yāqūt, *Muʿjam al-Udabā'* in Salmān, *Kutub Ḥadhdhara minhā al-ʿUlamā'* (2:38).

[280]See Ṣāliḥ al-Luḥaydān, *Naqd Ārā' wa-Marwiyyāt al-ʿUlamā' wal-Mu'arrikhīn fī Ḍaw' al-ʿAbqariyyāt*; ʿAbd al-ʿAzīz Muḥammad Nūr Walī, *Athar al-Tashayyuʿ ʿalā al-Riwāyāt al-Tārīkhiyya*; Walīd al-Aʿẓamī, *al-Sayf al-Yamānī fī Naḥr al-Aṣfahānī Ṣāḥib al-Aghānī*; and the recapitulation in Mashhūr Ḥasan Salmān's *Kutub Ḥadhdhara minhā al-ʿUlamā'*.

[281]See Ṣāliḥ Yūsuf Maʿtūq's 1997 *Juhūd al-Mar'a fī Riwāyat al-Ḥadīth*; Muḥammad b. ʿAzzūz's 2002 *Ṣafaḥāt Mushriqa min ʿInāyat al-Mar'a bi-Ṣaḥīḥ al-Imām al-Bukhārī*; and Muḥammad Akram al-Nadwī's 2007 *al-Muḥaddithāt: the Women Scholars in Islam*.

between women's thighs, Three things provide no protection: the world, the sultan, and woman, What a fine in-law the grave is, Allah curse the vulvas on the saddles! and *Allah will not care a whit about four things on the Day of Resurrection: the asceticism of a eunuch; the Godwariness of a soldier; the trustworthiness of a woman; and the worship of a child.* The latter builds on the "inconstancy of women" topos. Al-Qārī mentions all of them.

The hadith *Any woman who leaves her house without her husband's permission remains in the wrath of Allah Most High until she returns home or until her husband is pleased with her* was narrated by al-Khaṭīb through the arch-liar and dancer at weddings Abū Hudba Ibrāhīm b. Hudba al-Baṣrī.[282] Another very weak narration in al-Ṭabarānī's *Awsaṭ* states, *Truly, when a woman comes out of her house to her husband's aversion, every angel in heaven and everything she passes curses her except the jinn and human beings, until she returns.* The Prophet ﷺ gave women permission to go the mosque and forbade husbands from preventing them even if they disliked it.

A forgery feminist Islamophobes love to hate is *Woman is a toy,* narrated with thoroughly defective chains by al-Ḥārith b. Abī Usāma in his *Musnad* and Abū Bakr al-Shāfiʿī in his *Ghaylāniyyāt* and declared a forgery by Ibn al-Jawzī in his *Mawḍūʿāt*, al-Dhahabī in *Tartīb al-Mawḍūʿāt*, al-Suyūtī in his *La'āli'*, Ibn ʿArrāq in *Tanzīh al-Sharīʿa*, and al-Fattanī in *Tadhkirat al-Mawḍūʿāt*.[283]

The saying *Woman is all bad but the worst part of her is that she is indispensable* attributes a unislamic notions and sarcasm to our liege-lord ʿAlī رضي الله عنه in the spurious *Nahj al-Balāgha* (Peak of Eloquence), already documented in the section on Shīʿī forgeries. "The evil that is woman" is a Judeo-Christian construct and misogynistic cliché straight from medieval Europe. If women were "all bad" it would follow that men are also bad

[282]See entry *The beggar has a right to alms even if he comes on horseback* and p. 526.

[283]Al-Ḥārith's *Musnad* contains many forgeries and disclaimed narrations. Al-Dhahabī in *Talkhīṣ al-Mustadrak* said: "He is not a pillar of reliability" while al-Azdī and Ibn Ḥazm graded him weak cf. *Tadhkirat al-Ḥuffāẓ*. This broken-chained report comes through Aḥmad b. Yazīd b. Ibrāhīm al-Wartanīsī and Zuhayr b. Muḥammad al-ʿAnbarī al-Tamīmī Abū al-Mundhir al-Khurāsānī who are both weak, especially with regard to ḥadiths narrated from them by the Syrians as in this case. As for the *Ghaylāniyyāt* chain it is missing up to three links and comes through ʿĪsā b. ʿAbd Allāh b. Muḥammad b. ʿAlī, from his father, from his grandfather; Ibn Ḥibbān said, as cited by Ibn al-Jawzī in the *Mawḍūʿāt* and al-Suyūṭī in the *Lā'āli'*: "ʿĪsā narrates forgeries from his father and grandfather." It is also narrated by al-Ḥākim in *Tārīkh Naysābūr* (cf. *Kanz* §44592) and al-Daylamī's *Firdaws* (4:314 §6922) as a saying of ʿAmr b. al-ʿĀṣ through unknowns according to al-Suyūṭī.

since Allah Most High said ﴿He created from one soul its spouse﴾ (4:1), ﴿They are a garment for you and you are a garment for them﴾ (2:187).

Similarly the saying *Consult a woman then do other than what she says. Truly blessing lies in disagreeing with them (q.v.).* This forgery is often adduced by the opponents of female political leadership. Yet, how could the Best of creation ﷺ describe as a benediction discord with those he counted among the two dearest Divine gifts in the world (see note 698), and with the righteous wife he described as *the best temporary possession in the world* as narrated from ʿAbd Allāh b. ʿAmr by Muslim? Indeed, the Prophet ﷺ followed the advice of women on several occasions, among them Khadīja's recommendation that he ask Waraqa b. Nawfal about his first revelation; Khawla bint Ḥakīm b. al-Awqaṣ's recommendation that he marry Sawda bint Zamʿa and ʿĀ'isha; and Umm Salama's recommendation—after he consulted her—that he be the first to slaughter his sacrifice then shave in the *ʿumra* of Ḥudaybiya so all would follow, Allah be well-pleased with them. Our liege-lord ʿUmar said: "In the Pre-Islamic Time of Ignorance we held women as nothing until Allah revealed what He revealed concerning them and assigned for them what He assigned. Once, as I was thinking over a certain matter, my wife said, 'I recommend that you do such-and-such.' I said to her, 'What have you got to do with the matter? Why do you poke your nose in a matter which I want to see fulfilled?' She replied, 'How strange you are, Ibn al-Khaṭṭāb! You want no argument while your daughter Ḥafṣa surely argues with the Messenger of Allah ﷺ!'"[284]

Another misogynous forgery states *I was superior to Ādam in two particulars: my devil, although an unbeliever, became through the help of Allah a Muslim, and my wives were a help to me; but Ādam's devil remained a disbeliever and his wife led him to temptation.*[285] The Prophet

[284]Narrated from Ibn ʿAbbās by al-Bukhārī and Muslim.

[285]Narrated from Ibn ʿUmar by al-Bayhaqī in *Dalā'il al-Nubuwwa* (5:488), al-Khaṭīb (3:331), Ibn ʿAsākir (69:108), and al-Daylamī in *al-Firdaws* (3:123 §4333), also from Abū Hurayra in al-Bazzār (3:146) cf. al-Haythamī (8:225, 8:269) with the wording: *I was given superiority to the Prophets in two [particular] aspects: my satan was a disbeliever but Allah helped me against it until it became Muslim.* The narrator said he forgot the second aspect. Al-Bayhaqī mentioned that it is narrated only by "Muḥammad b. al-Walīd b. Abān al-Baghdādī who is among the forgers" as per Ibn ʿAdī (6:285f.). Ibn Abān himself narrates it only from a certain Ibrāhīm b. Ṣurma, about whom al-Khaṭīb (6:103-104) cites Ibn Maʿīn's opinion that he was "a wicked arch-liar." The narration is considered a falsehood by Ibn al-Jawzī in al-*ʿIlal al-Mutanāhiya* (1:181) and al-Dhahabī in the *Mīzān* (6:360-361), as confirmed by Ibn Ḥajar in *Lisān al-Mizān* (5:418), al-Munāwī (4:578 §5885 entry *Fuḍḍiltu*), and the *Mudāwī* (4:582). However, the Prophet's ﷺ *qarīn min al-jinn* did "become a Muslim" *(aslama)* so that he did not intimate other than good, the word also being read "I am safe [from his harm]" *(aslimu)* as established from the narrations of Ibn Masʿūd and ʿĀ'isha among other Companions from the Prophet ﷺ in Muslim's *Ṣaḥīḥ* and al-Dārimī cf. al-

ﷺ detested specifying names but would say, *I was given superiority to people / Prophets in three [or four, or five, or six] things....* and he expressly commanded not to pinpoint Prophets by name with his superiority to any one of them. (This is not contradicted by his hadith *Ādam and those after him are under my banner....* In the latter hadith there is still generality and the naming of our liege-lord Ādam عليه السلام is only a temporal marker signifying the totality of mankind since creation.)

A contemporary Egyptian made up an anti-misogynistic forgery which he then had the gall to refer to al-Bukhārī's *Ṣaḥīḥ*, claiming that the Prophet ﷺ turned down an invitation to a meal when he was told that his wife ʿĀ'isha رضي الله عنها was not invited. ʿAbd Allāh al-Ghumārī said this hadith was baseless and it is known from the authentic Sunna that the Prophet ﷺ did not make conditions when people invited him.[286]

4.7 Blunders

4.7.1 Unwitting Forgeries

There are also "honest" or simply careless mistakes such as misattributing to the Prophet ﷺ sayings of the Companions or others of the early Muslims, proverbs, dreams, doctrinal dicta, or Israelite stories, for example:

- *Be a learned one or a learner or a lover of learning or a follower, but do not be the fifth.* This is not a hadith but a saying of Abū al-Dardā' narrated by al-Bayhaqī in the *Madkhal*, adding that someone asked al-Ḥasan what the fifth was and he replied: "An innovator."

- *Whatever the Muslims consider good Allah considers good.* This is not a Prophetic hadith but a saying of Ibn Masʿūd.[287]

- *A time shall dawn upon people when they shall gather and pray in the mosques without a single Believer among them.* This not a Prophetic hadith but a saying of ʿAbd Allāh b. ʿAmr b. al-ʿĀṣ.[288]

Sindī cited by al-Wallawī, *Dhakhīrat al-ʿUqbā* (28:231) and another sound narration in Muslim does attribute the responsibility of Ādam's fault to Eve.

[286]Al-Ghumārī, *Khawāṭir Dīniyya* (2:33).

[287]See note 864.

[288]Narrated by Ibn Abī Shayba (6:163 §30355, 7:505 §37586=ʿAwwāma ed. 15:599 §30992, 21:262 §38741) with a chain al-Albānī claimed was "*mawqūf* and sound according to the criterion of al-Bukhārī and Muslim." However, only its narrators are those of al-Bukhārī and Muslim but not its chain, which is not found in either.

- *An hour's reflection is better than worshipping for a year (q.v.).* This is not a Prophetic hadith but a saying of several Companions.

- Likewise, *A single faqīh is harder against Shayṭān than a thousand worshippers.*[289]

- *The Sultan is the shadow of Allah on earth* is a saying of Kaʿb al-Aḥbār as stated by al-Dāraquṭnī, al-Zarkashī, and al-Suyūṭī, possibly also one of the Companions, but not a Prophetic hadith as claimed by Ibn Taymiyya who went so far as to declare it sound.[290]

- *Two types of carrions and two types of blood were made licit for us* is not a Prophetic hadith but a saying of Ibn ʿUmar as narrated by al-Dāraquṭnī and others.

- *The best of matters are the middle ones.* This is a saying related from the Companions Muṭarrif b. ʿAbd Allāh, Yazīd b. Murra, and Abū Qilāba as well as the Successor Wahb b. Munabbih.

- Similarly, the "Greater Jihad" report is actually a saying of the early Muslims and not a Prophetic hadith.[291]

- Likewise, *Whoever practices what he knows, Allah shall teach him what he does not know,* contrary to al-Qārī's assumption in his entry *Whoever wants Allah to give him knowledge without the means of learning… (q.v.).*

- Likewise, *Whoever is not prevented by his prayer from indecencies and gross sins, his prayer does not increase him except in distance away from Allah.* This saying is not an authentic Prophetic transmission but is related from several Companions (Ibn Masʿūd, Ibn ʿAbbās, ʿImrān b. Ḥuṣayn) and Successors (al-Ḥasan, al-Aʿmash, Qatāda) according to the *ḥāfiẓ* Shaykh ʿAbd Allāh Sirāj al-Dīn al-Ḥalabī who added that, in any case, it refers to the hypocrites whereas the Prophet ﷺ said of the depraved Muslim who still prayed: *Eventually his prayer will prevent him.*[292]

[289]See note 801.

[290]In *Majmūʿ al-Fatāwā* (35:45). See complete documentation in our *Four Imams and Their Schools* (p. 293-294).

[291]Cf. entry *You have come back from the smaller jihad…*

[292]Narrated from Abū Hurayra by Aḥmad through the narrators of the *Ṣaḥīḥ* per al-Haythamī (7:89), also Ibn Ḥibbān (6:300) cf. ʿAbd Allāh Sirāj al-Dīn in his recorded lessons and his book *al-Ṣalāt fīl Islām* (p. 53).

- *If his heart were humble his limbs would be humble,* said of a man who fiddled with his beard while standing in prayer and commonly attributed to the Prophet ﷺ with or without chain by the Sufis and others such as al-Sulamī in *Ādāb al-Ṣuḥba*, Abū Ḥafṣ al-Ḥaddād in *Ḥilyat al-Awliyā'* and *Ṣifat al-Ṣafwa*, al-Ḥakīm al-Tirmidhī in *Nawādir al-Uṣūl*, al-ʿAskarī in the *Mawāʿiẓ*, al-Ghazzālī in the *Iḥyā'*, Ibn ʿAṭā' Allāh's *Ḥikam*, al-Qārī in the *Mirqāt*, and in some books of *tafsīr* (such as al-Qurṭubī, al-Biqāʿī, and Ibn ʿĀdil al-Ḥanbalī) and *fiqh*, although Ibn Abī Shayba narrates it with a weak chain only as a saying of Ibn al-Musayyib.

- *They [dhimmīs] have whatever rights we have and are liable exactly as we are (lahum mā lanā wa-ʿalayhim mā ʿalaynā).* This is cited as a Prophetic saying in some books of Hanafi *fiqh* but it has no known chain back to the Prophet ﷺ. Al-Albānī adduces it to promote his *lā-madhhabiyya* and claims it is a baseless report in support of Hanafi rulings, "contrary to the established Sunna,"[293] (1) that a Muslim may be put to death in requital *(qiṣāṣ, qawad)* for the wrongful death of a non-Muslim covenantee *(dhimmī)* and (2) that the blood price *(diya, ʿaql)* for the covenantee is identical with that of a free Muslim. In reality, the Hanafis' position in the first case, as stated by their Imams,[294] is based on *mursal* reports that the Prophet ﷺ had a Muslim murderer of a covenantee executed and said *I am the truest/most deserving of those who fulfilled his covenant of protection (anā aḥaqqu man wafā bi-dhimmatih/ ʿahdih).*[295] In two cases, our liege-lord ʿUmar ﷺ reportedly ordered the same.[296] Al-Layth and Mālik also ruled that the Muslim may be executed in requital for the murder *(ghīla)* of a non-Muslim covenantee,[297] as illustrated by Ibn Wahb's comment on the aforementioned *mursal*: "Its explanation is that he murdered

[293] *Al-Silsila al-Ḍaʿīfa* (3:224-225).

[294] Cf. al-Sarakhsī, *Mabsūṭ* (26:132), al-Kāsānī, *Badā'iʿ* (7:237), Ibn Amīr al-Ḥājj, *Taqrīr* (1:284), etc.

[295] Narrated *mursal* [1] through various chains all from ʿAbd al-Raḥmān b. al-Baylamānī by Abū Yūsuf in *al-Kharāj* (p. 82 §238), al-Shāfiʿī in *Tartīb al-Musnad* (2:159-160) through Muḥammad b. al-Ḥasan, ʿAbd al-Razzāq (10:101 §18514), Abū Dāwūd in his *Marāsīl* (p. 207 §250), al-Ṭaḥāwī in *Sharḥ Maʿānī al-Āthār* (3:195), al-Dāraquṭnī in his *Sunan* (3:135 §166-167), Abū Nuʿaym in *Musnad Abī Ḥanīfa* (§ 104), and al-Bayhaqī in his *Sunan* (8:30-31); and [2] from ʿAbd Allāh b. ʿAbd al-ʿAzīz b. Ṣāliḥ al-Ḥaḍramī by Abū Dāwūd in his *Marāsīl* (p. 208 §251). Also related *mawqūf* from our liege-lord ʿAlī ﷺ as narrated by Zayd b. ʿAlī in his *Musnad* (p. 346) cf. Ibn Qudāma, *Mughnī* (8:375). Also incorrectly related from Ibn ʿUmar as stated by al-Dāraquṭnī in his *Sunan* (3:135 §165) and al-Bayhaqī in his (8:30).

[296] Narrated by ʿAbd al-Razzāq (10:93), al-Ṭaḥāwī in *Sharḥ Maʿānī al-Āthār* (3:196), and Ibn ʿAbd al-Barr in *al-Istidhkār* (8:121-122) cf. Ibn Rushd, *Bidāyat al-Mujtahid* (2:299).

[297] As stated by Ibn ʿAbd al-Barr in *al-Istidhkār* (8:121), Ibn Juzayy in *al-Qawānīn al-Fiqhiyya* (p. 227), and al-Sughdī in his *Fatāwā* (2:661).

him" *(tafsīruhu annahu qatalahu ghīlatan)*.[298] Ibn ʿAbd al-Barr said such is also the position—in absolute terms, including involuntary manslaughter—of Ibn Abī Laylā and ʿUmar b. ʿAbd al-ʿAzīz (in Medina), ʿUthmān al-Battī (in al-Baṣra), al-Nakhaʿī and al-Shaʿbī in al-Kūfa, and the Hanafis.[299] This position is strengthened by the hadiths of mass-transmitted meaning, *Whoever kills a covenantee unjustly, Allah makes Paradise forbidden for him,*[300] *Whoever kills one of the covenantees shall not even smell the scent of Paradise, although its scent is found at a distance of forty or seventy years!*[301] and *Whoever wrongs (ẓalama) a covenantee or demeans him or tasks him above his strength or takes something from him against his wishes, I myself shall be his prosecutor on the Day of Judgment.*[302]

Al-Shāfiʿī and others argued that the *mursal* report is contradicted by ʿAlī's explicit report in the two *Ṣaḥīḥ*s among other strong proofs that a Muslim is not executed in requital for a disbeliever;[303] al-Shāfiʿī added: "Even supposing it is authentic, it is abrogated by the post-Conquest hadith that no Muslim is to be killed in requital for a non-Muslim."[304] Al-Qāsim b. Sallām said: "I told Zufar: 'You [Hanafis] say you avert penalties *(ḥudūd)* through reasonable doubts *(shubuhāt)* , but when it comes to the greatest reasonable doubt possible, you venture into penalties with audacity!' He asked: 'How is that?' I said: 'The Muslim killed in requital for a *kāfir*!' He said: 'Bear witness that I have abandoned that position.'"[305] As for the second case—the blood-price *(diya)* for a Muslim's (accidental) manslaughter of a non-Muslim covenantee—it is established that the covenantee's *diya* is no more than half that of the Muslim[306] per the *Jumhūr*, but our liege-lords ʿAlī,[307] Ibn Masʿūd,[308] and Ibn ʿAbbās[309] ﷺ reportedly

[298]Narrated by Abū Dāwūd in his *Marāsīl* (p. 208). This explanation is mentioned verbatim by the *Tābiʿī* narrator ʿAbd Allāh b. ʿAbd al-ʿAzīz al-Ḥaḍramī cf. note 295.

[299]*Istidhkār* (8:121). On al-Nakhaʿī see ʿAbd al-Razzāq (10:101) and Muḥammad al-Shaybānī in *al-Āthār* (p. 102) cf. Ibn Ḥazm, *Muḥallā* (10:348), Ibn Qudāma, *Mughnī* (7:652), and al-Shawkānī, *Nayl* (7:11).

[300]Narrated from Abū Bakrah by Abū Dāwūd, al-Nasā'ī, al-Dārimī, and Aḥmad.

[301]Narrated from ʿAbd Allāh b. ʿAmr by al-Bukhārī, Abū Dāwūd, and Ibn Mājah; also from Abū Hurayra by al-Tirmidhī *(ḥasan ṣaḥīḥ)*, Ibn Mājah, and al-Ḥākim.

[302]Narrated from unnamed Companions by Abū Dāwūd; a good chain per al-Sakhāwī.

[303]Cf. al-Shāfiʿī, *Ikhtilāf al-Ḥadīth* (p. 298) and Ibn al-Jawzī, *al-Taḥqīq fī Aḥādīth al-Khilāf* (2:307-309).

[304]Al-Shāfiʿī, *Tartīb al-Musnad* (2:105 §348) cf. al-Ghumārī, *al-Hidāya fī Takhrīj al-Bidāya* (8:428).

[305]Al-Qāsim b. Sallām, *Gharīb al-Ḥadīth* (2:105).

[306]Narrated from ʿAbd Allāh b. ʿAmr by al-Nasā'ī, al-Tirmidhī *(ḥasan)*, Ibn Mājah, and Aḥmad.

[307]Narrated by ʿAbd al-Razzāq (10:97).

[308]Narrated by ʿAbd al-Razzāq (10:97) and al-Bayhaqī, *Sunan* (8:103) cf. Ibn Qudāma, *Mughnī* (7:794).

held that the amounts were identical.[310] They were followed in this by the Kufans (al-Shaʿbī, al-Nakhaʿī,[311] al-Thawrī, and Abū Ḥanīfa), as cited by Aḥmad in al-Khallāl's *Aḥkām Ahl al-Milal* and al-Tirmidhī's *Sunan*.[312] All agree—and Allah knows best—that the *diya* is identical in case of deliberate murder, as ruled by our liegelord ʿUthmān ﷺ.[313]

- *Procure/store away/work for your worldly life (aḥriz/aḥrith/iʿmal li-dunyāka) as if you were to live forever and work for your next life as if you were to die tomorrow.* Although narrated with the plural address as a Prophetic hadith,[314] this is more correctly a saying of ʿAbd Allāh b. ʿAmr b. al-ʿĀṣ with the singular address.[315] Another Prophetic hadith confirms it: *Do the work of a man who thinks he shall never die, and use the caution of a man who fears he shall die tomorrow.*[316]

- The famous incident of Sharīk at which time he said *Whoever prays much at night, his face becomes handsome in daytime (q.v.).*

- The saying *O Allah, awake me in the dearest of hours to You*—part of a longer narration—is not a Prophetic hadith but a saying of the trustworthy Damascene Ḥabīb b. Ṣāliḥ al-Ṭā'ī (d. 147) narrated by Ibn Abī al-Dunyā in *al-Duʿā'* and as confirmed by al-Ghumārī in *ʿAwāṭif al-Laṭā'if.*

[309]Narrated by al-Ṭabarī in his *Tafsīr* (5:208) and al-Jaṣṣāṣ in *Aḥkām al-Qur'ān* (2:244) cf. Muḥammad Rawwās Qalʿahjī, *Mawsūʿat Fiqh ʿAbd Allāh b. ʿAbbās* (p. 229).

[310]Including Zoroastrians according to Ibn Masʿūd cf. ʿAbd al-Razzāq (10:97) and al-Nakhaʿī cf. next note.

[311]Narrated by Abū Yūsuf in his *Āthār* (p. 220 §969), Muḥammad b. al-Ḥasan in his (p. 102), and ʿAbd al-Razzāq (10:98) cf. Ibn Qudāma, *Mughnī* (7:652, 7:793-796).

[312]However the narrations that from the time of the Prophet ﷺ until the rule of Muʿāwiya ﷺ the *diya* of the free covenantee was identical to that of a free Muslim in absolute terms, are all weak and/or broken-chained as narrated by ʿAbd al-Razzāq (9:295, 10:95-97), al-Bayhaqī in his *Sunan* (8:77, 8:103), Abū Yūsuf, *Āthār* (§972), al-Dāraquṭnī, *Sunan (ḥudūd)*, al-Zaylaʿī, *Naṣb* (4:367), and al-Tirmidhī in the hadith of the ʿĀmiriyyīn from Ibn ʿAbbās *(gharīb)* cf. Ibn Qudāma, *Mughnī* (7:793).

[313]Narrated by ʿAbd al-Razzāq (10:95) and al-Bayhaqī in his *Sunan* (8:33) cf. al-Khallāl in *Aḥkām Ahl al-Milal* (p. 308-312 §871-878) and Ibn Qudāma, *Mughnī* (7:793).

[314]*Aṣliḥū dunyākum wa-iʿmalū li-ākhiratikum ka'annakum tamūtūna ghadan.* Narrated from Abū Hurayra in al-Quḍāʿī (1:416 §717) and Anas in the *Firdaws* cf. *Jāmiʿ al-Ṣaghīr* (§1089) and *Kanz* (§ 42111), contrary to al-Albānī's claim in his *Silsila Ḍaʿīfa* (1:20) that "it has no chain as a Prophetic saying." Nevertheless Aḥmad al-Ghumārī wrote a monograph declaring this hadith a falsehood.

[315]Narrated through an unnamed *Tābiʿī* bedouin by al-Ḥārith b. Abī Usāma in his *Musnad* (p. 327 §1100) cf. al-Haythamī's *Zawā'id Bughyat al-Bāḥith* (2:983 §1093) with *aḥriz*; by Ibn Abī al-Dunyā in *Iṣlāḥ al-Māl* (§49) and Ibn Qutayba in *Gharīb al-Ḥadīth* (1:286, 2:385) with *aḥrith* cf. al-Qurṭubī, *Tafsīr* (verses 29:76-77); and by Sahl b. Hārūn in *Madḥ al-Bukhl* and al-ʿAskarī with *iʿmal* cf. *Maqāṣid* (§1043).

[316]Narrated from ʿAbd Allāh b. ʿAmr by al-Bayhaqī in *Shuʿab al-Īmān* (3:402 §3886) with a very weak chain.

- *O Allah, show us the truth as truth and grant us to follow it etc.* is not a hadith; it is attributed to Abū Bakr without chain in *Qūt al-Qulūb*.

- The reply of Zayd b. Thābit to some litigants, *In his house is the judge attended (q.v.)*.

- Other popular proverbs misattributed to the Prophet ﷺ such as *Not every time can the jar be saved (q.v.), People are alike as the teeth of a comb,*[317] *Indulge them (dārihim) as long as you are in their house (dārihim) (q.v.)* and *Planning is half of livelihood (al-tadbīr niṣf al-maʿīsha)*.

- *Do not look at the smallness of the sin but at the greatness of Whom you have disobeyed* is narrated from both ʿAmr b. al-ʿĀṣ by Ibn ʿAdī and Abū Nuʿaym and ʿAbd Allāh b. ʿUmar by al-ʿUqaylī. It is without foundation as a Prophetic hadith according to the latter and Ibn al-Jawzī in the *ʿIlal* but is a saying of Bilāl b. Saʿd, a *Tābiʿī*.

- *At every Qur'ān-completion there is a prayer answered (ʿinda kulli khatmatin daʿwatun mustajāba)* is not a Prophetic hadith (contrary to its narration by Abū Nuʿaym through Yaḥyā al-Simsār and al-Khaṭīb through Nūḥ b. Abī Maryam who are both accused of forgery) but a saying of Anas, al-Bukhārī, and the early Muslims.[318]

- There is no such hadith as *The disagreement of my Community is a mercy (ikhtilāfu ummatī raḥma)*, however, *Disagreement is a mercy (q.v.)* is a foundational principle of the Law that was authentically stated by many of the early Imams and there is consensus over its truth in Islām.

- *Howsoever you imagine Allah in your mind, He is different from that* is not a hadith but a saying of [1] Abū Manṣūr al-Ḥallāj narrated by al-Qushayrī in his *Risāla* and [2] Dhūl-Nūn al-Miṣrī narrated by ʿIyāḍ in his *Shifā*, while al-Qārī in *Sharḥ ʿAyn al-ʿIlm* relates it from our liegelord

[317]Narrated from Sahl b. Saʿd al-Sāʿidī with a "safe" chain by al-Khaṭṭābī in *al-ʿUzla* (p. 158 cf. p. 97) and *Gharīb al-Ḥadīth* (1:560) as well as Ibn Ḥibbān in *Rawḍat al-ʿUqalā'* and *al-Majrūḥīn* (1:198), al-Ḥasan b. Sufyān in his *Musnad*, al-Dūlābī in the *Kunā*, and Ibn Lāl in *Makārim al-Akhlāq*; also from Anas by al-Quḍāʿī (§186, §195) and Ibn ʿAdī (3:1097) cf. *Fatḥ al-Wahhāb* (1:173-175). Ibn ʿAdī claimed it was forged by Sulayman b. ʿAmr al-Nakhaʿī but it has several other chains although they contain very weak or unknown narrators, hence Ibn Ḥajar in *Lisān al-Mīzān* (2:43) declared it "very much disclaimed" *(munkar jiddan)*.

[318]See the most comprehensive treatment of the issue by Ibn ʿAqīla al-Makkī in Type 154 of *al-Ziyāda wal-Iḥsān fī ʿUlūm al-Qur'ān* (9:413-442) and its beautiful final supplication as well as al-Qurṭubī's chapter on the same in his *Tidhkār fī Afḍal al-Adhkār*.

ʿAlī in the wording: *Everything that comes to your mind, Allah Most High is beyond that (warā'a dhālik).*[319]

- There is no such hadith as *He who stays silent instead of speaking the truth is a mute devil (al-sākitu ʿani al-ḥaqqi shayṭānun akhras)* but it is a saying of al-Qushayrī's teacher and father-in-law, Abū ʿAlī al-Daqqāq.

- Likewise, *The sign of permission is facility (q.v.)* is a Sufi saying rather than a hadith.

- *Whoever gives me one or four or five hadiths to write, I am his slave* is a saying of Shuʿba, while the hadith *Whoever teaches a slave a verse from the Book of Allah, he is his patron* is narrated from Abū Umāma through two weak chains.[320] The variant *Whoever teaches his brother a verse from the Book of Allah owns him* was declared a forgery by Ibn Taymiyya and al-Suyūṭī.[321] As for *Whoever teaches me something I am his slave* it was said by one of the scholars according to al-Naysābūrī in *Gharā'ib al-Qur'ān.*

- The Arabic proverb *No one perishes as long as he knows his limits* is traditionally narrated from our liege-lord ʿAlī ﷺ as part of the forty Prophetic hadiths through *Ahl al-Bayt* known as the *musalsal bil-ashrāf / bil-ʿitra*, while Abū al-Layth al-Samarqandī in *Bustān al-ʿĀrifīn* attributes it to ʿAlī himself.

4.7.2 Interpolations *(idrāj)*

Also among the "honest forgeries" are often found interpolations either in the chain or in the text, the latter originally meant as glosses or commentary on a hadith, both types usually by one of the narrators in the chain of transmission. Ibn Ḥajar treated this issue in *Taqrīb al-Manhaj bi-Tartīb al-Mudraj* which al-Suyūṭī then summarized in *al-Madraj ilā al-Mudraj* but the latter included only text interpolations.

Among the famous interpolations is Abū Hurayra's gloss *and breaking her is divorcing her* at the conclusion of the hadith in *Ṣaḥīḥ Muslim*: *Truly woman was created from a rib. She will never straighten up for you*

[319]See below (p. 152) the false attributions to Imam Aḥmad in violation of this principle.
[320]Narrated by al-Ṭabarānī in *al-Kabīr* (8:112) and *Musnad al-Shāmiyyīn* (2:7), Ibn ʿAsākir (5:359, 5:489), al-Sahmī in *Tārīkh Jurjān* (§1027), and Tammām al-Rāzī, *Fawā'id* (p. 153 §354) cf. al-Sakhāwī, *Fath al-Mughīth* (4:400) and al-Haythamī (1:128).
[321]Cf. Ibn Taymiyya, *Majmūʿ al-Fatāwā* (18:345) and al-ʿAjlūnī, *Kashf* (2:312 §2543).

in any way. If you enjoy her, you will enjoy her with that crookedness in her. If you try and straighten her, you will end up breaking her.

Another famous interpolation by one of the post-*Tābiʿīn* narrators[322] is the list of the names of Allah Most High at the conclusion of the sound hadith in the two *Ṣaḥīḥ*s and *Sunan*: *Allah has ninety-nine Names, whoever counts them (aḥṣāhā) / preserves them (ḥafiẓahā) enters Paradise.* The scholars explained preservation in the sense of memorizing and putting into practice the meanings of those Names through knowledge, worship, belief, submission, awe, and, with regard to the attributes which a servant can acquire, imitation.

4.8 Narrations Falsely or Inconclusively Branded Forgeries

4.8.1 In al-Bukhārī and Muslim's *Ṣaḥīḥ*s

A tiny group of hadith scholars—Ibn Ḥazm (see below), Ibn al-Jawzī (see below), Ibn al-Qayyim (in *Jalāʾ al-Afhām* regarding the hadith of Abū Sufyān in *Ṣaḥīḥ Muslim*), Aḥmad al-Ghumārī (in his *Fatḥ al-Malik al-ʿAlī bi-Ṣiḥḥat Ḥadīth Bāb Madīnat al-ʿIlmi ʿAlī* p. 84-85, *al-Hidāya fī Takhrīj al-Bidāya* 4:197-200 and his preface to *al-Mughīr*) and his follower Ḥasan ʿAlī al-Saqqāf; and Nāṣir al-Albānī (in his introductions to *Adab al-Zafāf* and Ibn Abī al-ʿIzz's *Sharḥ al-Ṭaḥāwiyya*)—have claimed that certain narrations of al-Bukhārī and Muslim in the *Ṣaḥīḥayn* were forged but their views were not retained,[323] even less the wild revisionism of contemporary anti-Sunni works.[324] Some examples:

• In al-Bukhārī and Muslim: Ibn Ḥazm alone questioned the long hadith of *isrāʾ and miʿrāj* from Mālik b. Ṣaʿṣaʿa for certain aspects that he misconstrued as demonstrated by Ibn Ḥajar in his refutation in *Fatḥ al-Bārī*.[325]

• The report of the sun's setting and prostration in al-Bukhārī and Muslim was contested but is confirmed both (i) linguistically (i.e. it disappears not in itself but from the onlooker's perspective, as in the expression "the mountain disappeared from sight and the onlooker disappeared from it"

[322]Possibly the Syrian narrator Saʿīd b. ʿAbd al-ʿAzīz b. Abī Yaḥyā al-Tanūkhī, a trustworthy Imam of the rank of al-Awzāʿī, or the trustworthy al-Walīd b. Muslim, or others.
[323]See Khalīl Ibrāhīm Mullā Khāṭir's *Makānat al-Ṣaḥīḥayn* (p.301-468) and Muṣṭafā Bāḥū's 2-volume *al-Aḥādīth al-Muntaqada fīl-Ṣaḥīḥayn* (Ṭanṭā: Dār al-Ḍiyāʾ, 2005).
[324]See above, section on "Other Doctrinal and *Madhhab* Forgeries" p. 57f.
[325]Cf. Khāṭir, *Makānat al-Ṣaḥīḥayn* (p. 412-468).

gharaba al-jabal wa-gharab) and (ii) by the Qur'ān where it is explicitly mentioned (22:18).[326]

• In al-Bukhārī and Muslim from Abū Hurayra: *Allah Most High created Ādam in his [adult] form—his height was sixty cubits. […] Human beings have been diminishing in stature since that time.* This wording is confirmed by the narration in Imam Aḥmad's *Musnad* with a fair chain from Abū Hurayra: "The Prophet ﷺ said: *The people of Paradise shall enter Paradise naked, beardless, fair, long-haired, kohl-eyed, aged thirty-three, in the form of Ādam, sixty cubits by seven cubits.*"

The sixty-by-seven cubit stature of Ādam was not restricted to his time in Paradise: he was created there in the same form in which he died on earth, without change [as mentioned by al-Qurṭubī in *al-Asnā* (2:93-95)]. It is only after him, as the Prophet ﷺ said, that *Human beings have been diminishing in stature since that time until now.* Ibn Ḥajar saw an apparent contradiction between the sixty-cubit wording and the archeological findings of his time that attributed certain skeletal remains to the people of Thamūd. The distance of the latter from the time of Ādam عليه السلام, Ibn Ḥajar held, "is less than the time elapsed between them and the beginning of this Umma;" how then could they so resemble the modest skeletal dimension of Ibn Ḥajar's contemporaries? But this is phrased as just a thought that makes the explanation of the hadith problematic to Ibn Ḥajar, not a rejection of the basis of the hadith—contrary to M. Zubair Siddiqi's claim in his book *Hadith Literature*.

• In Muslim: *The time has almost come, if you live a little longer, when you shall see a people with the like of cows' tails in their hands. They shall incur the Divine wrath morning and evening.* Ibn al-Jawzī declared it a forgery, a grading rejected as "a massive inadvertance on his part" and "among his stupendous rulings" by Ibn Ḥajar in *al-Qawl al-Musaddad* (3rd hadith). He also said he had not seen any hadith of the two *Ṣaḥīḥs* other than this one in Ibn al-Jawzī's *Mawḍūʿāt* but al-Suyūṭī in *Tadrīb al-Rāwī* mentioned he had authored a book in rejection of Ibn al-Jawzī's aspersions against the four *Sunan* which he had named *al-Qawl al-Ḥasan fīl-Dhabbi ʿanil-Sunan* and in which he also mentioned a hadith narrated from Ibn ʿUmar by al-Bukhārī but only in Ḥammād b. Shākir's anomalous *riwāya* of the *Ṣaḥīḥ*, namely: *What will you do, Ibn ʿUmar, when you live to see people hoarding up provision for their whole year?* which Ibn al-Jawzī had also condemned. Storing up provision for dependants is a sunna as it is established in al-Bukhārī itself from ʿUmar that *the Prophet* ﷺ

[326]See more in ʿAbd Allāh al-Quṣaymī's *Mushkilāt al-Aḥādīth al-Nabawiyya* (p. 106-109).

would sell the date palms of Banū al-Naḍīr and store up for his wives the provision of their year, although he never stored up anything for himself.

• In Muslim: Hadith of Abū Sufyān and his daughter Umm Ḥabība from Ibn ʿAbbās:

> The Muslims used to shun Abū Sufyān and not sit with him. He then said to the Prophet ﷺ: "Give me three things." He said yes. He continued: "I have the best and prettiest of Arab women: Umm Ḥabība bint Abī Sufyān, whom I give to you in marriage." He said yes. He continued: "Also, use Muʿāwiya as your scribe close at hand." He said yes. He continued: "Also, put me in command so that I can fight the unbelievers just as I used to fight the Muslims." He said yes. Abū Zumayl [the narrator from Ibn ʿAbbās] said: "If he had not specifically asked for these three things from the Prophet ﷺ he would have never given them to him; for he was never asked anything but he said yes."

Ibn Ḥazm declared it a forgery on the grounds that the Prophet ﷺ had already married Umm Ḥabība (Year 6 when she was in Abyssinia) well before her father accepted Islam (Year 8 on the conquest of Mecca)—how then can he ask to marry her off to him? to which Ibn al-Ṣalāḥ and others replied that Abū Sufyān either might have requested a symbolic renewal of the marriage contract in which he took an active part, or thought that a father's conversion annulled a daughter's marriage.[327] Ibn Kathīr in *al-Bidāya* and Ibn al-Qayyim in *Jalāʾ al-Afhām* and *Zād al-Maʿād* said the narrator slipped and meant to name Abū Sufyān's other daughter ʿAzza just as Umm Ḥabība herself (whose actual name was Ramla) had suggested to the Prophet ﷺ in the *Ṣaḥīḥayn*, as both Abū Sufyān and Umm Ḥabība were unaware a man could not marry two sisters at the same time or his stepdaughter (since Umm Ḥabība also mentioned the possibility he might marry Umm Salama's daughter).

The contemporary scholar Khalīl Ibrāhīm Mullā Khāṭir lists the various arguments of the scholars through the ages and affirms the soundness of the hadith in light of the following: (i) Umm Ḥabība was too knowledgeable of the Qur'ān to be unaware of the prohibitions of marrying two sisters or a stepdaughter (al-Nisā' 4:23) but reinterpreted them (as had Ibn Abbās and ʿAlī when they insisted the Prophet ﷺ marry Ḥamza's daughter)[328] as optional for the Prophet alone in light of the unrestrictive verses

[327] Ibn Ḥazm's view is cited in passing by al-ʿIrāqī in *al-Tabṣira wal-Tadhkira* (his commentary on his own *Alfiyya* in hadith science), verses 40-43 (*ḥukm al-Ṣaḥīḥayn*), and in detail by Khāṭir in *Makānat al-Ṣaḥīḥayn* (p. 388-390) while Ibn al-Ṣalāḥ's reply is cited by al-Nawawī in his *Sharḥ Ṣaḥīḥ Muslim*.

[328] Narrated in the two *Ṣaḥīḥ*s. He ﷺ declined: *She is my milkbrother's daughter.*

of Sūrat al-Aḥzāb (33:50-51 abrogating 33:52)[329] and as narrated from ᶜĀ'isha: *The Messenger of Allah did not pass away before he had first been given the permission to marry whatever he pleased of women*[330] and (ii) there was no slip since ᶜAzza's *kunya* was also Umm Ḥabība as stated in *Zād al-Maᶜād* and al-Zurqānī's commentary on the *Mawāhib*. In light of the above, the positive replies of the Prophet ﷺ are understood in relative terms since only the request to employ Muᶜāwiya as a scribe was actually fulfilled.[331]

• In Muslim: some objectors adduced the criticism of early and late hadith scholars directed at Muslim's narration of the hadith of creation in seven days beginning Saturday from Abū Hurayra:

> The Messenger of Allah ﷺ took my hand and said: "Allah created the soil on Saturday (*khalaq Allāh al-turbata yawm al-sabt)*; He created on it it the mountains (*al-jibāl*) on Sunday; He created trees (*al-shajar*) on Monday; He created all that is disliked (*al-makrūh*) on Tuesday; He created light on Wednesday; He disseminated animals over it on Thursday; and He created Ādam after midafternoon on Jumuᶜa."

This hadith was flagged for (i) counting six days for the creation of the earth and not mentioning the creation of heaven; (ii) counting seven days for creation whereas the Qur'ān counts only six (7:54, 10:3, 11:7, 25:59, 32:4, 50:38, 57:4), two of them for heaven (41:12), whereas the earth took two days then four for its pillars and sustenance (41:9-10) and (iii) contradicting the reports that concur on the first day of creation falling on a Sunday (*al-aḥad*), over which al-Ṭabarī reported consensus in the beginning of his *Tārīkh*. Al-Bukhārī, Ibn al-Madīnī, al-Ṭabarī, al-Bayhaqī and others considered it an Israelite report of Abū Hurayra from Kaᶜb al-Aḥbār. Others such as Ibn al-Anbārī, Ibn al-Jawzī and Abū Ḥayyān replied that

- Muslim's chain of transmission to the Prophet ﷺ is impeccable and confirmed elsewhere.

[329]Narrated from ᶜAlī, Ibn ᶜAbbās, ᶜĀ'isha, Umm Salama, ᶜAlī b. al-Ḥusayn and al-Ḍaḥḥāk cf. books of *Nāsikh wal-Mansūkh* by al-Naḥḥās, ᶜAbd al-Qāhir al-Baghdādī, Makkī, Ibn al-Jawzī (*Nawāsikh*, *Rusūkh*, and *Muṣaffā*), Ibn Salāma, al-Maqqarī, etc.

[330]Narrated by al-Tirmidhī (*ḥasan)*, al-Nasā'ī, al-Dārimī, Aḥmad, al-Ḥumaydī, Abū Dāwūd in *al-Nāsikh* and others with sound chains. Also narrated from Umm Salama by Ibn Saᶜd and Ibn Abī Ḥātim and from ᶜAlī and Ibn ᶜAbbās ﷺ by Ibn Saᶜd.

[331]Khāṭir, *Makānat al-Ṣaḥīḥayn* (p. 387-412). On the reports showing that Muᶜāwiya was among the Prophet's scribes see al-Ṣāliḥī, *Subul al-Hudā* toward the end, *Jummāᶜ abwāb dhikr kuttābih* ﷺ, chapter 31 (*fī istiktābihi Muᶜāwiya b. Abī Sufyān*). Abū Sufyān did, however, fight for the Prophet ﷺ at Ṭā'if and again in ᶜUmar's caliphate at Yarmūk.

- Light is part of the heaven and animals are both of earth and heaven. More conclusively, *shajar* also means "stars" and not just trees (cf. Qur'ān 55:6).

- The creation of Ādam is special and attributing it to the seventh day does not contradict the six-day count in the Qur'ān and the hadiths, especially in light of the agreement of the commentators that the creation of Ādam (first described in the beginning of Sūrat al-Baqara) took place long after other creatures had populated the earth and heavens.

- Since Quranic day-values differ from our own (22:47, 32:5, 70:4), the Quranic six-day count is not contradicted by the hadith's seven-day count.

- As for the reports citing Sunday as the first day of creation they are all much weaker than the hadith of Muslim and many of them are not even Prophetic hadiths but Israelite Companion and Successor-reports.[332]

• In Muslim: The two hadiths of the Prophet ﷺ praying a two-*rakʿa* prayer containing eight bowings during a solar eclipse when in fact, al-Bayhaqī said, it must have contained only four in all, two per *rakʿa*, as narrated by al-Bukhārī, and the only occasion of such a prayer was on the death of his son Ibrāhīm عليه السلام; but some Companions understood from this Prophetic exception a general permission to add as many *rukūʿs* as one wished, and some narrators mistook this for actual Prophetic paradigms that took place on more than one occasion. This is the reconstruction offered by al-Ghumārī on which basis he claimed that Muslim's narration was "a lie, a categorical falsehood by all rational criteria even if it is found in Muslim's *Ṣaḥīḥ*!"[333] However, al-Tirmidhī confirmed Muslim's narrations as sound, Ibn al-Turkmānī in his *Jawhar al-Naqī* replied to al-Bayhaqī's objections, eclipses took place on more than one occasions, and it is far-fetched that the Companions who put into practice all of the variant modalities (such as three, four, and five bowings per *rakʿa*) did not take this from the Prophet's own dispensation.[334]

[332]See among others al-Maʿallamī, *al-Anwār al-Kāshifa* (p. 188-193) and al-Quṣayyir, *al-Aḥādīth al-Mushkila al-Wārida fī Tafsīr al-Qur'ān al-Karīm: ʿArḍ wa-Dirāsa* (p. 243-258).

[333]Aḥmad al-Ghumārī, *al-Hidāya fī Takhrīj al-Bidāya* (4:198). Al-Albānī agreed with him in his introduction to *Adab al-Zafāf* (p. 85) where he delights in rebutting Ghumārī's ardent admirer Maḥmūd Saʿīd Mamdūḥ's rejection of the claim that *Ṣaḥīḥ Muslim* contains a false report.

[334]See al-Ubbī's *Ikmāl Ikmāl al-Muʿlim* (3:51-52). Shaykh Adīb Kallās in one of his *khutbas* on the *fiqh* of eclipses forwarded the view that the inordinate length of the bowings and prostrations misled some of the Companions into thinking that their number had doubled, in support of the Hanafi position that their number does not change in the Eclipse prayer.

4.8.2 Rulings of forgeries for hadiths in the Four *Sunan*

4.8.2.1 Nāṣir al-Albānī's rulings

Al-Nasā'ī

Nāṣir al-Albānī (on him see section 5.4 below) found no forgeries at all in al-Nasā'ī's *Sunan*, which Abū al-Ḥasan al-Sindī rightly considers the most authentic of the four *Sunan* after the two *Ṣaḥīḥs*.

Abū Dāwūd

- In his *Ḍaʿīf Sunan Abī Dāwūd* he declared a forgery the saying of Abū al-Dardā' *Whoever says upon rising in the morning and retiring at night: 'Allah is enough for me, there is no god but He, upon Him is my dependence and He is the Lord of the magnificent Throne' seven times, Allah shall suffice him from whatever concerns him whether he is truthful or lying.*[335] In his *Silsila Ḍaʿīfa* he himself declares that chain authentic.

- In his *Silsila Ḍaʿīfa* he declared a forgery the very weak-chained hadith in Abū Dāwūd that *the Prophet ﷺ forbade it for a man to walk between two women [unrelated to him].*

Al-Tirmidhī

- In his *Irwā' al-Ghalīl* he defendably declared a forgery the hadith in al-Tirmidhī *(gharīb)*, *The early timing of the prayer is the good pleasure of Allah and the belated time is the forgiveness of Allah* as did Ibn ʿAdī, Ibn al-Qaṭṭān, Ibn al-Jawzī, al-Dhahabī and others before him.

- In his *Silsila Ḍaʿīfa* he declared a forgery al-Tirmidhī's hadith *(gharīb)*, *The gift of the one who fasts is perfume and incense* based solely on Ibn Ḥibbān's statement about its narrator Saʿd b. Ṭarīf that "he used to forge hadiths" although he is only weak according to al-Tirmidhī, al-Bukhārī, Abū Zurʿa, and al-Fasawī and at worst very weak according to Ibn ʿAdī. Al-Ḍiyā' al-Maqdisī adduced this hadith in his paradigmatic *Sunan wal-Aḥkām*, citing al-Tirmidhī's remark about the weakness of its chain.

- In his *Ḍaʿīf al-Jāmiʿ al-Ṣaghīr* he defendably declared a forgery the hadith in al-Tirmidhī *(gharīb) Truly the devil seeks and licks much (inna al-*

[335]Ibn Ḥajar and al-Mundhirī in *Mukhtaṣar al-Targhīb* (p. 172 §526) said Ibn al-Sunnī relates it from the Prophet ﷺ and that in either case it has the status of a Prophetic hadith.

shayṭāna ḥassāsun laḥḥās), so beware it with regard to yourselves as did al-Dhahabī before him.

- In his *Silsila Ḍaʿīfa* he defendably declared a forgery the hadith in al-Tirmidhī *(gharīb)*, *There are three things which, if they are found in a person, Allah shall spread His canopy over him and cause him to enter Paradise: gentleness toward the weak, pity toward father and mother, and goodness toward the slave* as did Ibn Ḥibbān, al-Ḥākim and others.

- In his *Silsila Ḍaʿīfa* he declared a forgery the hadith in al-Tirmidhī *(ḥasan gharīb)*, *Whoever shames his brother for a certain sin shall not die before he himself commits it.* Bashshār ʿAwwād Maʿrūf in his edition of al-Tirmidhī's *Sunan* imitated al-Albānī, both of them following al-Ṣaghānī and Ibn al-Jawzī, but this ruling was rejected by Ibn Ḥajar in *al-Aǰwiba ʿalā al-Qazwīnī* and al-Suyūṭī in the *Laʾāliʾ*.

- In his *Ḍaʿīf al-Jāmiʿ al-Ṣaghīr* he defendably declared a forgery the very weak-chained hadith in al-Dārimī and al-Tirmidhī *(ḍaʿīf al-isnād)*, *Whoever seeks knowledge, it will expiate his past.*

- In his *Ḍaʿīf al-Jāmiʿ al-Ṣaghīr* he graded a forgery the very weak-chained hadith in al-Tirmidhī *(gharīb)*, *A single learned person is harder on the devil than a thousand worshippers.*[336] It is disclaimed *(munkar)* as a Prophetic hadith through Rawḥ b. Junāḥ al-Ummī as indicated by Ibn Ḥajar in the *Tahdhīb*—graded very weak by al-ʿIrāqī and al-Albānī himself in his *Tamām al-Minna*—but established as a Companion-report.

- In his *Silsila Ḍaʿīfa* he defendably graded a forgery the same-chained hadiths in al-Tirmidhī *(munkar)*, *Salām before speech* and *Do not invite anyone to eat until they give salām* as did Ibn al-Jawzī and Ibn Ḥajar before him.

- In his *Silsila Ḍaʿīfa* he declared a forgery the hadith in al-Tirmidhī *(gharīb, isnāduhu ḍaʿīf)*, *Place the pen over your ear for it helps jog the memory of the one who dictates* as did Ibn al-Jawzī before him, but both overlooked Abū Nuʿaym's witness-chain for it in *Tārīkh Aṣbahān*.[337]

- In his *Silsila Ḍaʿīfa* he declared a forgery al-Tirmidhī's hadith *(gharīb)*, *The Prophet ﷺ used to clip from his beard, both width and lengthwise* on the basis of al-Bukhārī's remark to al-Tirmidhī that it had no basis.

[336]See note 801.
[337]Cf. *Mudāwī* (4:399-400).

However, it is confirmed by several reports adduced by Abū al-Layth al-Khayrābādī in his work on the topic—the best to date—of the Prophet's ﷺ command to three different Companions to trim their beards, not to mention the exact practice of the Companions ﷺ, Successors, and the Imams of the Schools to that effect.[338]

- In his *Silsila Ḍaʿīfa* and *Ḍaʿīf al-Jāmiʿ al-Ṣaghīr* he declared a forgery the hadith in al-Dārimī and al-Tirmidhī *(gharīb)*, *Truly everything has a heart and the heart of Qur'ān is ﴿Yā Sīn﴾, and whoever recites ﴿Yā Sīn﴾, Allah shall record for him, because of that recitation, the recitation of the Qur'ān ten times* but such a grading is based on a confusion between its trustworthy narrator Muqātil b. Ḥayyān (asserted by al-Mizzī in *Tuḥfat al-Ashrāf* and Ibn Kathīr in his *Jāmiʿ al-Masānīd wal-Sunan* as in all manuscripts of al-Tirmidhī) with the arch-liar Muqātil b. Sulaymān (asserted by Abū Ḥātim al-Rāzī and al-Dhahabī); and the first clause of the report has corroborants in Ibn Mājah, Aḥmad, al-Nasā'ī in *ʿAmal al-Yawm wal-Layla* and Ibn Ḥibbān among others from various Companions.[339]

- In his *Ḍaʿīf al-Jāmiʿ al-Ṣaghīr* he defendably declared a forgery the hadith in al-Tirmidhī *(gharīb)*, *Whoever recites Ḥa Mīm al-Dukhān at night, 70,000 angels shall ask forgiveness for him in the morning.* Al-Suyūṭī points out that its narrator is disclaimed, not a liar, thus fending from it the grading of forgery, but he does not address the hyperbole.

- In his *Ḍaʿīf Sunan al-Tirmidhī* he declared a forgery the long hadith in al-Tirmidhī *(ḥasan gharīb)* on the prayer for strengthening the memorization of Qur'ān which begins, *On the night before Jumuʿa rise, if you can, in the last third of the night…* which is categorically considered weak, not forged.[340]

- In his *Silsila Ḍaʿīfa* he correctly grades a forgery the report in al-Tirmidhī *(gharīb)* and others, *The sun never rose over a better man than ʿUmar,* as did Ibn al-Jawzī and al-Dhahabī before him. It is contradicted by the ha-

[338]Narrated by Abū Yūsuf in his *Āthār* (p. 234 §1038), Abū Nuʿaym in *Tārīkh Aṣbahān* (2:244), al-Bayhaqī in the *Shuʿab* (5:221 §6440), and Abū Dāwūd in his *Marāsīl* (p. 316 §448). Cf. Muḥammad Abū al-Layth al-Khayrābādī, *Iʿfā' al-Liḥya wa-Miqdāruhā bayn al-Naṣṣ wal-Taṭbīq* (p. 60ff.). See also al-Khallāl's *Kitāb al-Tarajjul* on Aḥmad's practice.

[339]See Muḥammad Rizq Ṭarhūnī, *Mawsūʿat Faḍā'il Suwar wa-Āyāt al-Qur'ān* (2:71-76) and Ibn ʿAqīla, *al-Ziyāda wal-Iḥsān*, Type 40.

[340]See the three studies of this famous report in (i) Ibn al-Mulaqqin's *Mukhtaṣar Istidrāk al-Dhahabī* (1:259-263 §73); (ii) al-Maʿallamī's marginalia on Shawkānī's *Fawā'id al-Majmūʿa* (p. 43); and (iii) Dr. Nūr al-Dīn ʿItr's *Hadī al-Nabī ﷺ fīl-Ṣalawāt al-Khāṣṣa* (p. 432-438).

dith *The sun never rose nor set over anyone, after the Prophets and Messengers, better than Abū Bakr.*[341]

- In his *Silsila Ḍaʿīfa* he correctly declared a forgery the hadith in al-Tirmidhī *(gharīb)* of the Prophet's ﷺ refusal to pray over the remains of a man *because he hated ʿUthmān.*

- In his *Ḍaʿīf Sunan al-Tirmidhī* he defendably declared a forgery the hadith in al-Tirmidhī *(gharīb)*, Allah *revealed to me, 'Whichever of those three you alight in shall be the abode of your emigration: Medina, al-Baḥrayn, or Qinnasrīn.* Al-Dhahabī deemed it *munkar* in the *Mīzān* and Ibn Ḥajar questioned its authenticity in the *Fatḥ*. Qinnasrīn is a locality near Aleppo in present-day Syria.

- In his *Silsila Ḍaʿīfa* he correctly declared a forgery al-Tirmidhī's *(gharīb)* hadith and others, *Whoever deceives the Arabs shall not come under my intercession, nor will my love include him*[342] since it contradicts the authentic hadith *My intercession is for the major sinners in my Community.*[343]

- In his *Silsila Ḍaʿīfa* he declared a forgery the very weak-chained hadith in Aḥmad and al-Tirmidhī *(gharīb)* in which the Prophet ﷺ repeatedly avoided a man who was asking him to curse Ḥimyar, after which the Prophet ﷺ said, *May Allah have mercy on Ḥimyar! Their mouths speak peace, their hands offer food, and they are a people of security and faith.*

Ibn Mājah

Al-Albānī declared the following forty-four hadiths in Ibn Mājah's *Sunan* to be forgeries:

[341]Narrated with weak chains from Abū al-Dardā' by ʿAbd b. Ḥumayd in his *Musnad* (*Muntakhab* §212), al-Qaṭīʿī in his addenda to Aḥmad's *Faḍā'il al-Ṣaḥāba* (1:152-154 §135, §137), Ibn Abī ʿĀṣim in *al-Sunna* (2:576 §1224), Ibn Ḥibbān in *al-Thiqāt* (7:94 §9156), Abū Nuʿaym (3:325, 10:301-302), Ibn ʿAsākir (30:208-209), al-Khaṭīb (12:438), Ibn Shāhīn in *Sharḥ Madhāhib Ahl al-Sunna* (p. 84 §80), al-Lālakā'ī in *Sharḥ al-Uṣūl* (7:1281 §2433), and Baḥshal in *Tārīkh Wāsiṭ* (Medina: Maktabat al-ʿUlūm, 1406/1986 ed. p. 248) while al-Ṭabarānī's chain in *al-Awsaṭ* (7:213 §7306) contains Ismaʿīl b. Yaḥyā al-Taymī, an "arch-liar" (al-Haythamī 9:24) cf. *Kanz* (§32622) and al-Muḥibb al-Ṭabarī, *al-Riyāḍ al-Naḍira* (1:320, 2:28) but Abū Ḥātim considered it forged cf. Ibn Abī Ḥātim, *ʿIlal* (2:384) and al-Dāraquṭnī also questioned it as cited by Ibn al-Jawzī in his *ʿIlal* (1:187).

[342]See on this theme the entry *Love of country stems from faith.*

[343]Narrated from several Companions through sound chains in the *Sunan* and elsewhere.

- *Allah does not accept from an innovator any fasting, prayer, alms, major or minor pilgrimage, jihad, bloodwit (ṣarf), or talion (ʿadl)! He shall come out of Islām the way a hair comes out of the dough.* Narrated through Muḥammad b. Muḥṣin al-ʿUkashī who is generally accused of lying and forgery. The correct version is, *Whoever innovates a heresy [in Medina] or abets someone who does, upon him is the curse of Allah, the angels, and that of all people! There shall be accepted from him neither bloodwit nor talion (lā yuqbalu minhu ṣarfun wa-lā ʿadl),* part of a hadith narrated by al-Bukhārī and others.

- *Do not pass judgment or decide except on the basis of what you know. If a matter appears difficult to you, hold off until it becomes clear to you or you write me about it* (spoken to Muʿādh b. Jabal ﷺ before sending him to Yemen). Ibn al-Mulaqqin and others denounced its narrator as the notorious arch-forger Muḥammad b. Saʿīd al-Maṣlūb.[344]

- *Faith is knowledge (maʿrifa) with the heart, speech with the tongue, and deed with the limbs.* Forged by Abū al-Ṣalt ʿAbd al-Salām b. Ṣāliḥ al-Harawī according to al-Dāraquṭnī as quoted by Ibn al-Jawzī, al-Dhahabī, and Ibn Ḥajar although al-Suyūṭī insisted it was not forged in light of Ibn Maʿīn's commendation of Abū al-Ṣalt and al-Mizzī's mention of corroborants in his *Tahdhīb*.

- *I am the servant of Allah, I am the brother of His Messenger, I am the greatest Ṣiddīq, and I was already praying seven years before people started praying* (spoken by ʿAlī ﷺ), a Shīʿī forgery as already mentioned.

- *Allah has taken me as His intimate friend just as He has taken Ibrāhīm as His intimate friend. My home and the home of Ibrāhīm in Paradise on the Day of Resurrection face one another and al-ʿAbbās is between us, a believer between two intimate friends.* Forged by ʿAbd al-Wahhāb b. al-Ḍaḥḥāk per al-ʿUqaylī, Ibn ʿAdī, Ibn al-Jawzī, Ibn Rajab and others.

- *A single faqīh is harder against Shayṭān than a thousand worshippers.* Al-Sakhāwī did not consider it forged.[345]

- *There shall come to you in droves people after me seeking knowledge. Welcome them, greet them and teach them.* This is a "pattern-chained" narration in which an ailing al-Ḥasan al-Baṣrī folds up his legs as a group

[344]Cf. Ibn al-Mulaqqin, *al-Badr al-Munīr* (9:540) and Ibn Kathīr, *Tuḥfat al-Ṭālib bi-Maʿrifat Aḥādīth Mukhtaṣar Ibn al-Ḥājib* (p. 154-155).
[345]See note 801.

of visitors enters to see him and says he himself was part of a group that visited an ailing Abū Hurayra who gathered up his legs and in turn said the same thing of the Prophet ﷺ. Its chain contains al-Muᶜallā b. Hilāl who was accused of forgery, but al-Būṣīrī said it had a witness-report from Abū Saᶜīd al-Khudrī whereby the Prophet ﷺ said: *There shall come after me people from the East* [in Tirmidhī]/*from the regions of the world* [in Ibn Mājah] *who will ask you about me. When they come to you, treat them kindly and narrate to them. Make them memorize the hadith and make room for them in gatherings.*[346] Abū Saᶜīd used to say, whenever he saw the young *Tābiᶜī* students of hadith: "Welcome to the beneficiaries *(waṣiyya)* of the Messenger of Allah, who ordered us to make you memorize the hadith and make room for you in gatherings!"[347]

- *Do not squander, do not squander!* Spoken to a man making ablution. Narrated through the arch-liar Muḥammad b. al-Faḍl b. ᶜAṭiyya but its meaning is established by another narration in al-Tirmidhī, Ibn Mājah and Aḥmad, *What squandering is this?*

- *Two traits hang on the necks of those who raise the call to prayer for the Muslims: their prayer and their fasting.* Its chain contains Marwān b. Sālim, a forger. Mughulṭāy cites slightly similar narrations while discussing it in his commentary on Ibn Mājah but none of them mentions fasting.

- *When you raise your head from prostration do not sit on your heels the way dogs do. Place your buttocks between your feet and stick the top of your two feet to the ground.* Spoken to Anas. Its chain contains the forger al-ᶜAlā' Abū Muḥammad al-Thaqafī. It is related from Ibn ᶜAbbās that such sitting, called *iqᶜā'*, was a sunna, but Aḥmad narrated its prohibition from Abū Hurayra, Muslim in his *Ṣaḥīḥ* narrated from ᶜĀ'isha that the Prophet ﷺ called it *ᶜuqbat al-shayṭān* and both Ibn Mājah and al-Tirmidhī

[346]Narrated by al-Ḥākim (1:88=1990 ed. 1:164) who declared it sound as did Mughulṭāy according to al-Munāwī (2:400), while it remains a *ḥasan* narration to al-Suyūṭī and others. Also narrated by Ibn ᶜAbd al-Barr in his *Jāmiᶜ* (1:578 §991), al-Khaṭīb in his (1991 ed. 1:305-306 §360=1983 ed. 1:202), Ibn Waḥb in his *Musnad* and ᶜAbd al-Ghanī al-Maqdisī in *al-ᶜIlm*, all with weak chains because of Layth b. Abī Sulaym; and by al-Tirmidhī, Ibn Mājah, ᶜAbd al-Razzāq (11:252), Tammām al-Rāzī in his *Fawā'id* (1:64, 1:69), al-Baghawī in *Sharḥ al-Sunna* (1:286), and al-Rāmahurmuzī in *al-Muḥaddith al-Fāṣil* (p. 176), all with very weak chains because of Abū Hārūn ᶜUmāra b. Juwayn al-ᶜAbdī who is discarded.

[347]Narrated by al-Rāmahurmuzī (d. 362) in *al-Muḥaddith al-Fāṣil bayn al-Rāwī wal-Wāᶜī* (The Hadith Scholar Who Differentiates Between Narrators and Experts) (p. 175) while al-Dārimī and Ibn Abī Ḥātim in *al-Jarḥ wal-Taᶜdīl* (2:12) narrate the first clause only. Al-Dhahabī lauds al-Rāmahurmuzī's book in the *Siyar* (1996 ed. 12:233) and relates that al-Silafī carried it wherever he went. Dr. Nūr al-Dīn ᶜItr pointed out in a class communication that it was the first comprehensive book on hadith science, after which came the works of al-Ḥākim, al-Khaṭīb, and Ibn al-Ṣalāḥ.

narrated from ʿAlī the same Prophetic advice, *Do not sit on your heels between the two prostrations,* the latter adding that most of the scholars put it into practice. This is confirmed by the narrations to that effect cited by Ibn Ḥajar.[348]

- *When one of you yawns let him place his hand on his mouth and not howl, for then the devil laughs at him.* The phrase *and not howl* is narrated only through ʿAbd Allāh b. Saʿīd al-Maqburī who is accused of lying; otherwise the rest of the hadith is established with the wording *let him place his hand on his mouth and not say ah, ah, for then the devil laughs at him* as narrated in the *Musnad* with a sound chain.

- *The Prophet ﷺ forbade qunūt in the dawn prayer.* Ibn al-Jawzī cites Abū Ḥātim and Ibn Ḥibbān to suggest it was forged by ʿAnbasa b. ʿAbd al-Raḥmān who narrates it from Nāfiʿ, from Ibn ʿUmar; but al-Dāraquṭnī narrated it in his *Sunan* where he indicated that all its narrators were weak without terming it a forgery, nor did Ibn Ḥajar in his *Dirāya.*

- *The Prophet ﷺ performed ghusl on the day of Fiṭr, the day of Naḥr, and the day of ʿArafa.* Its chain is very weak because of Yūsuf b. Khālid al-Simtī. This is also narrated by al-Bayhaqī in his *Sunan* from Imam al-Shāfiʿī as the fatwā of our liegelord ʿAlī b. Abī Ṭālib رضي الله عنه.

- *Whoever prays twenty rakʿas between sunset and ʿishā', Allah shall build for him a house in Paradise.* Its chain contains Yaʿqūb b. al-Walīd, denounced by Imam Aḥmad as one of the major arch-liars and forgers. Al-Albānī said that the Prophet ﷺ prayed supererogatory prayers between Maghrib and ʿIshā' but (i) without specific number and (ii) without verbal command. Among the evidence to the opposite:

(i) the reply of ʿUbayd the Mawlā of the Prophet ﷺ when asked if the Prophet ﷺ had ever commanded any prayer after the obligatory: "Yes, between Maghrib and ʿIshā'." Aḥmad and others narrated it.

(ii) the report from ʿAmmār b. Yāsir that the Prophet ﷺ said *Whoever prays six rakʿats after maghrib, his sins shall be forgiven even if they are as much as the foam of the sea.* Al-Ṭabarānī in his three *Muʿjam*s.

(iii) the report from Abū Hurayra that the Prophet ﷺ said *Whoever prays six rakʿats after Maghrib without interrupting them with any speech other than remembrance of Allah, they shall equal for him the worship*

[348]In *Talkhīṣ al-Ḥabīr* (1:407-409 §336). This ruling holds strictly in the obligatory prayer but both *iqʿā'* and sitting cross-legged *(tarabbuʿ)* are allowed in the non-obligatory one cf. Muḥammad b. al-Ḥasan, *al-Aṣl* (1:203).

of twelve years. Narrated by al-Tirmidhī *(gharīb)*, Ibn Mājah, Ibn Khuzayma, and Abū Yaʿlā all through Ibn Abī Khathʿam who is very weak as stated by al-Nawawī in *Khulāṣat al-Aḥkām* and others.

- *When the night of mid-Shaʿbān comes, spend it in prayer and fast during the day that follows; for Allah descends in it to the nearest heaven when the sun sets and says, "Is there not anyone asking forgiveness so that I will forgive him? Is there not anyone asking sustenance so that I will sustain him? Is there not anyone afflicted so that I will relieve him? Is there not such-and-such, etcetera," until the rising of the dawn.* This report—also narrated in the *Musnad* and in ʿAbd al-Razzāq's *Muṣannaf*—has a very weak chain because of Ibn Abī Sabra. With the exception of Ibn al-Jawzī in his *ʿIlal*, all the Imams who spoke about it merely termed it "weak" such as al-Bayhaqī, al-Būṣīrī, al-ʿIrāqī, Ibn Ḥajar, al-Zabīdī, al-Mundhirī, and Ibn Rajab, and its content was adduced by way of recommendation by the latter two in *Laṭāʾif al-Maʿārif* and *al-Targhīb wal-Tarhīb* respectively. Furthermore, the merit of fasting the three days in the middle of every month is established as is the Sunna of fasting Shaʿbān.

- *The Prophet ﷺ used not to visit the ailing until after three days.* Abū Ḥātim declares it a falsehood and a forgery. Al-ʿAjlūnī discusses it in his *Kashf al-Khafā* (entry *ʿIyādat al-marīḍ baʿda thalāthin*).

- *Let those who are dependable wash the dead for you.* This is narrated only by the forger Mubashshir b. ʿUbayd al-Ḥimṣī—yet al-Nawawī declared its chain only weak in the *Majmūʿ*.

- When the Prophet ﷺ saw some people walking behind a funeral with their outer garments off he said: *Are you following the custom and mores of Jāhiliyya? I may supplicate against you so that you will lose your human features!* They put their garments back on and never did this again. Its chain contains two discarded narrators, one of whom accused of forgery.

- *[Eat] lunch, O Bilāl!* whereupon the latter said "I am fasting." The Prophet ﷺ said *We eat our sustenance while Bilāl's remaining sustenance is in Paradise. Have you felt, Bilāl, that the fasting man's bones glorify Allah, and the angels ask forgiveness for him as long as guests eat at his table?* Narrated only through the Muḥammad b. ʿAbd al-Raḥmān al-Qushayrī whom Abū Ḥātim accused of lying and forgery.

- *The one who is in iʿtikāf should follow the funeral and visit the sick.* "There is no escape it is forged" according to the *Mudāwī*. Its chain contains three discarded narrators, one of whom a forger, and it contradicts

the report from ʿĀ'isha in the Six Books that the Prophet ﷺ did not enter his house except for a necessity when he was in *iʿtikāf* as indicated by al-Būṣīrī in *Miṣbāḥ al-Zujāja* and Ibn al-Jawzī in *al-Taḥqīq*.

- *Whoever prays in the nights preceding the two ʿĪds expecting reward from Allah, his heart shall not die the day all hearts die.* Al-Nawawī declared it only weak in his *Adhkār*, *Majmūʿ*, and *Khulāṣa*. Al-Dāraquṭnī declared it sound as a saying of Makḥūl and al-Shāfiʿī narrates it as a saying of Muʿādh with a very weak chain, its status being the same as a Prophetic narration in any case.[349] Abū Naṣr al-Marwazī in *Qiyām Ramaḍān* narrates it or its practice from Hārūn b. ʿAbd Allāh al-Aslamī, Abū Umāma, Ibn al-Mubārak, Mujāhid and ʿAbd al-Raḥmān b. al-Aswad.

- *When you give zakāt do not forget its reward, which consists in your saying, 'O Allah, make it a gain and do not make it a liability.* Narrated through al-Bakhtarī b. ʿUbayd whom Ibn ʿAdī accused of narrating disclaimed reports from his father, from Abū Hurayra such as this one but al-Dhahabī considers him merely weak in his *Mīzān*.

- *The most mendacious of people are the dyers and goldsmiths.*[350] Its chain is merely weak.

- *The Prophet ﷺ commanded the wealthy to breed sheep and the poor to breed chicken, saying, When the wealthy breed chicken, Allah shall permit for the towns to be destroyed.* Deemed by Ibn Ḥibbān, Ibn al-Jawzī, al-Dhahabī and al-Suyūṭī to have been forged by ʿAlī b. ʿUrwa.[351]

- *Before the foot of the false witness has moved from its spot, Allah has made Hellfire incumbent for him.* A forgery according to Abū Dāwūd, narrated only by the arch-liar Muḥammad b. al-Furāt al-Kūfī, despite its grading as sound-chained by al-Ḥākim and its mention in al-Dhahabī's *Kabā'ir* and al-Mundhirī's *Targhīb*.

- *Posthumous manumission is part of the owner's bequeathed third (al-mudabbaru min al-thuluth).* A disclaimed narration according to Ibn al-Madīnī and others as mentioned by Ibn Ḥajar in his *Tahdhīb*. Al-Dārimī and Ibn Abī Shayba narrated it as the *fatwā* of a dozen Successors. Abū Zurʿa affirmed it as a saying of Ibn ʿUmar and Ibn Mājah himself denied

[349]Cf. Ibn Ḥajar, *Talkhīṣ al-Ḥabīr* (2:160-161 §676); Ibn al-Mulaqqin, *al-Badr al-Munīr* (5:37-41).
[350]See below, p. 540.
[351]Al-Qārī demurs with the grading of forgery here (see below, p. 568).

that it was a Prophetic hadith although Abū Dāwūd, Ibn Abī Shayba and others narrate it as such from Abū Qilāba, *mursal*.

- The story of ʿAmr b. Qurra's[352] request: "Messenger of Allah, Allah has decreed disobedience for me, and I do not think I can make a living except through my drum and my hand, so give me permission to sing without indecency," whereupon the Messenger of Allah ﷺ supposedly replied, *I do not give you permission, nor honor, nor the glimpse of an eye, you have lied, enemy of Allah! Truly, Allah has granted you good things, then you chose what Allah has made illicit for you of His sustenance (rizqih) instead of what he made licit for you of His licit sustenance (ḥalālih)*. Narrated through Bashīr b. Numayr, excoriated by the early masters as "one of the pillars of dishonesty," and Yaḥyā b. al-ʿAlā' al-Bajalī who is discarded. Al-Dhahabī opined Bishr might have forged it, but it is merely weak-chained according to al-Būṣīrī in *Miṣbāḥ al-Zujāja* and al-Munāwī in his documentation of the hadiths in al-Bayḍāwī's *Tafsīr* entitled *al-Fatḥ al-Samāwī*.

- *A woman inherits from her husband's blood money and property, and he inherits from her blood money and property as long as neither has killed the other. If one kills the other deliberately, he or she inherits nothing of either whatsoever; if erroneously, then he or she inherits from the property, but not from the blood money.* Al-Dāraquṭnī strengthened its chain in his *Sunan*, Ibn al-Jārūd narrated it in his *Muntaqā* (a book of *ṣaḥīḥ* narrations) and al-Zaylaʿī confirmed it as authentic in *Naṣb al-Rāya*.

- *Guarding the Muslim borders for one day to protect the sanctity of the Muslims for the sake of Allah, other than the month of Ramadan, garners more reward than worshipping for 100 years including their fasting and praying; and the same in Ramadan is better in the sight of Allah and worthier of reward than worshipping for 1,000 years including their fasting and praying. If Allah returns him safe and sound to his kin, no bad deed shall be recorded for him even for 1,000 years but good deeds willm and he shall receive the reward of border guarding to the Day of Resurrection.* Both al-Mundhirī in *al-Targhīb* and Ibn Kathīr in *Jāmiʿ al-Masānīd* declared it forged based on its content in addition to its chain containing ʿUmar b. Ṣubḥ, one of the arch-liars and forgers.

- *Night watch in the way of Allah is better than one's fasting and praying among one's kin for 1,000 years, each year with 360 days, each day like*

[352]Thus in Ibn Mājah, *Tuḥfat al-Ashrāf*, *Miṣbāḥ al-Zujāja*, al-Bayḍāwī's *Tafsīr*, *al-Iṣāba*, Abū Nuʿaym's *Maʿrifat al-Ṣaḥāba*, *Fayḍ al-Bārī*, etc. while the spelling "Murra" errs.

1,000 years. Narrated through Saʿīd b. Khālid b. Abī al-Ṭawīl who was identified as narrating forgeries from Anas. Al-Dhahabī observed in the entry on Saʿīd in his *Mīzān*: "How fantastic! If true, this would mean a total of 360 million years!"

- *You shall conquer far away lands including a city named Qazwīn, whoever stands guard in it for forty days or forty nights shall have a pillar of gold in Paradise, upon it a green peridot topped with a dome of red sapphire with 70,000 golden gates, upon each gate a wife from the wide-eyed maidens.* Al-Dhahabī deplored that Ibn Mājah included such a report in his *Sunan*, undoubtedly forged by Yazīd b. Abān al-Raqāshī according to Ibn al-Jawzī. Al-Suyūṭī cited al-Mizzī's terming it *munkar* to question the verdict of forgery but Abū Ghudda pointed out that al-Mizzī here meant *munkar* in the sense of forged.[353]

- *Whoever reaches Ramadan in Mecca, fasting and praying whatever he can, Allah shall record for him 100,000 months of Ramadan apart from it. He shall record for him for each day the manumission of one slave and for each night the manumission of one slave and for each day the supply of a rider in the way of Allah and for each day a good deed and for each night a good deed.* A very weak narration from ʿAbd al-Raḥīm b. Zayd al-ʿAmmī who is discarded.

- The supposed supplication against locusts *(al-jarād)*: *O Allah, destroy the large ones, kill the small ones, spoil their eggs, cut off their line, and keep their mouths off our livelihood and sustenance. Truly You hear supplications.* A man asked, "Messenger of Allah, how do you supplicate against one of the armies of Allah for its line to be cut off?" He supposedly replied, *Truly, locusts are scattered by whales in the sea.*[354] A forgery according to Ibn al-Jawzī, al-Dhahabī and al-Ghumārī in the *Mughīr*.

- *What a wonderful staple vinegar is! O Allah, bless vinegar, for it was the staple of Prophets before me. No home goes poor if it has vinegar.* The very first clause is in Muslim and the four *Sunan* and the very last in the *Musnad* but the middle one is embellishment apparently made up by

[353]See the discussion of *munkar* in the sense of "forged" in our introduction (2.10).

[354]Al-Albānī's suspicion of this hadith as being an Israelite report in his *Silsila Ḍaʿīfa* (1:229) is confirmed by the fact that the statement *Jarād are sneezed by whales in the sea twice a year* is narrated from Kaʿb al-Aḥbār in the *Muwaṭṭa'* (*Ḥajj*) and *Sharḥ al-Sunna* (7:274). The question appears to refer to the hadith, *Do not kill the locusts, for they are among the greatest armies of Allah,* narrated by al-Ṭabarānī and al-Bayhaqī and cited by al-Suyūṭī in *al-Jāmiʿ al-Ṣaghīr* (§9842).

ᶜAnbasa b. ᶜAbd al-Raḥmān, a forgery suspect, who narrates it from Muḥammad b. Zādhān who is discarded.

- *Eat young dates (balaḥ) with dry dates (tamr), eat the old with the new! For the devil is angered and says, 'The son of Ādam has lived to eat the old with the new!'*[355] Al-Nasā'ī and Ibn al-Ṣalāḥ termed it *munkar*. Al-ᶜAzīzī in his *Sharḥ al-Jāmiᶜ al-Ṣaghīr* mentioned al-ᶜIrāqī's note that "the meaning of this hadith is lame *(rakīk)* as it does not conform to the beauties of the sacred Law: the devil does not become angry at the life of a human being but at his life as an obedient believer." Nevertheless, his student Ibn Ḥajar—followed by al-Suyūṭī—took al-Nasā'ī and Ibn al-Ṣalāḥ's remark to mean that it was single-chained, not "reprehensible in meaning" as ᶜAbd al-Fattāḥ Abū Ghudda understood it.[356]

- From Ibn ᶜAbbās: *The first we heard of honey pastry (fālūdhaj) was when Jibrīl* عليه السلام *came to the Prophet* ﷺ *and said, 'Truly your Community shall conquer the earth and the world shall pour its bounty over them until they eat honey pastry.' 'And what is honey pastry?' the Prophet* ﷺ *asked. He replied: 'They shall mix butter together with honey,' hearing which the Prophet* ﷺ *gasped.* Its grading of forgery was firmly rejected by Ibn Ḥajar (*Tahdhīb*, entry on ᶜUthmān b. Yaḥyā).

- *It is a mark of waste to eat everything you crave.* Ibn al-Jawzī included it in his *Mawḍūᶜāt* while al-Ghumārī in the *Mudāwī* speculated that the discarded narrator Nūḥ b. Dhakwān heard this aphorism from al-Ḥasan al-Baṣrī, after which he made up a chain for it from al-Ḥasan to Anas to the Prophet ﷺ.

- *It is part of the Sunna for someone to walk his guest to the front door.* Al-Būṣīrī indicated the great weakness of its chain and al-Dhahabī termed it *munkar*, but it has other chains.[357] Ibn Abī al-Dunyā in his *Qirā al-Ḍayf* related *It is a mark of perfect hospitality…* through Aḥmad b. Ḥanbal as a saying of al-Shaᶜbī who added, *and hold his stirrup for him*—which Aḥmad did for al-Qāsim b. Sallām as the latter was leaving his house.

[355]See note 241.

[356]On the *"balaḥ* and *tamr"* hadith see p. 13 and note 241.

[357]Narrated through very weak chains through (i) the forgery suspect ᶜAlī b. ᶜUrwa by Ibn Mājah, al-Kharā'iṭī in *Makārim al-Akhlāq* (Silafī's *Muntaqā* p. 77 §149), Ibn al-Aᶜrābī in his *Muᶜjam* (2:246), and al-Quḍāᶜī (1:95=2:184 §1149) cf. *Fatḥ al-Wahhāb* (2:243 §716); (ii) the discarded Salm b. Sālim by al-Bayhaqī in *Shuᶜab al-Īmān* (7:104 §9649) and al-Rāfiᶜī in *al-Tadwīn fī Akhbār Qazwīn* (1:500); and (iii) Bashīr b. Maymūn al-Wāsiṭī who is "disclaimed" in his narrations, by Ibn ᶜAdī (2:19), all from Ibn ᶜAbbās. Al-Bayhaqī mentions a fourth weak chain from Abū Hurayra but the latter also goes through ᶜAlī b. ᶜUrwa cf. Ibn ᶜAdī (5:208).

- *Truly the best color you wear when visiting Allah in your graves and your mosques is white.* I.e. in burial and at Jumuʿa prayer.

- *When Allah wishes to lead one of His servants to perdition He strips him of all shame, after which you will see him hated everywhere, then he will be stripped of trust, after which you will see him betraying everyone and treated by everyone as a traitor, then he will be stripped of mercy, after which you will see him cast off and cursed, then he will be stripped of the noose of Islām.*

- *The great signs shall appear after the year 200.* Its chains are only weak but its content was disclaimed by al-Bukhārī ("The year 200 has passed and no great sign has appeared!"), al-Dhahabī, and Ibn Kathīr who added that, if correct, it would refer to the trials and tribulations of *Ahl al-Sunna* at the hands of the Muʿtazilī authorities.

- *We, the children of ʿAbd al-Muṭṭalib, are the liegelords of the dwellers of Paradise—I, Ḥamza, ʿAlī, Jaʿfar, al-Ḥasan, al-Ḥusayn, and al-Mahdī.*

- *The Hour shall not rise until the nearest of the Muslim frontier-posts is in Bawlā. O ʿAlī! O ʿAlī! O ʿAlī! You shall all fight the Banū al-Aṣfar and so will your successors, until the elite of Islām go to them—the people of Ḥijāz who do not fear anyone's blame for the sake of Allah. They shall conquer Constantinople with glorification and laud, seizing unprecedented booty. They will be dividing up the shields when someone will come and say, 'The Christ has come out in your lands.' It will be a lie which both the trusting and the doubtful shall rue.*

- The story of the woman fanning a stove who asks the Prophet ﷺ, "Is not Allah the Most Merciful of all those who show mercy? Is not Allah more merciful to His servants than a mother to her child? Truly, a mother shall never throw her child into the fire." Whereupon the Prophet ﷺ wept then raised his head and said, *Truly, Allah does not punish anyone among His servants but the obstinate rebel who rebels against Allah and refuses to say: There is no god but Allah.*

- *Three shall intercede on the Day of Resurrection: the Prophets, then the scholars, then the shuhadā'.* Forged by ʿAnbasa b. ʿAbd al-Raḥmān al-Qurashī.

4.8.2.2 Hadiths of Ibn Mājah which Ibn al-Jawzī included among the forgeries but not al-Albānī:

- *Seek refuge in Allah from the abyss of al-Ḥuzn, which is a valley in Gehenna…* But this hadith was also narrated by al-Tirmidhī *(gharīb)* and strongly defended by al-Suyūṭī in his *Taʿaqqubāt*.

- *The mother of Sulaymān b. Dāwūd said to Sulaymān: My son, do not sleep too much during the night for such leaves a man poor on the Day of Resurrection.* Al-Suyūṭī made a good case for grading it merely weak rather than forged in his *Taʿaqqubāt*.

- *Whoever prays much at night, his face becomes handsome in daytime (q.v.).*

- The hadith of the prayer of need through Fā'id b. ʿAbd al-Raḥmān in which the Prophet ﷺ said, *Whoever has a need from Allah or from one of His creatures, let him make ablution, pray two rakʿats and say, Lā ilāha illā Allāh, al-Ḥalīm, al-Karīm… etc.* This narration has corroborants and witness chains which make it fair as demonstrated by al-Suyūṭī in his *Taʿaqqubāt* and *La'āli'*.

- The hadith of *ṣalāt al-tasābīḥ* which the Prophet ﷺ taught his uncle al-ʿAbbās. Ibn Ḥajar in *al-Khiṣāl al-Mukaffira* rejected Ibn al-Jawzī's verdict as well as Ibn Taymiyya's endorsement of the latter as cited by al-Suyūṭī in the *La'āli'* and *Taʿaqqubāt* and Ibn ʿAllān in the *Futūḥāt*.[358] This narration was declared authentic and strong by the masters, among them al-ʿIrāqī and Ibn Nāṣir al-Dīn al-Dimashqī as well as our own teacher Nūr al-Dīn ʿItr who concludes that its rank is *ḥasan* in his ten-page study of its chains and texts in *Hadī al-Nabī ﷺ fīl-Ṣalawāt al-Khāṣṣa* despite ʿAbd al-ʿAzīz b. Bāz's three-line answer in his *Fatāwā* claiming it is "inauthentic because it is *shādhdh*, *munkar al-matn* and contradicts the sound reports." On the contrary, Isḥāq b. Rāhūyāh said its narrations mutually strengthen one another[359] and Ibn al-Mubārak even gave a concise description of its modality as narrated by the *ḥāfiẓ* al-Rūyānī (d. 502) in *Baḥr al-Madhhab*.[360]

- *The Prophet ﷺ forbade that the funeral bier be followed by a woman crier (rānna, ṣārikha).* This has many routes confirming the basis of the narration as demonstrated by al-Suyūṭī in his *La'āli'* and *Taʿaqqubāt*.

[358]Cf. al-Nuʿmānī, *al-Imām Ibn Mājah wa-Kitābuhu al-Sunan* (p. 201-202) with Abū Ghudda's marginalia and Ibn ʿAllān, *al-Futūḥāt al-Rabbāniyya* (4:320-322).
[359]Al-Marrūzī, *Masā'il al-Imām Aḥmad wa-Isḥāq b. Rāhūyah* (9:4696).
[360]Al-Rūyānī, *Baḥr al-Madhhab fī Furūʿ Madhhab al-Imām al-Shāfiʿī* (3:386).

- *Whoever condoles with someone afflicted has the like of his reward.* Al-ʿAlā'ī rejected Ibn al-Jawzī's verdict of forgery as cited by Abū al-Ḥasan al-Sindī in his marginalia on Ibn Mājah.

- *Death in a strange land counts as shahāda* is graded *ṣaḥīḥ* by al-Dāraquṭnī as is *Whoever dies as a frontier guard (man māta murābiṭan) dies a shahīd* by Ibn Ḥibbān, both according to Ibn Ḥajar,[361] even though Ibn Mājah narrated the latter misspelled *Whoever is ill and dies (man māta marīḍan)* which, al-Suyūṭī pointed out, was not a case of forgery but textual corruption.

- *Whoever wishes to meet Allah pure and purified, let him marry free women.* Its chain is weak rather than forged, as indicated by al-Būṣīrī in *Miṣbāḥ al-Zujāja* and Ibn Kathīr in his *Tafsīr* for Sūrat al-Nūr (verse 3).[362]

- *O merchants! Allah shall raise you all on the Day of Resurrection as transgressors, except those who are truthful, pray, and render their trust.* This is firmly established as sound and is also narrated by al-Tirmidhī, al-Dārimī, Ibn Ḥibbān, al-Ḥākim and others.

- *Three things have blessing in them: a fixed-term sale (al-bayʿ ilā ajal), mutual loans, and mixing wheat with barley for home use, not for resale.* This is a very weak-chained, disclaimed hadith.

- ʿĀ'isha's question about the three things which are impermissible to deny whoever asked a share in them, to which the Prophet ﷺ replied, *Water, salt, and fire.* Ibn al-Jawzī claimed it had been forged by ʿAlī b. Zayd b. Judʿān, a rejected verdict as he is merely weak.

- *Whoever helps kill a believer even by a nod (lit. "through speaking half a word," bi-shaṭri kalimatin) shall meet Allah with the phrase "despairing in the mercy of Allah" written on his forehead.* Aḥmad, Abū Ḥātim, Ibn Ḥibbān, and Ibn al-Jawzī all deemed it forged but Ibn Ḥajar termed it merely weak in *al-Shāfī al-Kāf* and rejected the verdict of forgery in *Talkhīṣ al-Ḥabīr*.

- *Whoever is on the brink of death and makes a bequest according to the Book of Allah, it shall expiate whatever zakāt he failed to remit in his life.*

[361] *Fatḥ* (6:50-52).

[362] Shaykh ʿAbd al-Hādī Kharsa in his book on the rights of spouses stated that the meaning of the hadith was that free women brought out the better standard of behavior and moral character from their husbands than slaves.

Al-Suyūṭī rejected the verdict of forgery in his *La'āli'* but al-Būṣīrī indicates its chain is very weak in the *Miṣbāḥ*.

- The hadith that the Prophet ﷺ supplicated for his Community's forgiveness on the evening of the Day of ʿArafa and was answered, *I have forgiven them everything except the sins of injustice, etc.* Ibn Ḥajar in his *Qawl al-Musaddad* rebutted Ibn al-Jawzī's verdict of forgery and went on to write an entire monograph against it, *Quwwat al-Ḥijāj fī Maghfirat al-Ḥājj*.

- *The lord of the foods of the dwellers of this world and those of Paradise is meat.* Ibn Ḥajar questions the ruling of forgery as cited by al-Qārī in the entry *the lord of foods in this world and the hereafter is meat.*

- *Whoever takes three spoonfuls of honey in the morning every month shall be safe from grave afflictions.* Ibn al-Jawzī accused al-Zubayr b. Saʿīd al-Hāshimī of forging it, mentioning that al-ʿUqaylī deemed it a forgery; but al-Suyūṭī said that Abū Zurʿa and Aḥmad had declared him trustworthy, al-Bukhārī narrated the hadith in his *Tārīkh* as did Ibn Mājah and al-Bayhaqī in *Shuʿab al-Īmān*, and that it had another chain from Abū Hurayra which Abū al-Shaykh Ibn Ḥayyān narrated in *al-Thawāb*. (As for *Use the two cures: Qur'ān and honey* it is a saying of Ibn Masʿūd.)

- The hadith which begins *Cupping on an empty stomach is preferred, there is healing and blessing in it and it increases intelligence* also narrated by al-Ḥākim and which Ibn al-Jawzī blamed on ʿUthmān b. Maṭar. and it was declared "extremely disclaimed" by Ibn Ḥajar. However, its alternate chains may raise it to the rank of *ḥasan*.[363] Its continuation is *Do cupping on Mondays and Tuesdays—for this is the day Allah took away affliction from Ayyūb—and avoid it on Wednesdays.*

- *My Community is divided into five layers: Forty years of people of piety and righteousness; then those that follow them to 120 years—people of mutual mercy and mutual association; then those that follow them to 160 years—people of mutual rejection and separation; then killings and massacres. Save yourselves! Save yourselves!* Al-Suyūṭī found many witness-chains for this report invalidating Ibn al-Jawzī's verdict but Abū Ḥātim, al-Dhahabī, Ibn al-Qayyim, and Ibn Ḥajar all agreed with him.

[363]Cf. al-Suyūṭī in his *Taʿaqqubāt*, al-Luḥaydān in his marginalia on Ibn al-Mulaqqin's *Mukhtaṣar Talkhīṣ al-Mustadrak* (6: 2784-2789 §939) and al-Albānī in his *Ṣaḥīḥa*.

- *O Allah, cause me to live utterly dependent (aḥyinī miskīnan), cause me to die utterly dependent, and raise me with the throng of the utterly dependent.* Narrated by al-Tirmidhī in his *Sunan* (*ḥasan gharīb* per Ibn Ḥajar's copy), al-Ṭabarānī in *al-Duʿā'* with three chains, al-Ḥākim, al-Bayhaqī, and al-Ḍiyā' al-Maqdisī in *al-Aḥādīth al-Mukhtāra*. Both al-Zarkashī and al-ʿAlā'ī (who declared it sound) rejected Ibn al-Jawzī's grading as mentioned by al-Suyūṭī in his commentaries on Ibn Mājah and al-Tirmidhī as well as the *La'ālī'* and *Taʿaqqubāt*, as did Ibn Ḥajar in *Talkhīṣ al-Ḥabīr*. The latter added that the Prophet ﷺ was not asking to be poor but rather to be humble. In the *Lisān* he also pointed out that the narration *The key of Paradise is the utterly dependent (al-masākīn) and the poor are those who shall sit with Allah* was forged.[364]

- *There will be no rich man or poor but they shall wish, on the Day of Resurrection, that they had had just sufficient sustenance from the world.* Al-Suyūṭī said it was also narrated in Aḥmad's *Musnad* and had a witness chain in al-Khaṭīb's *Tārīkh* as mentioned before him by Ibn Ḥajar in *al-Qawl al-Musaddad* where he rejected Ibn al-Jawzī's grading.

- *The first with whom al-Ḥaqq shall shake hands (yuṣāfiḥuhu), greet, take by the hand and bring into Paradise is ʿUmar.* Ibn Abī ʿĀṣim graded it "extremely disclaimed" in his *Sunna* as did al-Dhahabī in the entry on Dāwūd b. ʿAṭā' al-Madīnī in his *Mīzān* and Ibn Kathīr in *Jāmiʿ al-Masānīd*. Ibn al-Jawzī considered it forged in his *ʿIlal* as did al-Dhahabī in his marginalia on the *Mustadrak* where the wording is *The first whom al-Ḥaqq shall embrace (yuʿāniquhu)…* This is a case of content-based verdict (as a blatant counter-Shīʿī forgery) rather than chains, since were described as merely weak by al-Būṣīrī, al-Suyūṭī and others.

[364]Al-Qaraḍāwī in *Mushkilat al-Faqr* and the newspaper *al-Liwā'* (3 July 1996 p. 15) adduces the very weak narration *Poverty borders on kufr* to claim that there is "not a single verse in the Book of Allah or a single sound Prophetic hadith in praise of poverty." In reality Allah Most High praised ﴿the poor among the emigrants who have been driven out from their homes and their belongings, who seek bounty from Allah and help Allah and His messenger. They are the loyal﴾, and ﴿Those who entered the city and the faith before them love these who flee unto them for refuge, and find in their breasts no need for that which has been given them, but prefer (the emigrants) above themselves though poverty become their lot. And whoso is saved from his own avarice—such are they who are successful﴾ (59:8-9); and not only did al-Bukhārī in his *Ṣaḥīḥ* include a "chapter-title on the immense merits of poverty" but the *Sunan* and monographs abound with authentic hadiths exalting poverty and the poor here and hereafter (cf. the books of *zuhd*, Ibn al-Sunnī's *al-Qanāʿa* and others such as Muḥammad b. al-Ḥasan al-Shaybānī's *Kitāb al-Kasb*).

4.8.2.3 Hadiths of Ibn Mājah which other than Ibn al-Jawzī and al-Albānī included among the forgeries:

- *O Aktham! Go on raids with other than your kinsmen, your character will improve.*[365] Abū Ḥātim declared it a falsehood narrated from Anas through ʿAbd al-Malik b. Muḥammad al-Ṣanʿānī and Abū Salama al-ʿĀmilī but al-Būṣīrī cites Abū Yaʿlā's entirely different chain from Aktham b. al-Jawn himself.[366] Ibn Ḥajar mentions it in the *Iṣāba* as narrated by Ibn Mandah and Ibn ʿAbd al-Barr.

- *Put some earth on the pages after writing as it is more useful for them,* narrated also by al-Tirmidhī who declares it *munkar* as did Aḥmad before him while Abū Ḥātim deemed it a falsehood, followed by al-Qazwīnī in his critique of the *Mishkāt*. Al-ʿAlā'ī confirmed the grading of *munkar* but Ibn Ḥajar in his replies to al-Qazwīnī insisted the hadith was not necessarily forged.

4.8.3 Rulings of forgeries for some reports in other books

The claim that *Whoever visits my grave, my intercession is guaranteed for him* and all of the hadiths on the merits of visiting the Prophet's ﷺ grave are forged is among the controversial rulings of Ibn Taymiyya and those who imitated him such as al-Qinnawjī and others.[367]

Al-Laknawī in his marginalia on Muḥammad's *Muwaṭṭa'* entitled *al-Taʿlīq al-Mumajjad* denied that the narration *Whoever goes on pilgrimage and does not visit me has been rude to me* was a forgery although nowhere found besides the *Iḥyā'* other than in al-Dāraquṭnī's *Gharā'ib Mālik* and al-Khaṭīb's *Man Rawā ʿan Mālik* with a forged chain and it was declared so by Ibn Ḥibbān, Ibn al-Jawzī, al-Dhahabī, al-Zarkashī, and others. Yet Ibn ʿAdī and Ibn Ḥajar content themselves with the grading of very weak and it is adduced by the Shāfiʿīs among the proofs for recommending visiting the Prophet ﷺ at the time of pilgrimage.[368]

[365]Al-Suhaylī in *al-Rawḍ al-Unuf* mentioned that this referred to the fact that a fighter acts with more reserve and fortitude in front of strangers than in front of those who love him and forgive him his excesses or deficiencies.

[366]Cf. Ibn Abī Ḥātim, *ʿIlal* (2:296 §2398) and al-Būṣīrī, *Itḥāf al-Khiyara* (5:39 §4309).

[367]See documentation in our *Four Imams and Their Schools* (p. 273-277), the introduction to our *Refutation of Ibn Taymiyya* (section entitled "The Hadith 'Whoever visits my grave, my intercession is guaranteed for him'"), and al-Laknawī's *Naqd Awhām Ṣiddīq Ḥasan Khān* (p. 102).

[368]Cf. al-Dhahabī, *Mīzān* and al-Ḥalabī, *al-Kashf al-Ḥathīth* (both *s.v.* al-Nuʿmān b. Shibl al-Bāhilī); Ibn al-Mulaqqin, *al-Badr al-Munīr fī Takhrīj al-Aḥādīth wal-Āthār al-Wāqiʿa*

Whoever is generous with his dependants on the day of ʿĀshūrā', Allah shall be generous with him through the entire year (q.v.) was declared a forgery by Ibn al-Jawzī and Ibn Taymiyya, who were followed in this ruling by al-Shawkānī and al-Albānī, but such a verdict was rejected by four arch-masters—al-ʿIrāqī, Ibn Ḥajar, Ibn Nāṣir al-Dīn, al-Suyūṭī—al-Laknawī, Aḥmad al-Ghumārī and others.

Al-Ṣāghānī and Ibn al-Jawzī included among the forgeries the hadith *Beware the vision (firāsa) of the believer for he sees with the light of Allah,* a ruling rejected by the hadith masters.[369]

- The narration *Seek knowledge even as far as China* was declared a forgery by scholars such as Ibn Ṭāhir al-Qaysarānī and Ibn al-Jawzī while greater masters, notably al-Mizzī and al-Zabīdī, rejected that grading.[370]

- Likewise, *My Companions are like the stars, whoever among them you use for guidance, you will be rightly guided.*[371]

- Al-Suyūṭī rejected Ibn al-Jawzī's grading of forged for the hadith *O Allah, I ask You by the joints of power in the Throne* in light of its several chains.[372]

- Also incongruous is Aḥmad al-Ghumārī's grading of forgery for the hadiths (a) in Aḥmad's *Musnad*, *Were knowledge (al-ʿilm) hanging at the Pleiades, people—or: a man—from Persia would go there to obtain it* (even if the version that mentions "belief" instead of "knowledge" is stronger since it is in the *Ṣaḥīḥayn*), which he reiterates at length in his violently anti-Hanafi book against his shaykh, al-Kawtharī;[373] (b) *Every important matter not begun with Bismillāh al-Raḥmān al-Raḥīm leads nowhere* in

fīl-Sharḥ al-Kabīr (6:299); al-Amīr al-Kabīr, *al-Nukhbat al-Bahiyya* (§380); Mamdūḥ, *Rafʿ al-Mināra* (p. 344-346); Ibn ʿAdī (8:248); Ibn Ḥajar, *Talkhīṣ al-Ḥabīr* (2:509); and Ibn Abī al-Khayr al-ʿImrānī, *al-Bayān fī Madhhab al-Shāfiʿī* (4:377).

[369]See documentation in our *Four Imams* (p. 248-249 n. 638).

[370]See the documentation in our *Four Imams and Their Schools* (p. 256 n. 650). But see the confirmation of Ibn al-Jawzī's grading in Maḥmūd Aḥmad al-Qaysiyya, *al-Imām Ibn al-Jawzī wa-Kitābuhu al-Mawḍūʿāt* (p. 320-322). As for *Seeking knowledge is an obligation for every Muslim* it is *ḥasan* from Anas through Qatāda and Thābit al-Bunānī, and *ṣaḥīḥ* through al-Zuhrī as narrated by al-Ṭabarānī in *al-Awsaṭ* (8:195 §8381) and Abū Bakr Ibn al-Muqri' in his *Arbaʿīn* but falls short of *mutawātir* status: Aḥmad al-Ghumārī, *al-Mus-him fī Bayāni Ḥāli Ḥadīthi Ṭalabu al-ʿIlmi Farīḍatun ʿalā Kulli Muslim* (p. 10, 20).

[371]See the documentation of this fair report in our *Sunna Notes II: The Excellent Innovation* (p. 41-44 n. 68) and *The Four Imams and Their Schools* (p. 399-401 n. 1063).

[372]See documentation in our *Four Imams* (p. 39-40 n. 68).

[373]See also documentation in our *Four Imams* (p. 7-8).

his 14-page tract belligerently entitled *al-Istiʿādhatu wal-Ḥasbala mimman Ṣaḥḥaḥa Ḥadīth al-Basmala* although the last word on this issue was effectively given by his shaykh, Muḥammad b. Jaʿfar al-Kattānī, in his 148-page *al-Aqāwīl al-Mufaṣṣila li-Bayān Ḥadīth al-Ibtidā' bil-Basmala*, itself following in the tracks of the brief *al-Raḥmat al-Mursala* (or *al-Musalsala*) *fī Sha'ni Ḥadīth al-Basmala* by the latter's cousin ʿAbd al-Ḥayy b. ʿAbd al-Kabīr al-Kattānī (written at age 19), all in print.

- Al-Ṭaḥāwī narrates in *Mushkil al-Āthār* the famous hadith in which the Prophet ﷺ rested or received revelation with his head in our liegelord ʿAlī's lap until sunset, after which—since ʿAlī had not yet prayed *ʿAṣr*—the Prophet ﷺ raised his hands and supplicated until the sun moved back up from the West.[374] Ibn Taymiyya declared it forged in his *Minhāj al-Sunna* as had Ibn al-Jawzī before him but both earlier and later scholars considered it authentic and confirmed by a similar hadith from Jābir: *The Prophet ﷺ commanded the sun which lagged back for an hour during the day.*[375] Al-Ṭaḥāwī mentioned that the hadith master Aḥmad b. Ṣāliḥ (d. 248) considered it a duty for every *ʿālim* to memorize this report as it constitutes one of the proofs of Prophethood.

- The authentic hadith *I have left among you two matters by holding fast to which you shall never be misguided: the Book of Allah and the Sunna of His Prophet*[376] was claimed to be a forgery by two Shīʿī-influenced authors, one of them Ḥasan b. ʿAlī al-Saqqāf (in his 2004 edition of *Asnā al-Maṭālib fī Najāt Abī Ṭālib*) and the other Yaḥyā al-Ninowī, both of whose own putative authorities—Aḥmad and ʿAbd Allāh al-Ghumārī—consider it established as authentic.[377] Another version states *I have left among you*

[374]See below (note 1151) and documentation in our *Four Imams and Their Schools* (p. 24-25 n. 28).

[375]Narrated from Jābir by al-Ṭabarānī in *al-Awsaṭ* with a fair chain cf. *Fatḥ* (6:221) and al-Haythamī (8:296) cf. Ibn al-Zamalkānī, *ʿUjālat al-Rākib* (p. 44).

[376]Narrated [1] from Anas by Abū al-Shaykh in *Ṭabaqāt al-Muḥaddithīn fī Aṣbahān* (4:67); [2] chainless by Mālik in his *Muwaṭṭa'* cf. Ibn Ḥajar, *Hidāyat al-Ruwāt ilā Takhrīj Aḥādīth al-Mishkāt* (Hamidiye ms. 410 f° 9b *muʿḍal balāghan*) but Ibn ʿAbd al-Barr in *al-Tamhīd* (24:331) provides its chain from ʿAmr b. ʿAwf—cf. Abū al-Ḥasan al-Mubārakfūrī, *Mirʿāt al-Mafātīḥ* (1:289)—and describes it as "so famous and widespread as a Prophetic report among the people of knowledge" that it can be deemed firmly established beyond the shadow of a doubt *(maḥfūẓ maʿrūf mashhūr ʿanil-Nabī ﷺ thamma ahl al-ʿilm shuhratan yakādu yustaghnā bihā ʿan al-isnād)*, also in *al-Istidhkār* (8:265) cf. al-Suyūṭī, *Tanwīr al-Ḥawālik*; [3] from Ibn ʿAbbās by Ibn Naṣr al-Marwazī in *al-Sunna* (p. 25-26 §68), al-Ḥākim (1:93=1990 ed. 1:171 §318) who declared that all its narrators are "agreed upon," meaning in the two books of *Ṣaḥīḥ*; al-Bayhaqī in *al-Sunan al-Kubrā* (10:114 §20108) and *al-Iʿtiqād* (p. 228); and Ibn Ḥazm who declared it *ṣaḥīḥ* in *al-Iḥkām* (6:243= 6:810) despite his excessive strictness in his criterion for soundness as stated by Aḥmad al-Ghumārī in his student ʿAbd Allāh al-Talīdī's biographical notes, *Darr al-Ghamām al-Raqīq*.

[377]Respectively in the *Mudāwī* (3:482 §3923) and *al-Kanz al-Thamīn* (p. 230 §1467).

two matters by holding fast to which, you shall never be misguided: the Book of Allah and my Sunna. And these two shall never part ways until they show up at the Pond.[378] Even the early Shīʿīs adduce this wording from Abū Hurayra, from the Prophet ﷺ such as al-Shaykh al-Ṣadūq (d. 381),[379] while latter-day Shīʿīs reject it.

- Although declared a forgery in *al-Mughīr* and by the Saudi editor of al-Harawī al-Anṣārī's *Dhamm al-Kalām*, *Truly Allah has, for every innovation plotted against Islām, a Friend (walī) from among His Friends to defend it and say its proofs*[380] was signaled as sound by al-Suyūṭī in *al-Jāmiʿ al-Ṣaghīr*. Its continuation states: *Therefore, take advantage of these gatherings in defending the weak and rely on Allah, and Allah is enough for reliance!* The hadith is at best very weak as it is narrated only through Abū al-Ṣalt al-Harawī ʿAbd al-Salām b. Ṣāliḥ who is discarded, from ʿAbd al-Ghaffār or al-Ghafūr al-Madīnī or al-Madanī, whose status as a narrator is unknown. Al-Dhahabī thinks he could be Abū Maryam ʿAbd al-Ghaffār ibn al-Qāsim al-Anṣārī, whose narrations are forged.[381]

[378]Narrated from [4] Abū Hurayra by Ibn Shāhīn in *al-Targhīb fī Faḍāʾil al-Aʿmāl* (2:406 §528) cf. *Mudāwī* (3:482 §3923), al-Ḥākim (1:93=1990 ed. 1:172 §319), al-Bayhaqī in the *Sunan* (10:114 §20109), al-Dāraquṭnī in his *Sunan* (4:245 §149), Abū Bakr al-Shāfiʿī in the *Ghaylāniyyāt* (p. 223 §601) cf. *Jāmiʿ al-Ṣaghīr* (§3923), al-Lālakā'ī in *Sharḥ Uṣūl Iʿtiqād Ahl al-Sunna* (1:80), al-Khaṭīb in *al-Jāmiʿ li-Akhlāq al-Rāwī* (1983 ed. 1:111=1991 ed. 2:165-166 §89) and *al-Faqīh wal-Mutafaqqih* (1:94) and Ibn Ḥazm in *al-Iḥkām* (6:243= 6:810) while al-Suyūṭī declares it *ḥasan* in *al-Jāmiʿ al-Ṣaghīr* (§3923). (Since all these chains from Abū Hurayra contain Ṣāliḥ b. Mūsā al-Ṭulaḥī who is discarded though honest, it is understood that they meant the hadith in general, not this particular route.) It is also narrated [5] *mursal* from ʿUrwa cf. al-Suyūṭī in *Miftāḥ al-Janna* (p. 12=p. 29 §35), and [6] *mursal* through Ibn Isḥāq from ʿAbd Allāh b. Abī Najīḥ by al-Ṭabarī in his *Tārīkh* (2:205-206) and Ibn Hishām, *Sīra* (6:8-10). So there are chains through at least four different Companions corresponding to two versions which have in common the wording *I have left among you two matters by holding fast to which you shall never be misguided: the Book of Allah and the Sunna* or *my Sunna*.

[379]In his *Kamāl al-Dīn wa-Tamām al-Niʿma* (ed. ʿAlī Akbar al-Ghifārī, Mu'assasat al-Nashr al-Islāmī, 1985 p. 235 §47).

[380]Narrated from Abū Hurayra by Abū Nuʿaym (10:434=1985 ed. 10:400) and in *Akhbār Aṣfahān* (1:322), Ibn Shāhīn in *Sharḥ Madhāhib Ahl al-Sunna* (p. 39), Ibn ʿAsākir in the *Tabyīn* (p. 104-105=p. 100), Abū al-Shaykh in *Ṭabaqāt al-Muḥaddithīn fī Aṣbahān* (3:245-247 §473), and al-Harawī al-Anṣārī in *Dhamm al-Kalām* (3:293 §689). Al-ʿAjlūnī cites it in the introduction of *Kashf al-Khafā'* (1:7).

[381]Cf. al-ʿUqaylī (3:100), al-Dhahabī, *Mīzān* (2:640-641 §5149), and Ibn Ḥajar, *Talkhīṣ al-Ḥabīr* (Medina ed. 1:234-235) and *Lisān* (4:43). The similar hadith *Whoever conveys even one narration to my Community so that a Sunna be upheld and an innovation sapped, shall win Paradise* was more conclusively graded forged. Narrated from Ibn ʿAbbās [1] by Abū Nuʿaym (1985 ed. 10:44) and al-Khaṭīb in *Sharaf Aṣḥāb al-Ḥadīth* (p. 80) with a chain containing ʿAbd al-Raḥīm b. Ḥabīb and Ismāʿīl b. Yaḥyā b. ʿUbayd Allāh al-Taymī, both of whom are accused of forgery—as reported by al-Munāwī—according to al-Dhahabī in the *Mīzān* (1:253, 2:603); [2] by Ibn ʿAsākir in his *Arbaʿīn Buldāniyyāt* (p. 26=1992 ed. p. 44) and his grandson in *al-Arbaʿīn fī Manāqib Ummahāt al-Muʾminīn* (p. 33) with chains containing Ismāʿīl al-Taymī corrupted to read al-Tamīmī; and [3] by Ibn Ḥajar in the *Lisān* (1:432) with a chain containing Ismāʿīl b. Muḥammad b. Yūsuf al-Jibrīnī whose uprightness was questioned, as well as ʿAbd al-Raḥīm b. Ḥabīb.

- The broken-chained narration, *Loss of eyesight is forgiveness for sins, loss of hearing is forgiveness for sins, and whatever goes missing from the body in like proportion*[382] was graded a forgery by Ibn al-Jawzī, followed by al-Suyūṭī and Ibn ʿArrāq, because of Dāwūd b. al-Zibriqān al-Raqāshī whom no-one actually declared a forger; hence, al-Dhahabī stopped short of declaring it a forgery in *Tadhkirat al-Ḥuffāẓ* and the *Siyar* although he did term it "extremely rare" *(gharīb jiddan)*.

- To the Companion who said: "Messenger of Allah! Verily, when I hear a hadith from you I am unable to narrate it again just as I heard it from you" because he might add or omit something, the Prophet ﷺ replied: *As long as you do not make licit the illicit or make illicit the licit, and as long as you adduce the meaning, there is no harm in that.* Al-Jawraqānī and Ibn al-Jawzī included it among the forgeries but Ibn Ḥajar defended it in the *Iṣāba* though conceding its great weakness in *Taʿjīl al-Manfaʿa*.[383]

- A report states that al-Ḥārith b. Mālik (or, in a variant, al-Ḥāritha b. al-Naʿmān) al-Anṣārī passed by the Prophet ﷺ who asked him: *How are you this morning, Ḥāritha? He replied, This morning I am a real believer. The Prophet ﷺ said: Take care of what you say! What is the reality of your belief?/Every statement has a reality. He said: I have turned myself away from this world by keeping awake at night and thirsty by day; I can almost see the Throne of my Lord in full sight; I can almost see the people of the Garden of Paradise visiting each other; and I can almost see the people of the Fire wailing to each other in it. The Prophet ﷺ said thrice: Ḥāritha, you do know: therefore stick to it.* Some versions add: *This is a believer/Whoever wants to see a believer whose heart Allah has illumined, let him look at Ḥāritha.* Ibn Ḥibbān in his *Majrūḥīn* and al-Dhahabī in the *Mīzān* consider it the product of "the arch-liar *dajjāl*" Aḥmad b. al-Ḥasan b. Abān al-Muḍarī but it has other chains.[384] In al-Quḍāʿī's version the man who is questioned is Muʿādh b. Jabal.

[382]Narrated from Ibn Mas'ūd by Ibn 'Adī (3:97 *munkar al-matni wal-isnād*), Abū Nu'aym in *Akhbār Aṣbahān* (2:296), and al-Khaṭīb (2:152). Al-Suyūṭī included it in his *Jāmiʿ al-Ṣaghīr* while al-Qārī cites it in *Tasliyat al-Aʿmā ʿalā Baliyyat al-ʿAmā*.

[383]See documentation in our *Four Imams and Their Schools* (p. 137-138 n. 312).

[384]Narrated from Muḥammad b. Abī al-Jahm or Anas by al-Ṭabarānī in *al-Kabīr* (3:302 §3367), al-Quḍāʿī (2:127 §1028), ʿAbd b. Ḥumayd in his *Musnad* (p. 165 §445), al-Bazzār cf. *Kashf al-Astār* (1:26 §32), Abū Nuʿaym (1985 ed. 1:242), al-Haythamī (1:57 "Chapter on the Reality of Belief and its Perfection" *Bāb ḥaqīqat al-īmān wa-kamālih*), al-ʿAskarī in *al-Amthāl*, Ibn al-Mubārak in *al-Zuhd*, ʿAbd al-Razzāq through two chains, al-ʿUqaylī (2:290 §864, 4:455 §2085), al-Bayhaqī with three chains in the *Shuʿab* (7:362-363) and *al-Zuhd* (p. 355), al-Dhahabī in his *Mīzān* (4:469 *munkar*) from Ibn al-Najjār, Ibn Aṣram in *al-Istiqāma*, and Ibn Abī Shayba (6:170 §30425 *muʿḍal*). Abū Ḥanīfa mentions it in *al-Fiqh al-Akbar*, Ibn Kathīr in his *Tafsīr* for verse 8:4, and Ibn Rajab who only says it is "famous" and "the *mursal* version is more correct" in *al-Takhwīf min al-Nār* (p. 34) and *Jāmiʿ al-ʿUlūm wal-Ḥikam* (Arna'ūṭ ed. 1:127=Zuḥaylī ed. 1:75=Aḥmadī ed. 1:129-130).

- Albānī in his *Ḍaʿīf al-Jāmiʿ al-Ṣaghīr* declared a forgery the fair narration from Abū al-Dardā' in Aḥmad, al-Bazzār, al-Ṭabarānī in *al-Kabīr* and *al-Awsaṭ*, al-Ḥākim and al-Bayhaqī in the *Shuʿab* whereby Allah Most High said to ʿĪsā ﷺ: *O ʿĪsā, I shall send forth after you a community who, if what they like befalls them, give praise and thanks; and if what they dislike befalls them, they stand fast and expect reward—although they have neither forbearance nor knowledge. He said: My Lord, how can they have this when they have neither forbearance nor knowledge? Allah replied: I shall give them from My forbearance and My knowledge.* Al-Bukhārī narrated it in *al-Tārīkh al-Kabīr* and al-Haythāmī said its narrators in Aḥmad are all trustworthy.

- In the same book Albānī also declares a forgery the narration from Sulayk in Ibn Qāniʿ's *Muʿjam al-Ṣaḥāba* and al-Khaṭīb's *Iqtiḍā' al-ʿIlm al-ʿAmal*, *When the learned scholar knows and does not act he is like the lamp that gives light to people and burns itself,* without mention of the sound narration from Jundub which he himself declares sound in his *Silsila Ṣaḥīḥa* and *Ṣaḥīḥ al-Jāmiʿ al-Ṣaghīr*, *The similitude of one who teaches people goodness and forgets himself is like the wick that sheds light on people while burning itself.*

- In the same book Albānī also declares a forgery the narration from Abū Hurayra in *Shuʿab al-Īmān*, *Whoever invokes blessings upon me at my grave I hear him, and whoever invokes blessings on me from afar I am informed about it,* because it comes through the forger Ibn Marwān al-Suddī, although it also has another chain in Abū al-Shaykh's *Thawāb al-Ṣalāt ʿalā al-Nabī* ﷺ which was declared sound by Ibn Ḥajar in the *Fatḥ*, al-Sakhāwī in *al-Qawl al-Badīʿ*, al-Suyūṭī and Ibn ʿArrāq in disregard of Ibn al-Qayyim and Ibn ʿAbd al-Hādī's claim that the narration comes only through al-Suddī. Albānī himself elsewhere asserts it is not forged.[385]

- ʿAbd Allāh al-Ghumārī in his critique of Sufis entitled *Awliyā' wa-Karāmāt* also declared it untrue that Jibrīl ﷺ ever held the stirrup of the Burāq during the Prophet's ﷺ *Isrā'*. In a footnote he said that when he was opposed for denying this in a lesson he gave in Egypt, he silenced his

Ibn Ḥajar in *al-Iṣāba* (1:597 §1480) lists its many chains and avers that this is a hadith *muʿḍal* (with a chain missing at least two sub-narrators) yet *mawṣūl* (identical with *muttaṣil*, i.e. linked back to a Companion through a Successor). Ibn ʿAṭā' Allāh explains this hadith at length in *Laṭā'if al-Minan* (1:176-186).

[385]"It is safe from the appellation of forgery" in his *Silsila Ḍaʿīfa* (1:369) and his edition of al-Tibrīzī's *Mishkāt al-Maṣābīḥ* (2:295 §934). Ibn Taymiyya vacillates between grading the report strong in one place of his *Fatāwā* (27:116, erroneously sourcing it to Ibn Abī Shayba and al-Dāraquṭnī) and forged in another (27:241-242).

critic by opening *Fatḥ al-Bārī* and pointing to the passage that cites the narrations in which Jibrīl is described as riding *together* with the Prophet ﷺ.[386] He could have harmonized hearts by acknowledging that there is indeed a narration in Abū Saʿd al-Naysābūrī's *Sharaf al-Muṣṭafā* which says "Jibrīl held the stirrup while Mīkā'īl held the bridle,"[387] as stated on the very same page of *Fatḥ al-Bārī* and as adduced by al-Rāzī in his *Tafsīr* of 2:253. Nor are the two scenarios incompatible since they are not mutually exclusive acts.

- Ibn Fihr (fl. 440) in his *Faḍā'il Mālik,* Qāḍī ʿIyāḍ in *Tartīb al-Madārik* and *al-Shifā* and Ibn Bashkuwāl all narrate through Yaʿqūb b. Isḥāq b. Abī Isrā'īl from Muḥammad b. Ḥumayd al-Rāzī (d. 248) that the erudite Caliph Abū Jaʿfar al-Manṣūr (d. 158) asked Mālik (d. 179) whether it was preferable to face the Prophet ﷺ or the *Qibla* when supplicating. He replied "Why should you not face him when he is your means *(wasīla)* to Allah and that of your father Ādam on the Day of Resurrection?"[388] Aḥmad b. Taymiyya argued that this broken-chained report was forged, followed in this by his student Ibn ʿAbd al-Hādī, al-Shawkānī and "Salafis" while al-Subkī, Ibn Jamāʿa, al-Zurqānī and the Sufis defended it.[389]

A similar misconception posits that the hadiths on Prophetic visitation (*ziyāra*) are all forged but this false claim was put to rest in the authorative discussions on the subject in confirmation of al-Dhahabī's statement cited by al-Sakhāwī in the *Maqāṣid*: "Its paths are all weak but they strengthen one another." See al-Nawawī's *al-Īḍāḥ Fī Manāsik al-Ḥajj wal-ʿUmra*, al-Subkī's *Shifā' al-Siqām fī Ziyārat Khayr al-Anām* ﷺ, al-Sakhāwī's *al-Ibtihāj-fī Adhkār al-Musāfir wal-Ḥājj*, al-Haytamī's *Tuḥfat al-Zuwwār ilā Qabr al-Nabī al-Mukhtār* ﷺ, *al-Jawhar al-Muʿaẓẓam fī Ziyārat al-Qabr al-Mukarram*, and *al-Iṣāḥ ʿalā Masā'il al-Īḍāḥ*, al-Qārī's own *al-Durrat al-Muḍī'a fīl-Ziyārat al-Muṣṭafawiyya al-Raḍiyya*, Marʿī al-Karmī's *Tashwīq al-Anām fīl-Ḥajj wa-Ziyārat al-Nabī* ﷺ, al-Samhūdī's *Wafā' al-Wafā*, etc.

[386] As narrated from Ḥudhayfa by Aḥmad, al-Tirmidhī, and al-Nasā'ī; Ibn Masʿūd by Abū Yaʿlā, Ibn Ḥibbān, and al-Ḥākim; and from Ibn Abī Laylā by al-Ṭabarānī cf. *Fatḥ* (7:207).

[387] Abū Saʿd al-Naysābūrī, *Sharaf al-Muṣṭafā* (2:193 §399) cf. *Sīra Ḥalabiyya* (2:79) and al-Ṣāliḥī, *Subul al-Hudā* (ʿIlmiyya ed. 3:80).

[388] ʿIyāḍ, *Shifā* (p. 520-521) and *Tartīb al-Madārik* (2:101). The fatwa of Imam Mālik in reply to the question: How does one greet the Prophetic Grave? is "You come to it from the direction of the *qibla* and when you are near it you greet him and invoke blessings on him and you supplicate on your behalf then leave." Ibn Rushd, *al-Bayān wal-Taḥṣīl* (18:601).

[389] Cf. Ibn Taymiyya, *Majmūʿ al-Fatāwā* (1:228-233, 27:166), *Iqtidā'* (Rushd ed. 2:764), *Qāʿida Jalīla fīl-Tawassul wal-Wasīla* (Dār al-Fikr al-Lubnānī ed. p. 67-68) and our documentation in *The Four Imams and Their Schools* (p. 181-182).

4.8.4 The *Ḥumayrā'* Reports

Al-Mizzī said every report containing *yā Ḥumayrā'* is forged but he excepted a hadith on fasting in al-Nasā'ī, to which his student Ibn Kathīr added two more exceptions, the hadith on the Abyssinians at play and that of the prediction of the battle of the Camel, none of which are forged, as narrated directly from Ibn Kathīr by his student al-Zarkashī in the 25th of the *khaṣā'iṣ* of ʿĀ'isha in al-Zarkashī's masterpiece *al-Ijāba li-Īrād mā Istadrakat*^{hu} *ʿĀ'isha ʿalā al-Ṣaḥāba*. Only Ibn al-Qayyim persisted in claiming forgery unconditionally in his *Naqd al-Manqūl*, *al-Ajwiba ʿalā al-As'ilat al-Ṭarābulsiyya*, and *al-Manār al-Munīf*, a claim rejected by Abū Ghudda in his notes on the latter.

Among the non-forged narrations containing the word *Ḥumayrā'*:

[1] Umm Salama ﵂ said: "The Prophet ﷺ mentioned that one of the Mothers of the Believers would go to war, hearing which ʿĀ'isha laughed, whereupon he said: *Wait, fair little one, lest it be you!* Then he turned to ʿAlī saying *If you have her in your power, treat her kindly!*"[390]

[2] *Fair little one! Do you wish to watch them?* [i.e. the Abyssinians at play].[391]

[3] *Fair little one! There is leeway in our Religion,* said after kissing her while fasting without renewing ablution.[392]

[4] The Prophet ﷺ prostrated for so long in the night of mid-Shaʿbān that ʿĀ'isha became afraid and pinched one of his toes, after which he said: *Fair little one! Did you think that the Prophet had broken his agreement with you?*[393]

[390]Narrated from Umm Salama by al-Ḥākim (3:119=1990 ed. 3:129) with a fair chain according to Abū Manṣūr Ibn ʿAsākir in his *Arbaʿīn fī Manāqib Ummahāt al-Muʾminīn* (p. 71 §11) cf. al-Suyūṭī *et al.*, *Sharḥ Sunan Ibn Mājah* (1:178) and, through al-Ḥākim, al-Bayhaqī in *Dalā'il al-Nubuwwa* (6:411). Al-Ḥākim said its chain was "sound per the criterion of al-Bukhārī and Muslim" but al-Dhahabī pointed out "it contains ʿAbd al-Jabbār b. Ward and neither narrated through him." Nonetheless the latter was declared trustworthy by Ibn Maʿīn, Aḥmad, Ibn al-Madīnī, Abū Ḥātim, Abū Dāwūd, Yaʿqūb b. Sufyān, and al-ʿIjlī while Abū Dāwūd and al-Nasā'ī narrate from him in their *Sunan*. Ibn Kathīr in the *Bidāya* (6:212) deemed it *gharīb jiddan*, an indicator of forgery in his terminology, but he authenticated it elsewhere as already mentioned.

[391]Narrated from ʿĀ'isha by al-Nasā'ī in *al-Sunan al-Kubrā* (5:307 §8951)—the only *ṣaḥīḥ* narration containing the term *ḥumayrā'* according to the *Fatḥ* (2:444).

[392]Narrated from ʿĀ'isha by Ibn Rāhūyah in his *Musnad* (2:172) as per Ibn Ḥajar in *al-Dirāya* (1:45) and al-Zaylaʿī in *Naṣb al-Rāya* (1:73).

[393]Narrated from ʿĀ'isha by al-Bayhaqī in *Shuʿab al-Īmān* (3:382 §3835 *mursal jayyid*) cf. al-Suyūṭī, *al-Durr al-Manthūr* (7:403). See also the authentic saying of Ḥudhayfa in al-Ḥakim (4:471) cf. Aḥmad al-Ghumārī, *ʿAwāṭif* (2:388).

Among the mostly forged narrations containing the word *Ḥumayrā'*:

[1] *Take half of your Religion from the fair little one (q.v.).*

[2] *Fair little one, 'wayḥak' and 'waysak' convey mercy.*[394]

[3] *Fair little one, do not just say 'Ramadan,' for it is one of the names of Allah, but say 'the month of Ramadan.'*[395]

[4] *Fair little one, why are you out of breath?* (Narration of ᶜĀ'isha coming out on the night of mid-Shaᶜbān and seeing the Prophet ﷺ prostrating and reciting a hauntingly moving supplication, then she rushed back to be home before his return.)[396]

[5] *What ails you, fair little one / daughter of Abū Bakr?* (Narration of ᶜĀ'isha cursing her fever, whereupon the Prophet ﷺ tells her *Do not curse fever, for it is under orders, but say: "O Allah, grant my tiny bones and frail skin mercy from the harsh blaze!"*)[397]

[6] *Fair little one, do not use sun-warmed water for it induces depigmentation (al-baraṣ).* Al-Bayhaqī narrated that ᶜUmar did avoid it for that reason (a fair report), adding that the Prophetic report from ᶜĀ'isha was inauthentic and rebuking Abū Muḥammad al-Juwaynī for erroneously narrating it through Mālik.[398]

[7] *Fair little one, whoever gives a fire, it is as if he had given as charity everything that fire cooks, and whoever gives salt, it is as if he gave in charity everything that salt seasons.*[399]

[394]Narrated by Ibn Abī ᶜĀṣim in *al-Āḥād wal-Mathānī* (5:391 §3010) and al-Ḥarbī in his *Fawā'id* cf. al-Suyūṭī, *al-Durr al-Manthūr* (1:82) and type 40 in his *Itqān*.

[395]Narrated by Abū Ṭāhir Ibn al-Ṣaqr in his *Mashyakha* (p. 126 §52) and Ibn al-Najjār in *Dhayl Tārīkh Baghdād* (5:76 §1211).

[396]Narrated by al-Ṭabarānī in *al-Duᶜā'* (p. 194-195 §606), al-Dāraquṭnī in *al-Nuzūl* (p. 47 §92-93), al-Bayhaqī in *Faḍā'il al-Awqāt* (§26), and Ibn Ḥajar in *al-Amālī al-Muṭlaqa* (p. 120-121) where he calls it *gharīb* and tends to strengthen its core due to other versions in Muslim and elsewhere cf. al-Suyūṭī, *al-Durr al-Manthūr* (7:404).

[397]Narrated by Shuhda in *al-ᶜUmda min al-Fawā'id wal-Āthār al-Ṣiḥāḥ wal-Gharā'ib fī Mashyakhat Shuhda* (p. 125 §64).

[398]See al-Dāraquṭnī, *Sunan* (1:38), al-Bayhaqī, *al-Sunan al-Ṣughrā* (p. 156-157 §203-204) and *al-Sunan* (1:6), Ibn al-Jawzī, *Mawḍūᶜāt* (2:79-80) through various forgers, and Ibn Ḥajar, *Talkhīṣ al-Ḥabīr* (Medina ed. 1:20-21) cf. Muḥammad Ḍiyā' al-Raḥmān al-Aᶜẓamī, *al-Minnat al-Kubrā Sharḥ wa-Takhrīj al-Sunan al-Ṣughrā* (1:287-289).

[399]Narrated by Ibn Mājah and, without mention of *yā Ḥumayrā'*, al-Ṭabarānī in *al-Awsaṭ*, both through Zuhayr b. Marzūq whose reports are disclaimed cf. al-Mizzī, *Tahdhīb* (9:419-420). Al-Būṣīrī in *Miṣbāḥ al-Zujāja* (3:81 *isnād ḍaᶜīf*) claimed that Ibn al-Jawzī had included it in the *Mawḍūᶜāt* but al-Mundhirī cited it in his *Targhīb* (2:43-44 §1430) and al-ᶜAdawī grades it merely weak in *Ihdā' al-Dībāja* (3:418), his commentary on Ibn Mājah.

[8] *Fair little one, keep neighborly with the Divine favors… were it not for bread, Allah would not be worshipped on earth.* This report and the next were declared forgeries by Ibn al-Jawzī, al-Dhahabī, and others.

[9] *Fair little one, beware mud / do not eat mud, for it swells the belly, yellows the complexion, and takes away the face's fairness.*[400]

[10] *Fair little one, on the night that I was enraptured to heaven I was brought into Paradise and stood by one of its trees, the most beautiful and handsomest tree I saw there. I ate one of its fruits and it became a drop in my loins. When I returned to earth I lay with Khadīja who bore Fāṭima. Whenever I miss the smell of Paradise, I smell Fāṭima. Fair little one, truly Fāṭima is not like human women and she does not go sick like they do.* This is narrated by al-Ṭabarānī in *al-Kabīr* and was forged by Aḥmad b. Abī Shayba al-Rahāwī according to al-Dhahabī in the *Mīzān*. *Isrā'* and *Miʿrāj* took place after Khadīja ﵂ died.

[11] *Fair little one, do you not know that whensoever the servant prostrates to Allah, Allah purifies the spot of his prostration the depth of seven earths?* supposedly spoken after ʿĀ'isha informed the Prophet ﷺ that he was praying in a spot where al-Ḥasan and al-Ḥusayn urinated.[401]

[12] Al-Laknawī dismissed as chainless and forged the narration of ʿĀ'isha dropping a needle in a dark room and finding it only when the Prophet ﷺ walked in and lit it with the radiance of his face, whereupon she smiled and the Prophet ﷺ asked her, *Fair little one, why did you smile?* She replied: "Because this and that happened." Then he said thrice at the top of his voice *O ʿĀ'isha woe! Woe! Woe to whoever is deprived of looking at this face. On the Day of Resurrection, there is not a single believer or disbeliever but will want to see me.*[402] However, this report is narrated with a continuous chain from her through Ibn Isḥāq[403] and its meaning is supported by another report from ʿĀ'isha ﵂:

> *I was spinning while the Messenger of Allah ﷺ was mending his sandals and I was observing him. His forehead perspired and his sweat gave off light. I gaped in astonishment. He looked at me and said: What is the matter? Why are you gaping? I said: Messenger of Allah! I looked at you and your forehead perspired and your sweat*

[400]Narrated by Ibn ʿAsākir (13:368, 51:112), who declared it "disclaimed" *(munkar)*.

[401]Abū Zurʿa in *Su'ālāt al-Bardhaʿī* (2:708). Narrated by al-Ṭabarānī in *al-Awsaṭ* and cited in al-Suyūṭī's *Jāmiʿ al-Ṣaghīr (ḍaʿīf)* from the word *Whensoever*.

[402]Cf. al-Laknawī in *al-Āthār al-Marfūʿa* (p. 45).

[403]Narrated from ʿĀ'isha by al-Taymī in *Dalā'il al-Nubuwwa* (p. 113 §117) and Ibn ʿAsākir (3:310) cf. al-Suyūṭī, *al-Jāmiʿ al-Kabīr* (2:746) as cited in Bāshanfar, *Dalā'il al-Nubuwwa* (p. 646 §618).

gave off light. Had Abū Kabīr al-Hudhalī seen you he would have known you are most deserving of his poetry. The Prophet ﷺ said: And what does he say, ʿĀ'isha, this Abū Kabīr al-Hudhalī? She said:

Exempt of any trace of menses,
born of hale nurse unsoiled,
When you look at his facial traits
– they beam like a white lightning-cloud!

(Wa-mubarra'in min kulli ghubbari ḥayḍatin
wa-fasādi murḍiʿatin wa-dā'in mughīli
Fa-idhā naẓarta ilā asirrati wajhihi
bariqat ka-barqi al-ʿāriḍi al-mutahallili.)

Hearing this, the Prophet ﷺ rose and kissed me between the eyes, saying: Allah grant you goodness on my behalf, ʿĀ'isha, just as you keep making me happy![404]

That the perspiration-beads of the Prophet ﷺ were luminous is supported by the hadith of Anas ﷺ in the *Ṣaḥīḥ*: *He ﷺ was rosy-colored as if his sweat were pearls (kāna azhara al-lawni ka'anna ʿaraqahu al-lu'lu').*[405]

[13] *"Fair little one, wait here a while (istamsikī)," whereupon I leaned against the camel's side. He was away for a long time. Then he came back with a radiant smile of happiness. I asked him, "May my father be your ransom, and my mother too, Messenger of Allah! You came down from my side weeping and sad so I wept because you wept. Then you came back happy; what happened, Messenger of Allah?" He replied: "I passed by my mother Āmina's grave so I asked Allah to resuscitate her and He resuscitated her, whereupon she believed in me, then Allah sent her back."*[406]

[404]Narrated through al-Bukhārī by Abū Nuʿaym (1985 ed. 2:45-46), al-Khaṭīb (13:252-253) with two more chains, Ibn ʿAsākir (3:307-309 and 59:424) through al-Khaṭīb's and Abū Nuʿaym's three chains, and al-Bayhaqī in *al-Sunan al-Kubrā* (7:422 §15204) and *Dalā'il al-Nubuwwa* cf. *Iḥyā'* (3:126-127), al-Suyūṭī's *Khaṣā'iṣ* (1:115), and Bāshanfar's *Dalā'il al-Nubuwwa* (p. 646-647 §619). Al-Mizzī narrated this hadith in *Tahdhīb al-Kamāl* (28:318) as an example of a rare, lone-narrated report that comes only through the reliable Khārijī Imam, genealogist, philologist, and centenarian historian Maʿmar b. al-Muthannā Abū ʿUbayda al-Taymī al-Baṣrī. The verses are cited in Abū Kabīr al-Hudhalī's chapter in *Dīwān al-Ḥamāsa*.

[405]Narrated by Muslim, Aḥmad, and al-Dārimī.

[406]Ibn Ḥajar in the *Lisān* (4:305) said Ibn ʿAsākir in *Gharā'ib Mālik* had declared it "disclaimed" *(munkar)* due to its highly unlikely chain through Mālik, but elsewhere (4:83-84) he mentions having found no less than three different-chained corroboratives for it. On this momentous issue see also above (p. 14) and below (p. 204-207, 431).

4.8.5 Hadith of Ādam's *tawassul* through the Seal of Prophets ﷺ

The hadith of Ādam's *tawassul* through the Prophet ﷺ is related from three Companions—Maysara, Ibn ʿAbbās and ʿUmar رضي الله عنهم—with chains varying in strength from strong to very weak:

I. Ibn al-Jawzī narrated in *al-Wafā* with his chain through al-Ājurrī's student and al-Bayhaqī and al-Khaṭib's shaykh the trustworthy *ḥāfiẓ* Abū al-Ḥusayn ʿAlī b. Muḥammad b. ʿAbd Allāh, known as Ibn Bishrān al-ʿAdl al-Umawī al-Baghdādī al-Muʿaddal (d. 411 or 415) in his *Fawā'id*, from the trustworthy *ḥāfiẓ* and *musnid* of Baghdad Abū Jaʿfar Muḥammad b. ʿAmr b. al-Bakhtarī al-Razzāz, from Aḥmad b. Isḥāq b. Ṣāliḥ al-Wazzān al-Jurjānī (d. 281 *lā ba'sa bihi* according to al-Dāraquṭnī) from Muḥammad b. Sinān al-ʿAwqī (d. 223, al-Bukhārī's shaykh in the *Ṣaḥīḥ*), from Ibrāhīm b. Ṭahmān (one of the narrators of the *Ṣaḥīḥayn*), from Budayl b. Maysara (one of Muslim's narrators in his *Ṣaḥīḥ*), from ʿAbd Allāh b. Shaqīq (ditto), from the Companion Maysarat al-Fajr رضي الله عنه:

> I said: "Messenger of Allah, when were you made a Prophet?" He replied: *When Allah created the earth and turned to the heavens, arranging them into seven heavens, and He created the Throne, He wrote on the leg of the Throne: MUḤAMMAD IS THE MESSENGER OF ALLĀH AND THE SEAL OF PROPHETS. And Allah created Paradise in which He made Ādam and Ḥawwā' dwell, then He wrote my name [there] on the gates, the tree-leaves, the houses and tents, while Ādam was still between the spirit and the body. When Allah Most High brought him to life, he looked at the Throne and saw my name, whereupon Allah Most High informed him: 'He is the liege-lord of your offspring.' When shayṭān deceived them, they repented and sought intercession with my name from Him.*

The hadith master al-Ṣāliḥī cited it in *Subul al-Hudā wal-Rashād* (Beirut ed. 1:86=Cairo ed. 1:104) and said "Its chain is good and there is no harm in it."[407] Al-Ḥalabī also cited it in his *Sīra* (1:355).

Al-Bayhaqī narrates with the above chain only the reply "While Ādam was still between the spirit and the body" in his *Dalā'il al-Nubuwwa* (1:84) while Ibn Taymiyya cites the entire wording with the full chain in *Majmūʿ al-Fatāwā* (2:150-151) but he adds "from Muḥammad b. Ṣāliḥ"

[407] A grading confirmed by ʿAbd Allāh al-Ghumārī in *Murshid al-Ḥā'ir* (p. 37) and *al-Radd al-Muḥkam* (p. 138-139) as well as his student Maḥmūd Mamdūḥ in *Rafʿ al-Mināra* (p. 247-249).

between Aḥmad b. Isḥāq al-Wazzān and Ibn Sinān al-ʿAwqī. If correct, this additional link could be either the trustworthy *ḥāfiẓ* Muḥammad b. Ṣāliḥ b. ʿAbd al-Raḥmān al-Anmāṭī al-Sufi known as Kaylaja (d. 271) or Muḥammad b. Ṣāliḥ al-Wāsiṭī Kaʿb al-Dhirāʿ who is also trustworthy, so the chain remains a strong chain although longer by one link, and Allah knows best.

II. Al-Khallāl narrated in *al-Sunna* (1:261 §316): Al-Faḍl b. Muslim al-Muḥāribī [unknown] narrated to us: Muḥammad b. ʿIṣma [al-Karābīsī al-Balkhī, *mastūr* per *Miṣbāḥ al-Arīb* §24806] narrated to us: Jundul [b. Wāliq, *thiqa* per al-Haythamī] narrated to us: ʿAmr b. Aws al-Anṣārī [*mastūr* per al-Dhahabī] narrated to us: from Saʿīd b. Abī ʿArūba: from Qatāda: from Saʿīd b. al-Musayyib [all three trustworthy]:

> From Ibn ʿAbbās: *Allah Most High revealed to ʿĪsā ﷺ: O ʿĪsā, believe in Muḥammad and command whoever reaches his time among your Community to believe in him. Were it not for Muḥammad, I would not have created Ādam, and were it not for Muḥammad, I would not have created Paradise or Hellfire. Indeed, I created the Throne on top of the water and it shook, so I inscribed upon it LĀ ILĀHA ILLĀ ALLĀH MUḤAMMADUN RASŪLULLĀH, whereupon it stood still.'*

Al-Khallāl said: "I read it to Abū ʿAbd Allāh Muḥammad b. Bishr b. Sharīk and he concurred with it."

Al-Ḥākim similarly narrates: ʿAlī b. Ḥamshādh al-ʿAdl (258-338) [Abū al-Ḥasan al-Naysābūrī, a major trustworthy *ḥāfiẓ*] narrated to us by dictation: Hārūn b. al-ʿAbbās al-Hāshimī (208-275) [*thiqa* per al-Khaṭīb] narrated to us: Jundul b. Wāliq narrated to us, to the end of the above chain and text. Al-Ḥākim said: "This is a sound-chained hadith but al-Bukhārī and Muslim did not narrate it."[408]

Al-Dhahabī in *Talkhīṣ al-Mustadrak* and *Mīzān al-Iʿtidāl* (*s.v.* ʿAmr b. Aws) conjectures that Ibn ʿAbbās' narration is forged *(aẓunnuhu mawḍūʿan)* but cites no proof, as its chain contains neither a liar nor a forger and is an acceptable chain by the *Salaf*'s criteria for *faḍā'il* hadiths as evidenced by al-Khallāl's postscript, especially in light of other versions. He has a similar reaction for the report of Imam Aḥmad weeping and fainting at the

[408] Al-Ḥākim (2:614-615). Also Abū al-Shaykh in *Ṭabaqāt al-Aṣfahāniyyīn* according to al-Laknawī in *al-Āthār al-Marfūʿa* (p. 44), and Abū Saʿd al-Naysābūrī in *Sharaf al-Muṣṭafā* (1:163-165 §15) where the editor rejects al-Dhahabī's verdict of fabrication.

discourse of the Sufi master al-Muḥāsibī, on the one hand declaring its chain *ṣaḥīḥ*, on the other denying the report's veracity.[409]

III. Al-Ṭabarānī narrated in *al-Muʿjam al-Ṣaghīr* (2:82 §992) and *al-Muʿjam al-Awsaṭ* (6:313-614 §6502) : Muḥammad b. Dāwūd b. Aslam al-Ṣafadī narrated to us: Aḥmad b. Saʿīd al-Madanī al-Fihrī narrated to us: ʿAbd Allāh b. Ismāʿīl al-Madanī narrated to us: from ʿAbd al-Raḥmān b. Zayd b. Aslam, from his father, from his grandfather, from ʿUmar b. al-Khaṭṭāb ﷺ:

> The Prophet ﷺ said: *When Ādam committed his specific sin, he raised his head toward the Throne and said: 'I am asking You by the right of Muḥammad to forgive me.' Allah Most High revealed to him: 'What is Muḥammad? Who is Muḥammad?' He replied: 'Glorified be Your Name! When You created me I raised my head toward Your Throne and [saw] there was written on it LĀ ILĀHA ILLĀ ALLĀH MUḤAMMADUN RASŪLULLĀH. I knew that there was no one more magnificent in Your sight than him whose name You placed next to Your Name.' Allah Most High revealed to him: 'O Ādam, truly He is the last of the Prophets from your seed and his Community are the last of all Communities from your seed. Were it not for him, O Ādam, I would not have created you!'*

The above is also narrated by al-Ḥākim (2:615) and al-Bayhaqī in *Dalā'il al-Nubuwwa* (5:488-489) thus: Abū Saʿīd ʿAmr b. Muḥammad b. Manṣūr al-ʿAdl narrated to us: Abū al-Ḥasan Muḥammad b. Isḥāq b. Ibrāhīm al-Ḥanẓalī narrated to us: Abū al-Ḥārith ʿAbd Allāh b. Muslim al-Fihrī narrated to us in Egypt: Ismāʿīl b. Maslama narrated to us: ʿAbd al-Raḥmān b. Zayd b. Aslam informed us: from his father: from his grandfather: from ʿUmar b. al-Khaṭṭāb ﷺ:

> The Prophet ﷺ said: *When Ādam committed his mistake he said: 'O my Lord, I ask You to forgive me for the sake of Muḥammad.' Allah Most High said: 'O Ādam, and how do you know about Muḥammad whom I have not yet created?' Ādam replied: 'O my Lord, after You created me with Your hand and breathed into me of Your spirit, I raised my head and saw written on the heights of the Throne LĀ ILĀHA ILLĀ ALLĀH MUḤAMMADUN RASŪLULLĀH. I knew that You would not place next to Your Name other than*

[409]The latter report is narrated with a sound chain by al-Khaṭīb (8:214), Ibn al-Jawzī in *Manāqib Aḥmad* (p. 185-186), and al-Dhahabī in the *Siyar* and *Mīzān* (1:430) who said: "The chain is sound; but I just cannot believe this on the part of Imam Aḥmad!" cf. also Ibn Mufliḥ, *Furūʿ* (Turkī ed. 8:379) and Ibn Badrān, *Madkhal* (p. 101).

the most beloved one of Your creation.' Allah Most High said: 'O Ādam, I have forgiven you, and were it not for Muḥammad I would not have created you!'[410]

The pivot of this narration is ᶜAbd al-Raḥmān b. Zayd b. Aslam whom al-Bayhaqī declared weak although Ibn ᶜAdī in his *Kāmil* considered that his narrations were overall fair. Al-Dhahabī went to excess in declaring the hadith "forged, and ᶜAbd al-Raḥmān is flimsy (*wāhin*, i.e. terminally weak)" in his abridgment of the *Mustadrak*, as he himself elsewhere declares the same narrator "slightly short of the level of *ḥasan*."[411]

The hadith is also narrated from our liege-lord ᶜUmar in *mawqūf* form by the Shāfiᶜī hadith master Abū Bakr al-Ājurrī al-Makkī—the shaykh of Ibn Bishrān's brother Abū al-Qāsim ᶜAbd al-Malik b. Muḥammad b. ᶜAbd Allāh b. Bishrān—in *al-Sharīᶜa* (p. 432) with his chain.

Al-Ājurrī also narrates it (p. 430 §963) from the *Tābiᶜī* Abū al-Zinād with an extremely weak chain.

A similar wording is also narrated from Muḥammad al-Bāqir by Ibn al-Mundhir in his *Tafsīr* per al-Suyūṭī in *al-Durr al-Manthūr* (1:60).[412]

The exchange *How do you know of Muḥammad* and our liege-lord Ādam's reply is also narrated from Ibn Masᶜūd by Ibn Abī al-Dunyā with his chain in *al-Ishrāf fī Manāzil al-Ashrāf* (p. 113-114 §24).

4.8.6 Related Narrations

Al-Daylamī in *al-Firdaws bi-Ma'thūr al-Khiṭāb* (5:227 §8031) cited without chain from Ibn ᶜAbbās: *Allah Most High says I swear it by My Power and My Glory! Were it not for you [O Muḥammad], I would not have created the world.*[413]

Al-Albānī rejected it as inauthentic in his *Silsila Ḍaᶜīfa* (§282). Al-Khallāl in *al-Sunna* (1:237) narrated it from the Hanbali Hārūn b. al-ᶜAbbās al-Hāshimī who added that whoever rejects this hadith is a *zindīq*.

[410]Cited also by Abū Saᶜd al-Naysābūrī in *Sharaf al-Muṣṭafā* (1:165-166 §16) and Ibn Kathīr in *al-Bidāya* (1:81=1:91 and 2:322=2:393), *al-Sīrat al-Nabawiyya* (1:320), and *Qiṣaṣ al-Anbiyā'* (1:29)

[411]In *al-Mūqiẓa* (p. 33-34).

[412]Reproduced in full by Mamdūḥ in *Rafᶜ al-Mināra* (p. 246-247).

[413]Cf. *Kanz al-ᶜUmmāl* (§32025).

This ruling is reminiscent of the expression of the Shāfiʿī Imam Taqī al-Dīn al-Ḥiṣnī in the book he wrote against Ibn Taymiyya entitled *Dafʿ Shubahi man Shabbaha wa-Tamarrad* in which he said:

> Whoever denies the use of the Prophet ﷺ as intermediary *(al-tawassul bihi)* and the use of him as intercessor *(al-tashaffuʿ bihi)* after his death, or claims that his sanctity ended with his death, has announced to the people and proclaimed against himself that his state is worse than that of the Jews, who used him as intermediary before he appeared into existence, and that there is in his heart a satanic incitement of the vilest type.

Al-Ṣāliḥī in *Subul al-Hudā* (ʿIlmiyya ed. 1:75) cites it as narrated from our liege-lord ʿAlī by al-ʿAzafī in his *Mawlid* and the *khaṭīb* Abū al-Rabīʿ Sulaymān b. Sabuʿ (or Sabʿ)[414] al-Sibtī in *Shifā' al-Ṣudūr fī Aʿlām Nubuwwat al-Rasūl wa-Khaṣā'iṣih* (Qāḍī ʿIyāḍ's contemporary and one of his sources for his own *Shifā*), all of them chainless, in the wording: *O Muḥammad! I swear it by My Power and My Glory! Were it not for you, I would not have created My earth or My heaven, nor would I have raised up this sky or flattened this land.*

Al-Ṣāliḥī also mentions that Ibn ʿAsākir (3:517-518) narrated with a very weak chain from Salmān: *Since I took Ibrāhīm as my intimate friend (khalīl), I took you as my beloved friend (ḥabīb), and I did not create anything dearer to Me than you, and I have created the world and its people to make your honor and rank known to them, and were it not for you I would not have created the world.* This is part of a much longer narration which Ibn al-Jawzī declared "forged beyond doubt" in his *Mawḍūʿāt* (1:288-289).

Al-Suyūṭī in *al-Durr al-Manthūr* (3:117) and al-Ṣāliḥī (1:85=Cairo ed. 1:104) mention that Ibn Abī ʿĀṣim in his *Musnad* (= *al-Sunna* p. 306) and Abū Nuʿaym narrated from Anas that Allah Most High said to Mūsā: *O Mūsā, whoever meets Me disbelieving in Muḥammad, I shall cause him to enter the Fire.* Mūsā said: "Who is Muḥammad?" He replied: *O Mūsā, I swear it by My Power and My Glory! I never created anything dearer to Me than him. I have written his name together with My Name on the Throne before I created the heavens and the earth and the sun and moon by two thousand years.* Al-Dhahabī in his *Mīzān* declares it one of the forgeries of Saʿīd b. Mūsā al-Umawī. This is also cited from Ibn

[414]Cf. al-Kattānī, *al-Risāla al-Mustaṭrafa* (p. 202).

ʿAbbās[415] while the two thousand-year period is also related from the Tābiʿī ʿAṭā'.[416]

Ibn Abī al-Dunyā in his *Manāzil al-Ashrāf* (p. 113 §23) narrated with his chain that Saʿīd b. Jubayr said *The children of Ādam differed over who was the dearest of creatures to Allah Most High, some of them saying it was the angels who never disobey Allah. They went to Ādam who replied: 'Truly, I am the dearest of all creatures except that when the spirit was breathed into me, it had hardly reached my feet before I sat up fully and the Throne glimmered before me and I gazed at it; lo and behold! there was [written] on it MUḤAMMADUN RASŪLULLĀH. In reality, he is the dearest of all creatures to Allah.'*

The ulema concur that creation was for the sake of the Prophet ﷺ. Hence, when they mentioned the narration that were it not for him Allah would not have created anything, they said its meaning was true.[417] Ibn Taymiyya gave a vibrant elucidation of that meaning:

> Muḥammad ﷺ is the Chief of the Children of Ādam, the Best of Creation, the noblest of them in the sight of Allah Most High. This is why some have said that "Allah created the universe because of him," or that "Were it not for him, He would have neither created a Throne, nor a Footstool, nor a heaven, earth, sun or moon." However, this is not a hadith on the authority of the Prophet ﷺ... but it may be explained from a correct perspective...
>
> Since the best of the righteous of the children of Ādam is Muḥammad ﷺ, creating him was a desirable end of deep-seated purposeful wisdom, more than for anyone else, and hence **the completion of creation and the fulfillment of perfection was attained with Muḥammad ﷺ**... The Chief of the children of Ādam is Muḥammad ﷺ, Ādam and all his children being under his banner. He said: *Truly, I was [already] written as the Seal of the Prophets with Allah Most High when Ādam* عليه السلام *was [still] turning in his clay, i.e.* my prophethood was decreed and manifested when Ādam was created but before the breathing of the Spirit into him, just as Allah

[415]By Abū Saʿd al-Naysābūrī in *Sharaf al-Muṣṭafā* (1:166-167 §17) and al-Suyūṭī in *al-Durr al-Manthūr* (6:418-419) after Ibn Mardūyah.

[416]With a very weak chain by al-Ājurrī in *al-Sharīʿa* (Mahdī ed. p. 429-430 §962).

[417]Cf. al-Khallāl in *al-Sunna* and those he cites, Abū Muḥammad Makkī and Abū al-Layth al-Samarqandī as cited by al-Ḥiṣnī in *Dafʿ Shubah man Shabbaha wa-Tamarrad*, al-Qasṭallānī in the *Mawāhib* and al-Zurqānī in its *Sharḥ*, al-Ṣāliḥī in *Subul al-Hudā*, al-ʿAjlūnī in *Kashf al-Khafā*, al-Qārī in the *Asrār*, al-Laknawī in *al-Āthār al-Marfūʿa*, and even Ibn Taymiyya (see *infra*) and Ibn al-Qayyim in *Badā'iʿ al-Fawā'id* among others.

decrees the livelihood, lifespan, deeds and misery or happiness of a slave when He creates the embryo but before the breathing of the spirit into it.

Since Man is the seal and last of all creation and its microcosm, and since the Best of Men is thus the Best of all creation absolutely, then **Muḥammad ﷺ, being the Pupil of the Eye, the Axis of the Mill, and the Distributor to the Collective, is, as it were, the Ultimate Purpose from among all the purposes of creation. Thus it cannot be denied that "Due to him all of this was created," or that "Were it not for him, all this would not have been created."** Therefore, if statements like this are explained that way, according to what the Book and the Sunna indicate, it is acceptable.[418]

4.9 Forged Books and Spurious Attributions

ᶜAbd Allāh b. Aḥmad b. Ḥanbal: As mentioned above, over half the narrations in the *Kitāb al-Sunna* attributed to him are forgeries, most of them promoting the most shameless anthropomorphism, such as *Allah Most High created the angels from the hair of His two arms and chest*, "reminiscent of Brahmanism" according to its Riyadh editor. The book comes to us only through Abū Naṣr Muḥammad b. Ḥasan b. Sulaymān al-Simsār and Abū ᶜAbd Allāh Muḥammad b. Ibrāhīm b. Khālid al-Harawī, both of whom are unknown, yet remains a foundational reference for a fringe of Muslims. Its first edition was sponsored by ᶜAbd al-ᶜAzīz b. Saᶜūd and a Jeddah businessman named Muḥammad Naṣīf, who also financed the attack on Imam al-Kawtharī and the Hanafi School by ᶜAbd al-Raḥmān al-Maᶜallamī al-Yamānī (d. 1386) entitled *al-Tankīl li-Mā Warad fī Ta'nīb al-Kawtharī min al-Abāṭīl* in which al-Maᶜallamī admits the argument that "Allah has a body unlike bodies."[419] *Kitāb al-Sunna* was published in Cairo in 1930 at al-Maṭbaᶜat al-Salafiyya and received two recent editions, one by Muḥammad Basyūnī Zaghlūl (2003) who based his work on the 1930 edition; the other in two volumes by Muḥammad al-Qaḥṭānī, the Umm al-Qurā University author of *al-Walā' wal-Barā'*, a book which counts relying on the Prophet's ﷺ intercession between oneself and Allah ﷻ among the "ten actions that negate Islām." Kawtharī

[418]Ibn Taymiyya, *Majmūᶜ al-Fatāwā* (11:95-97).

[419]The *Tankīl* in its printed form was tampered (by Nāṣir al-Albānī and Zuhayr al-Shāwīsh) as stated to the author by Dr. Nūr al-Dīn ᶜItr and Shaykh Wā'il al-Ḥanbalī. The latter heard from ᶜAbd al-Raḥmān b. Nāṣir al-Albānī that a dispute over the profits from its sales was the reason behind the fallout between his father and Shāwīsh—"al-Kawtharī's posthumous revenge" in his words.

lambasted *Kitāb al-Sunna* in his *Maqālāt* and renames it *Kitāb al-Zaygh* (The Book of Deviancy). The book actually attributes to Aḥmad the statement *Allah spoke to Mūsā from His mouth (min fihi) and handed him the Torah from His hand to his hand.* Dhahabī categorically rejects the authenticity of this narration and exclaims: "By Allah! The Imam never said these things. May Allah destroy him who forged them. Look at the ignorance of hadith scholars, who narrate such nonsense without a peep."[420]

ᶜAbd al-Qādir al-Jīlānī: Al-Haytamī in his *Fatāwā Ḥadīthiyya* deemed that the text of al-Jīlānī's *Ghunya li-Ṭālibī Ṭarīq al-Ḥaqq* underwent accretions by anthropomorphists such as the attribution of voice to Allah Most High and its comparison to the sound of thunder, and the imputation of Imam Abū Ḥanīfa with Jahmism. As for Shaykh ᶜAbd al-Qādir's hagiography which constitutes more than half of *Bahjat al-Asrār fī Manāqib al-Sādat al-Akhyār min al-Mashāyikh al-Abrār* (also known as *Bahjat al-Asrār wa-Maᶜdan al-Anwār fī Baᶜḍ Manāqib al-Quṭb al-Rabbānī wal-Ghawth al-Ṣamadānī wal-Baḥr al-Zākhir al-Nūrānī Sayyidī Muḥyī al-Dīn Abī Muḥammad ᶜAbd al-Qādir al-Jīlī*), its author the prominent Cairene specialist of canonical readings Nūr al-Dīn Abū al-Ḥasan ᶜAlī b. Yūsuf b. Ḥurayz (or Jarīr) b. Miᶜḍād al-Lakhmī al-Shaṭṭanūfī al-Shāfiᶜī (644-713) was accused of relating oddities and adducing questionable chains of transmission (as related from al-Dhahabī by Ibn al-Jazarī in *Ṭabaqāt al-Qurrā'* and Ibn Rajab in *Ṭabaqāt al-Ḥanābila* but Ibn Ḥajar defends him in his *Masā'il* p. 14-18 and *Durar*) and by prominent Rifāᶜīs cf. Sirāj al-Dīn al-Makhzūmī (793-885) in *Ṣiḥāḥ al-Akhbār fī Nasab al-Sādat al-Fāṭimiyya al-Akhyār* and Abū al-Hudā al-Ṣayyādī (1266-1328) in *al-Ṭarīqat al-Rifāᶜiyya* of including in it reports devoid of authentic chains back to the Shaykh, such as *My foot is on the neck of every walī.* Al-Ṣayyādī says it is also the verdict of "Ibn Rajab al-Ḥanbalī, Imam al-ᶜIzz al-Fārūthī al-Shāfiᶜī, al-Dhahabī, al-Taqī al-Wāsiṭī, Ibn Kathīr, and many" such as al-ᶜAynī. Ḥājjī Khalīfa in *Kashf al-Ẓunūn* confuses him with the *muḥaddith* and leader of the Sufis in Mecca Imam Abū al-Ḥasan ᶜAlī b. ᶜAbd Allāh b. al-Ḥasan b. Jahḍam al-Hamadhānī (d. 414) who also authored a *Bahjat al-Asrār* and innovated *ṣalāt al-raghā'ib.* The 6-tome *Tafsīr* published in 2009 under the name of Shaykh ᶜAbd al-Qādir is in reality *al-Fawātiḥ al-Ilāhiyya wal-Mafātiḥ al-Ghaybiyya al-Muwaḍḍiḥa lil-Kalim al-Qur'āniyya wal-Ḥikam al-Furqāniyya* (as stated in the *Tafsīr*'s own introduction) by the Uzbek Naqshbandi Shaykh Niᶜmatullāh b. Maḥmūd al-Nakhjawānī (d. 920) known as ᶜAlwān Aghā Shahrī previously published in two volumes (Istanbul: al-Matbaᶜat al-ᶜUthmaniyya 1325; Cairo: Dār Rikābī, 1999CE).

[420]Al-Dhahabī, *Siyar* (9:503, 9:512). Al-Dhahabī included in this statement the spurious *Radd ᶜalā al-Jahmiyya* which the anthropomorphists, to date, continue to attribute to Imam Aḥmad (see paragraph on him below).

ʿAbd al-Razzāq al-Ṣanʿānī: We have witnessed in our own time the forgery of a supposedly recovered fragment of ʿAbd al-Razzāq's *Muṣannaf*, in reality a modern-day manuscript in Indianized calligraphy composed almost entirely of fabricated chains mounted on various texts, some from *Dalā'il al-Khayrāt* and some from later works including the notorious "hadith of Jābir" on the primeval creation of the Prophet's ﷺ light.[421]

Abū Dāwūd al-Ṭayālisī: The *Musnad* attributed to him was in reality compiled by his student Yūnus b. Ḥabīb or the latter's colleague Abū Masʿūd al-Rāzī according to Ibn Abī Ḥātim, Ibn Ḥibbān and al-Dhahabī.

Abū Ḥanīfa: The 50-odd-line poem which begins *Ya Sayyid al-Sādāt ji'tuka qāṣidan* has no known chain to the Imam. It first appears in late works such as *al-Mustaṭraf min kulli Fannin Mustaẓraf* by the Egyptian litterateur al-Shihāb al-Ibshīhī (d. 850) who says he declaimed it when he visited the Prophet ﷺ in Medina.[422] Likewise the Qur'ānic reading attributed to the Imam was denounced by al-Dāraquṭnī as baseless. Some imputed its forgery to the canonist Abū al-Faḍl Muḥammad b. Jaʿfar al-Khuzāʿī al-Jurjānī (d. 408), others to al-Ḥasan b. Ziyād al-Lu'lu'ī.[423]

Aḥmad b. Ḥanbal: The spurious *Radd ʿalā al-Jahmiyya* was attributed to Imam Aḥmad by Ibn Taymiyya[424] as was the *ʿAqīda of Imam Aḥmad* narrated by al-Iṣṭakhrī, both forgeries according to al-Dhahabī.[425] These two texts are still published under his name.[426] Worse than this deception is the fact that the *Radd* misrepresents Aḥmad as indulging in the worst type of *kalām* and holding views that border on disbelief, for example:

> They [the Jahmīs] say: "Whenever it comes to your mind Allah is something which you know, He is other than that."[427] Aḥmad says: We say: He is a thing. They said: "He is 'something' unlike any

[421] See below (p. 524) al-Qārī's discussion of the Prophetic Light.

[422] A commentary was penned by a Muṣṭafā al-Wardī entitled *Minan al-Raḥmān fī Sharḥ Qaṣīdat Abī Ḥanīfat al-Nuʿmān*, in print.

[423] Cf. al-Suyūṭī, *Itqān* (Types 22-27, Riyadh ed. 2:500-501).

[424] Ibn Taymiyya, *Fatāwā* (5:496, 5:555, 6:153, 7:89, 8:385, 15:284, 16:213, 17:300).

[425] *Siyar* (Fikr ed. 9:503=Risāla ed. 11:286-287). Books against the Jahmiyya were composed by Ibn Abī Ḥātim, Ibn Mandah, Muḥammad b. Aslam al-Kindī, Nafṭūyah, Abū Saʿīd al-Dārimī, ʿAbd Allāh b. Aḥmad, Ibn Qutayba, and Nuʿaym b. Ḥammād, but not Imam Aḥmad, contrary to Ibn al-Nadīm's claim in his *Fihrist* and Ibn Qāsim's claim at the end of his *Mustadrak ʿalā Fatāwā Ibn Taymiyya* (5:230) whereby al-Khallāl said he "copied it from the autograph text of ʿAbd Allāh who copied it from his father's autograph text."

[426] Cf. "Aḥmad b. Ḥanbal," *al-Radd ʿalā al-Zanādiqa wal-Jahmiyya*, ed. Muḥammad Ḥasan Rashīd (Cairo: al-Maṭbaʿat al-Salafiyya, 1973); *al-Radd ʿalā al-Jahmiyya lil-Imām Aḥmad b. Ḥanbal*, ed. Aḥmad Bakir Maḥmūd (Beirut: Dār Qutayba, 1990).

[427] A saying not of the *Jahmīs* but of Dhūl-Nūn al-Miṣrī cited by al-Qushayrī in the *Risāla*.

other thing."[428] We say: The thing that is unlike any other thing, rational people know to be inexistent. It is therefore clear to everyone that they [the Jahmīs] do not believe in anything.[429]

ᶜAlī b. Abī Ṭālib ﷺ: We already mentioned *Nahj al-Balāgha*, falsely attributed to our liege-lord ᶜAlī b. Abī Ṭālib ﷺ, is in reality written by al-Murtaḍā Abū Ṭālib ᶜAlī b. Ḥusayn b. Mūsā al-Mūsawī (355-436);[430] also forged are *Waṣāyā ᶜAlī*.[431]

al-Ashᶜarī: The chainless, anachronistic, and ungrammatical book copied in certain manuscripts under the title *Shajarat al-Yaqīn wa-Takhlīq Nūr Sayyid al-Mursalīn wa-Bayān Ḥāl al-Khalā'iq Yawm al-Dīn* and ignorantly published in Madrid, Spain in 1987 is replete with the flimsiest forgeries imaginable and falsely attributed to Imam Abū al-Ḥasan al-Ashᶜarī, as is another book entitled *al-Durrat al-Farīda fīl-ᶜAqīda*, which in reality reduplicates al-Ghazzālī's *Qawāᶜid al-ᶜAqā'id*.

al-ᶜAskarī: The Twelver-Shīᶜī *Tafsīr al-Ḥasan al-ᶜAskarī* is a spurious attribution filled with forgeries about *Ahl al-Bayt* and *Ahl al-Sunna*.[432]

al-Barbahārī: *Sharḥ al-Sunna*, chainlessly attributed by Ibn Abī Yaᶜlā (d. 526) in his *Ṭabaqāt al-Ḥanābila* to the Hanbali outlaw and anthropomorphist Abū Muḥammad al-Barbahārī (253-329), reaches us through a single sixth-century Ẓāhiriyya manuscript with an unambiguous chain back to the ultra-Hanbali Sufi forger Ghulām al-Khalīl (d. 275) as his own work

[428] A saying not of the Jahmīs but of the Imam of Sunna Ibn Khafīf al-Shīrāzī in his *ᶜAqīda al-Ṣaḥīḥa* §5: "He is 'something' yet not like things" *(shay'un lā kal-ashyā')* [or: "He is an entity but not in the sense of created entities"].

[429] *Al-Radd ᶜalā al-Zanādiqa wal-Jahmiyya* (p. 20-21).

[430] Al-Dhahabī, *Mīzān al-Iᶜtidāl* (3:124). He adds in *Siyar Aᶜlām al-Nubalā'* (Dār al-Fikr 1997 ed. 13:383 §4008): "Al-Sharīf al-Murtaḍā is the compiler of the book *Nahj al-Balāgha*, the words of which are attributed to Imam ᶜAlī ﷺ—and no chains of transmission exist for such an attribution! Some of it is falsehood and it contains some truth, however, there are in it forgeries of which the Imam is completely innocent and never said—but where is he that judges fairly? It is also said that his brother is the compiler, al-Sharīf al-Raḍī." Maḥmūd Shākir in his *Jamharat al-Maqālāt* (2:1062) considers only one tenth of it, at most, to be authentically related from our liegelord ᶜAlī. It is a proof of Aḥmad al-Ghumārī's shiᶜism that in *al-Jawāb al-Mufīd* (p. 83) he ardently recommends its commentary *Sharḥ Nahj al-Balāgha* by Ibn Abī al-Ḥadīd as "one of the most precious books pertaining to ᶜAlī and *Ahl al-Bayt*," going so far as to attack al-Bukhārī and Muslim's *Ṣaḥīḥs* as "containing plenty of mistakes and unalloyed falsehoods" in order to justify his promotion of that book! The latter was roundly refuted by the erudite scholar of Iraq ᶜAbd Allāh al-Suwaydī's *al-Ṣārim al-Ḥadīd ᶜalā Ibn Abī al-Ḥadīd*, still in manuscript form in Maktabat Fatih in Istanbul. Cf. also note 19.

[431] On the *Waṣāyā ᶜAlī* see below, p. 525.

[432] Cf. Muḥammad Ḥusayn al-Dhahabī's *al-Tafsīr wal-Mufassirūn* (2:58-73).

—and thus catalogued by Fuat Sezgin in his *Tārīkh al-Turāth al-ʿArabī*—without any mention of al-Barbahārī whatsoever.[433]

al-Bukhārī: The pseudo-*Waṣiyya* of Imam al-Bukhārī describing how to be a scholar of hadith was never authored by him.

al-Ghazzālī: ʿAbd al-Raḥmān Badawī's *Mu'allafāt al-Ghazzālī* and Mashhad al-ʿAllāf's *Kutub al-Imām al-Ghazzālī al-Thābitu Minhā wal-Manḥūl* list the following books as falsely or inconclusively attributed to the Imam:

• *Maʿārij al-Quds fī Midrāj Maʿrifat al-Nafs*, a patchwork of the *Iḥyā'*'s 50-page discussion of the wonders of the heart and other works, but to which none of the Imam's works refers and which itself refers to none of them. Nor did the Ghazzālian bibliographers such as Ibn al-Subkī and al-Zabīdī include it among his works;

• The jargon-bound, disconnected *al-Maḍnūn bihi ʿalā ghayr Ahlih*—also known as *al-Maḍnūn al-Kabīr*—which Ibn al-Ṣalaḥ in *Ṭabaqāt al-Fuqahā'* (an abridgment of his like-titled work of which Imam al-Nawawī wrote a draft completed by Imam al-Subkī) and Ibn al-Subkī both considered spurious, and al-Ṣanʿānī "filled with blatant unbelief";

• *al-Maḍnūn al-Ṣaghīr*—also known as *al-Nafkh wal-Taswiya*, *al-Maḍnūn bihi ʿalā Ahlih*, *al-Ajwibat al-Ghazzāliyya fīl-Masā'il al-Ukhrāwiyya*—of which Saʿīd Fawda in his *Naẓarāt fī Kitāb al-Maḍnūn al-Ṣaghīr* rejects the attribution of authorship to al-Ghazzālī while Ibn ʿArabī in *Muḥāḍarat al-Abrār* attributes it to Abū al-Ḥasan ʿAlī al-Musaffir al-Sibtī along with

• *Minhāj al-ʿĀbidīn*, partly an abridgment of the *Iḥyā'* with references to unknown or unidentifiable works;

• *Minhāj al-ʿĀrifīn* which details the garb and regimen of Sufi devotees;

[433]This is acknowledged in all its mutually censorious "Salafi" editions from 1408H to 1426H (three editions by Muḥammad b. Saʿīd al-Qaḥṭānī, then three editions by Khālid al-Raddādī, then another edition by ʿAbd al-Raḥmān al-Jumayzī), each criticizing the previous although they predictably all find excuses why authorship should be attributed to al-Barbahārī—mostly on the basis of Ibn Abī Yaʿlā's unsourced claim and his imitators the later Hanbalis al-ʿUlaymī, Ibn Taymiyya, Ibn ʿAbd al-Hādī, Ibn Mufliḥ, Ibn ʿImād and al-Dhahabī. One editor even claims that "al-Barbahārī's biographers all mention he wrote a *Sharḥ al-Sunna* while none of Ghulām al-Khalīl does." However, Qawwām al-Sunna al-Taymī (d. 535) in *al-Ḥujja fī Bayān al-Maḥajja wa-Sharḥ ʿAqīdat Ahl al-Sunna* (2:473-475) explicitly cites the latter in his list of "those shaykhs of the *Salaf* and the *Khalaf* upon whom one relies on the chapters of religious doctrine, who are our leaders in practicing the Sunna and who have publicized their belief… and I shall mention a group of our imams among the *Salaf* who have treated those meanings… among them Aḥmad b. Muḥammad b. Ghālib, known as Ghulām al-Khalīl the companion of Aḥmad b. Ḥanbal"—and he omits any mention of al-Barbahārī despite the length of his list.

• *Mishkāt al-Anwār fī Laṭā'if al-Akhbār*, of which the Egyptian manuscript states the author is the hadith master ʿAlā' al-Dīn ʿAlī b. Muḥammad, known as Ibn al-Faqīh al-Miṣrī (d. 877). As for *Mishkāt al-Anwār wa-Miṣfāt al-Asrār*, al-Rāzī, Ibn Taymiyya, al-Badawī and others all attribute it positively to al-Ghazzālī but al-Zabīdī shows no knowledge of it in his recension.[434]

• *Mukāshafat al-Qulūb al-Muqarrib ilā Ḥaḍrat ʿAllām al-Ghuyūb*, where the text itself says it is "epitomized from the same-titled book attributed to Shaykh al-Ghazzālī" while quoting latter-day authors such as al-Qurṭubī and Quṭb al-Dīn al-Qasṭallānī;

• *al-Risālat al-Ladunniyya* or *Risāla fī Bayān al-ʿIlm al-Ladunnī*, unknown to Ibn al-Subkī and al-Zabīdī, also replete with obscure or incoherent references to unidentified works and works al-Ghazzālī never authored, as well as a scattered style that departs from the unifying vision of the Imam's other works and reminiscent of *al-Maḍnūn bihi ʿalā Ghayri Ahlih*.

• *Sirr al-ʿĀlamayn wa-Kashf Mā fil-Dārayn* (per Shāh ʿAbd al-ʿAzīz al-Dihlawī in the *Tuḥfa Ithnā ʿAshariyya* and al-Dhahabī in the *Siyar*).

al-Ḥasan al-Baṣrī: Of the sixteen works Fuat Sezgin attributes to al-Ḥasan al-Baṣrī (five of them no longer extant), several are spurious attributions in which he had no hand. The most notorious is the *Epistle to ʿAbd al-Malik* (the caliph) in support of the doctrine of absolute free will, forged and quoted by late Muʿtazilī, Zaydī and Twelver-Shīʿī authors and surviving only in three eighth or ninth-century manuscripts.[435] *Risālat al-Farā'iḍ*, also known as *Risālat al-Takālīf*, quotes several figures that lived long after his death and therefore could not have been authored by him, but possibly by his eighth-century homonym, Abū Saʿīd al-Ḥasan b. ʿAlī al-Wāʿiẓ al-Muṭṭawwiʿī, the author of *Riyaḍ al-Uns fīl-Iqtidā' bi-Sayyid al-Jinn wal-Ins*. *Waṣiyyat al-Nabī ﷺ ilā Abī Hurayra* was authored by al-Ḥasan's third-century homonym al-Ḥasan b. Saʿīd al-Baṣrī and contains theological language that reflects the concerns of later times. Also questionable is his authorship of the *Risālat al-Zuhd* and much of the correspondence with ʿUmar b. ʿAbd al-ʿAzīz attributed to him.

[434]Al-Ghumārī said it contains the same pantheistic notions as *Fuṣūṣ al-Ḥikam*, such as the interpretation of the *ḥadīth qudsī I shall be his hearing that he hears with…* in the sense that nothing really exists except Allah Most High and that the limbs themselves are in that sense. Badawī wrote that Wensinck "attempted to show that the first part of the *Mishkāt* was nothing more than a summary of Plotinus's fourth *Ennead*."

[435]Cf. Suleiman Ali Mourad, *Early Islam Between Myth and History* (Brill, 2006) pp. 179-184.

Ibn ʿAbbās : Both *Tafsīr Ibn ʿAbbās* and *Miʿrāj Ibn ʿAbbās* are forgeries as stated by Imam Aḥmad[436] and others, such as Sayyid Muḥammad b. ʿAlawī al-Mālikī in *Wa-Huwa bil-Ufuqi al-Aʿlā*.

Ibn ʿAbd al-Salām: A work on *taṣawwuf* by ʿIzz al-Dīn ʿAbd al-Salām b. Aḥmad b. Ghānim al-Maqdisī, *Ḥall al-Rumūz wa-Mafātīḥ al-Kunūz*, has been erroneously attributed to his famous namesake, Imam ʿIzz al-Dīn ʿAbd al-ʿAzīz b. ʿAbd al-Salām al-Sulamī.

Ibn ʿArabī: The two-volume *Tafsīr Ibn ʿArabī* is a Bāṭinī work authored by ʿAbd al-Razzāq al-Kāshānī (also known as al-Qāshānī).[437]

Ibn Ḥajar: The *Munabbihāt ʿalā al-Istiʿdād li-Yawm al-Maʿād lil-Nuṣḥi wal-Widād* (Admonitions to Prepare for the Day of Return for Advice and Love) was compiled by Zayn al-Quḍāt Aḥmad b. Muḥammad al-Ḥijjī or al-Ḥajrī or Ḥujurī's (d.?) and falsely attributed to Ibn Ḥajar al-ʿAsqalānī although replete with sourceless and chainless reports in the most patent contrast with the masterly style that shines in all his works.[438]

Ibn Qutayba: *al-Imāma wal-Siyāsa* was falsely attributed to Ibn Qutayba by the Shīʿīs. The book tells us its author went to Egypt, Damascus and Maghrib and narrated from Muḥammad b. ʿAbd al-Raḥmān b. Abī Laylā the jurisprudent and judge of al-Kūfa who died in 148, a full 65 years before the birth of Ibn Qutayba, who never left Irāq. Other teachers mentioned are also unheard of but for that book. Orientalists and their paleographers such as De Goeje, Dozy, Gibb, Brockelmann, William McGuckin—also known as Baron de Slane (in the index of the Arabic manuscripts in the Imprimerie Nationale)—and Margoliouth all consider the attribution of that book to Ibn Qutayba spurious. Shīʿīs also attribute to Ibn Qutayba the narration of a spurious report disparaging Anas b. Mālik ﷺ toward the end of *al-Maʿārif* on the basis of a Shīʿī-tampered manuscript that suppressed Ibn Qutayba's concluding comment that "such a report is baseless" *(lā aṣla lah)*.

[436]Cf. note 1366.

[437]Cf. Ṭāhir b. ʿĀshūr, third *Muqaddima* of his commentary *al-Taḥrīr wal-Tanwīr* (1:34). Our teacher Dr. Nūr al-Dīn ʿItr forbade students from reading *Tafsīr Ibn ʿArabī* and considered it irreligious.

[438]Cf. the catalogue of Arabic manuscripts of the library of Sarajevo (number 334) and as referenced by Ḥājjī Khalīfa in *Kashf al-Ẓunūn* (2:1848) while other mss. misattribute it to Ibn Ḥajar al-Haytamī or leave the author unmentioned cf. Shākir Maḥmūd ʿAbd al-Munʿim's two-volume 1997 doctoral thesis published at Mu'assasat al-Risāla in Beirut under the title *Ibn Ḥajar al-ʿAsqalānī: Muṣannafātuhu wa-Dirāsatun fī Manhajihi wa-Mawāridihi fī Kitābihi al-Iṣāba* (1:394-395). See also Salmān, *Kutub Ḥadhdhara minhā al-ʿUlamā'* (2:326-330).

Ibn Sīrīn: Ibn Khaldūn in his *Muqaddima* implied that Ibn Sīrīn did not write anything on dream interpretation. Brockelmann, ʿAbd al-ʿAzīz al-Rifāʿī in his *Muṭālaʿāt ʿan Muḥammad b. Sīrīn* and Khālid al-ʿAnbarī in his *Thalāthat Kutub fīl-Ruʾā wal-Aḥlām* showed that the popular books of dream interpretation attributed to Ibn Sīrīn—*al-Jawāmiʿ* (abridged as *Taʿbīr al-Ruʾyā*), *Muntakhab al-Kalām min Taʿbīr al-Aḥlām*, *al-Ishāra fī ʿIlm al-ʿIbāra* and *al-Ishārāt fī Taʿbīr al-Manāmāt*—are not by him at all but by Muḥammad b. Aḥmad b. Qāsim al-Sālimī who narrates from Isḥāq al-Farāmānī (d. 930) while ʿAbd Allāh al-Ghumārī in *Miṣbāḥ al-Zujāja fī Ṣalāt al-Ḥāja* and *Awliyāʾ wa-Karāmāt* and others name the hadith scholar Abū Saʿd al-Wāʿiẓ or ʿAbd al-Malik b. Abī Saʿīd al-Wāʿiẓ al-Kharkūshī (d. 407) as the author of *al-Bishāra wal-Nidhāra fī Taʿbīr al-Ruʾyā* which was reprinted under the name of Ibn Sīrīn's *Muntakhab* and cites names such as Ibn Qutayba, al-Kirmānī, and other anachronisms.[439]

Jaʿfar al-Ṣādiq: Ibn Taymiyya stated that the authors of *Rasāʾil Ikhwān al-Ṣafā* (see section "Notorious Forgers" under Ibn Rufāʿa) attribute them to Jaʿfar—although written two centuries after his death—"in order to construe their legacy as that of *Ahl al-Bayt*—truly one of the ugliest and most blatant of lies." "Every individual who wanted to sell his lies well has attributed them to Jaʿfar." To him were also attributed "words on the stars and on the quivering of the limbs, falsified Quranic commentaries and various vain things from which Allah exculpates him."[440]

al-Juwaynī: Two undated, anonymous manuscripts chainlessly attribute an anthropomorphist text entitled *Risāla fī Ithbāt al-Istiwāʾ wal-Fawqiyya wa-Masʾalat al-Ḥarfi wal-Ṣawt* (Asserting the Establishment [over the Throne] and Aboveness [of Allah] and the Issue of [Qur'ānic] Letters and Sounds [being incontingent]) to "the Shaykh, the Imam, the scholar, the most erudite Abū al-Maʿālī ʿAbd Allāh b. Yūsuf al-Juwaynī al-Shāfiʿī, he read *uṣūl* with his father…" (in the Azhar ms.) while al-Juwaynī's (d. 438) actual agnomen *(kunya)* was Abū Muḥammad and not Abū al-Maʿālī, the latter being the agnomen of his son ʿAbd al-Malik, known as Imām al-Ḥaramayn (419-478); and it is the latter who read *uṣūl* with his father Abū Muḥammad, not Abū Muḥammad with his own father. Similarly a Leiden ms. ascribes authorship to "Imām al-Ḥaramayn."

[439]See Usāma al-Rayyis, *al-Ruʾā wal-Aḥlām fīl-Nuṣūṣ al-Sharʿiyya* (Jeddah: Dār al-Andalus, 1414/1993, p. 52-53).

[440]Ibn Taymiyya, *Bughyat al-Murtād fīl-Radd ʿala al-Mutafalsifa* (p. 329), *Minhāj al-Sunna* (4:54), and *Darʾ Taʿāruḍ al-ʿAql wal-Naql* (5:26), as cited and translated by Yahya Michot, *The Ikhwān al-Ṣafā and their* Rasā'il*: An Introduction* (ed. Nader al-Bizri, p. 142).

The *Risāla*'s argumentative style reflects latter-day motifs and at one point a seventh-century book in reference to the "hadith of the cranes" and that of the ascension of the believer's soul to heaven upon death: "The Imam and *ḥāfiẓ* ʿAbd al-Ghanī said in his *ʿAqīda*... narrated by Aḥmad and al-Dāraquṭnī" *i.e.* the prolific Hanbali literalist ʿAbd al-Ghanī b. ʿAbd al-Wāḥid al-Maqdisī (544-600) in his extant doctrine (published by the Saudi Fatwa authority in Riyadh in 1990CE)—and not ʿAbd al-Ghanī al-Azdī (d. 409) as imagined by one editor, since he was hardly known in Khurāsān at the time of al-Juwaynī for the later to call him *al-imām al-ḥāfiẓ,* nor would al-Azdī have sourced any hadiths to his contemporary al-Dāraquṭnī (d. 385).

Al-Saffārīnī positively identifies the *Risāla* under the title *Naṣīḥat al-Ikhwān* and ascribes it to the Wāsiṭ-born ex-Shāfiʿī, ex-Rifāʿī, then ex-Shādhilī Damascene Aḥmad b. Ibrāhīm al-Wāsiṭī, known as Ibn Shaykh al-Ḥazzamiyyīn (657-711) who turned Hanbali after meeting Aḥmad b. Taymiyya (661-728) and took to denouncing his former associations.[441] The work was first published in India in 1316 in a doctrinal compilation entitled *Arbaḥ al-Biḍāʿa*, after which Munīr ʿAbduh Āghā republished it at his "Salafī Press" in 1343 under al-Juwaynī Senior's name for the first time—imitated by al-Ziriklī in his *Aʿlām*—in the process manufacturing a second myth: that al-Juwaynī—a co-signatory with al-Ṣābūnī father and son, al-Qushayrī, and other prominent Naysābūrīs of the petition to the Caliph al-Qā'im bi-Amrillāh in Baghdad entitled *Shikāyat Ahl al-Sunna wal-Jamāʿa* (The Complaint of the People of Sunna and the Congregation) in 436 in affirmation of the Ashʿarī creed—"repented from Ashʿarī *kalām*" in his last two years to embrace anthropomorphist ideas![442]

Mālik b. Anas: Al-Dhahabī found the epistle to the Caliph al-Rashīd attributed to Imam Mālik to be a forgery due to its unheard-of hadiths.

[441]Cf. Ibn Rajab, *Dhayl Ṭabaqāt al-Ḥanābila* (Fiqqi ed. 2:358-360=ʿUthaymin ed. 4:380-384) and al-Saffārīnī, *Lawāmiʿ al-Anwār al-Bahiyya* (1:210). Zuhayr al-Shāwīsh in the introduction to his 50-odd page edition of al-Wāsiṭī's *Naṣīḥa fī Ṣifāt al-Rabb Jalla wa-ʿAlā, wa-Tataḍammanu ʿAqīḍata al-Imām ʿAbd Allāh b. Yūsuf al-Juwaynī* (Beirut: al-Maktab al-Islāmī, 1985, fourth printing) still claims (p. 4-5) that al-Wāsiṭī "took much of its material from the Imam ʿAbd Allāh b. Yūsuf al-Juwaynī, his purpose in this—and Allah knows best—being to cite from one of the old Shāfiʿī Imams so as to improve the chances of acceptance and lessen opposition." However, al-Shāwīsh neither proves these supposed citations in his notes on the text, nor establishes al-Juwaynī's purported authorship in the first place, the only other reference to al-Juwaynī being the mention of his name on the cover of the pamphlet.

[442]It is not authentically reported from al-Juwaynī, his son, al-Fakhr al-Rāzī, al-Ghazzālī, nor any of the major early and late Ashʿarīs that they ever changed their foundational doctrinal positions on the licitness of figurative interpretation *(ta'wīl)* of the Divine Attributes on the bases of the rules of the Arabic language and the directive given by the verse ﴿There is nothing like unto Him and He is All-Hearing, All-Seeing﴾ (42:11).

al-Māturīdī: A commentary on Abū Ḥanīfa's *al-Fiqh al-Akbar* attributed to Abū Manṣūr al-Māturīdī was actually authored by the Hanafi jurist Abū al-Layth al-Samarqandī.[443]

al-Rabīᶜ b. Ḥabīb: *Musnad al-Rabīᶜ b. Ḥabīb* is a late Ibāḍī forgery attributed to a certain al-Rabīᶜ b. Ḥabīb al-Farāhīdī and his teacher Abū ᶜUbayda, neither of whom ever existed in reality.

al-Rāzī: The spurious *Asrār al-Nujūm* on astrology, magic and divination was falsely attributed to Imam Fakhr al-Dīn al-Rāzī in his own lifetime and he himself denied authoring it, as stated in *Itḥāf al-Sādat al-Muttaqīn* by al-Zabīdī in his discussion of the works spuriously attributed to al-Ghazzālī (who had been imputed with the authorship of the *Asrār* before al-Rāzī!). Al-Dhahabī in his entry on al-Rāzī in *Tārīkh al-Islām* says: "He authored a book named *Asrār al-Nujūm* which contains blatant sorcery… perhaps he repented from it before he died, *in shā' Allāh*" but Ibn al-Subkī rejects this attribution as spurious, blaming it on al-Dhahabī's anti-Ashᶜarī bias.[444] The latter inherited the false claim from Ibn Taymiyya who had propagated it with all his might with impunity.[445] Ibn Khaldūn wrote, "We were told al-Fakhr b. al-Khaṭīb had authored a book in that art and named it *al-Sirr al-Maktūm* and that it was in the East in the hands of its enthusiasts. We have not seen it, and the Imam was not one of the foremost authorities in this matter as far as we know, but it could be other-

[443]It has two editions: Hyderabad (1321) in *al-Rasā'il al-Sabᶜa* (p. 1-28) and Hans Daiber's recent edition entitled *The Islamic Concept of Belief in the 4th/10th Century: Abū al-Layth al-Samarqandī's Commentary on Abū Ḥanīfah's al-Fiqh al-Absaṭ* (Tokyo 1995).

[444]Cf. *Ṭabaqāt al-Shāfiᶜiyya al-Kubrā* (8:88).

[445]"Among them [the Ashᶜarīs] are those who compose books in the religion of the pagans and apostasy from Islām[!], such as what al-Rāzī composed in his book on the worship of planets and idols, establishing the proofs on the excellence thereof and its benefit, and encouraging people toward it [!!]; and this is apostasy from Islam by agreement of the Muslims—even if he might have repented from it and returned to Islām." Ibn Taymiyya, *Majmūᶜ al-Fatāwā* (4:55). "On the model of the pagans of India al-Rāzī composed his book on witchcraft, talismans, and supplication to the planets, and this is the religion of the pagans from India, Khaṭā, Nabaṭ, the Chaldeans, Chalcedonians and others." Ibn Taymiyya, *Bayān Talbīs al-Jahmiyya* (1:528). "Similarly, this al-Rāzī committed apostasy [!] when he ordered people to commit polytheism and worship the planets and idols [!], composing on this a famous book... and for a while he doubted the existence of his Lord [!] and refrained from affirming it." *Bayān Talbīs* (2:63, cf. 2:215). Cf. also his *Ṣafadiyya* (1:66, 1:241), *Minhāj al-Sunnat al-Nabawiyya* (2:194), *Daqā'iq al-Tafsīr* (2:113), and *Dar' al-Taᶜāruḍ* (1:311, 8:239, 9:189). This was the shameless charge embraced and regurgitated hook, line and sinker by Muḥammad b. ᶜAbd al-Wahhāb in the first of the letters adduced by Ḥusayn b. Ghannām in *Tārīkh Najd* (ed. Nāṣir al-Dīn al-Asad and ᶜAbd al-ᶜAzīz al-Shaykh, Beirut and Cairo: Dār al-Shurūq, 1985) in which Ibn ᶜAbd al-Wahhāb blazoned out the fantastic claim that "al-Rāzī was declared an apostate by consensus of the Muslims." Al-Dhahabī relates in his *Siyar* (Risāla ed. 15:88) that Ibn Taymiyya in his last days repented of uttering such statements.

wise."[446] Ibn Qāḍī Shuhba named it *al-Sirr al-Maktūm fī Mukhāṭabat al-Shams wal-Nujūm*, also doubting its attribution to al-Rāzī.

al-Ṣanʿānī: He composed a poem in praise of Muḥammad b. ʿAbd al-Wahhāb which was rebutted with counter-poems by Muṣṭafā al-Bulāqī, Ibn Ghalbūn al-Lībī and al-Ṭabaṭaba'ī al-Baṣrī (cited by al-Samannūdī in his 1319 *Saʿādat al-Dārayn fīl Radd ʿalā al-Firqatayn al-Wahhābiyya wal-Ẓāhiriyya*), after which, the story goes, al-Ṣanʿānī recanted his view and composed another poem to that effect. The latter poem was declared a forgery by the Najdī poet Sulaymān b. Samḥān (d. 1349) in his *Tabri'at al-Shaykhayn al-Imāmayn min Tazwīr Ahl al-Kadhib wal-Mayn* in which he speculates it might have been authored by a grandson of al-Ṣanʿānī's.

al-Shāfiʿī: Three books are spuriously attributed to Imam al-Shāfiʿī under the titles *ʿAqīdat al-Shāfiʿī*, *Waṣiyyat al-Shāfiʿī*, and *al-Fiqh al-Akbar*, all forgeries. The *ʿAqīda* is narrated through Abū al-ʿIzz Aḥmad b. ʿUbayd Allāh b. Kādish al-ʿUkbarī and his Shaykh Abū Ṭālib Muḥammad b. ʿAlī b. al-Fatḥ al-ʿIshārī. Ibn Kādish was declared a liar by Ibn al-Najjār, admitted forging a hadith before his student Ibn ʿAsākir as related by Ibn Ḥajar,[447] and was said to be disordered *(mukhliṭ)* in his narrations as related by Ibn Kathīr.[448] (Al-ʿIshārī narrated the spurious *ʿAqīda* without knowing that it was a forgery.[449]) The *Waṣiyya* is narrated through Abū al-Ḥasan ʿAlī b. Aḥmad b. Yūsuf al-Hakkārī (d. 486), also accused of forgery,[450] and al-Dhahabī explicitly declared it inauthentic.[451] As for the *Fiqh al-Akbar*, a look at its style will reveal *kalām* terminology that was not in use until centuries after al-Shāfiʿī's time. The continued presence of these books on market shelves is a sad exercise in irresponsibility on the part of certain book publishers and sellers.[452]

Similarly, a *Riḥla* was falsely attributed to Imam al-Shāfiʿī in which he recounts a meeting with Imam Abū Yūsuf, which never took place.[453]

[446] *Muqaddima* (Section 22, Arts of witchcraft and talismans).
[447] Ibn Ḥajar, *Lisān al-Mīzān* (1:218 §677).
[448] Ibn Kathīr, *Bidāya* (Year 526).
[449] Ibn Ḥajar, *Lisān al-Mīzān* (5:301 §1019).
[450] Ibn Ḥajar, *Lisān al-Mīzān* (4:195 §519) and al-Dhahabī, *Mīzān* (3:112).
[451] *Siyar* (8:412).
[452] Most notably the founder of Beirut's al-Maktab al-Islāmī and al-Albānī's publisher, Zuhayr al-Shāwīsh, who recently republished the pseudo-*Waṣiyya*.
[453] See al-Kawtharī, *Ḥusn al-Taqāḍī fī Sīrat Abū Yūsuf al-Qāḍī*.

al-Shaʿrānī: *Mukhtaṣar Tadhkirat al-Qurṭubī* is incorrectly attributed to al-Shaʿrānī, who was only six years old when it was first published according to Shaykh ʿAbd Allāh al-Ghumārī.

al-Ṣuyūṭī: *Ḥaqīqat al-Sunna wal-Bidʿa aw al-Amr bil-Ittibāʿ wal-Nahī ʿani al-Munkar* (The Reality of Sunna and Innovation or the Ordering of Obedient Following and the Prohibition of Evil-Doing) is not by al-Suyūṭī as thought by al-Nabhānī and al-Qāsimī but is culled from various passages of Ibn Taymiyya's *Fatāwā* and contradicts the Imam's stance on various issues, for example in its bizarre claim that raising the hands in supplication is an innovation—whereas al-Suyūṭī authored *Faḍḍ al-Wiʿāʾ fī Aḥādīth Rafʿ al-Yadayn fil-Duʿāʾ* to the contrary[454]—and the claim that raising the voice in group *dhikr* and supplication is an innovation per Ibn Masʿūd's report in al-Dārimī to that effect—whereas in *Natījat al-Fikr fil-Jahr bil-Dhikr* al-Suyūṭī showed the weakness of that report and adduced proof after proof to the contrary.[455]

ʿAbd Allāh al-Ghumārī in *Miṣbāḥ al-Zujāja fī Ṣalāt al-Ḥāja* and *Awliyāʾ wa-Karāmāt* listed as spurious attributions *al-Kanz al-Madfūn wal-Fulk al-Mashḥūn* which is not the work of Imam Jalāl al-Dīn al-Suyūṭī as claimed in its several editions but that of al-Dhahabī's student, Yūnus al-Suyūṭī al-Mālikī.[456] Similarly, *al-Raḥma fil-Ṭibb wal-Ḥikma*, a book of talismans and purported traditional healing, is not by al-Suyūṭī—contrary to common belief—but was authored by a certain al-Ḥakīm al-Muqrī al-Mahdī al-Ṣabrī. The apology of the Rifāʿī *ṭarīqa* entitled *al-Sharaf al-Muḥattam fī-Mā Manna Allāhu bihi ʿalā Waliyyihi al-Sayyid Aḥmad al-Rifāʿī min Taqbīli Yad al-Nabī* ﷺ, al-Ghumārī said, is also falsely attributed to al-Suyūṭī.

al-Ṭabarī: This is the Sunni *Mujtahid* Imam, Abū Jaʿfar Muḥammad b. Jarīr b. Yazīd al-Ṭabarī (224-310) author of the great *Tafsīr* and *Tārīkh* who gave the fatwā that "an insulter of Abū Bakr al-Ṣiddīq or ʿUmar al-

[454]This issue is solidly documented by al-Bukhārī in his book *Rafʿ al-Yadayn* (al-Rāshidī ed. p. 138-145 §151-160), al-Suyūṭī in his monograph *Faḍḍ al-Wiʿāʾ fī Aḥādīth Rafʿ al-Yadayn fil-Duʿāʾ*, the *ḥāfiẓ* al-Ṣāliḥī in *Subul al-Hudā* (8:706-709), al-Ahdal in *Sunniyyat Rafʿ al-Yadayn baʿd al-Duʿāʾ* and Aḥmad al-Ghumārī in *al-Minaḥ al-Maṭlūba fī Istiḥbāb Rafʿ al-Yadayn fil-Duʿāʾ baʿd al-Ṣalawāt al-Maktūba*, the latter two published together with marginalia by Abū Ghudda.

[455]This fatwā from al-Suyūṭī's *al-Ḥāwī lil-Fatāwā* was translated by Miryam Poswal and published at Amal Press with annotations and appendices by this writer. Al-Laknawī's *Sibāḥat al-Fikr fil-Jahri bil-Dhikr* (published by Abū Ghudda) also documented the issue.

[456]An internal proof of Maliki authorship is the author's care to place Imam Mālik first among the Imams of *fiqh* (cf. p. 15, bottom) although others precede him chronologically.

Fārūq رضي الله عنهما is to be put to death,"[457] not Ibn Rustum—the Rāfiḍī cited by the Shīʿīs under the name of Abū Jaʿfar Muḥammad b. Jarīr b. Rustum al-Ṭabarī al-Āmulī who was younger and authored *al-Mustarshid fīl-Imāma*, *Kitāb Ghadīr Khumm*, *Manāqib Āl al-Bayt* and *Dalā'il al-Imāma*.[458] On the doctrinal opposite extreme, a very brief Sunni doctrinal text entitled *Ṣarīḥ al-Sunna* is also attributed to him but its manuscript reaches us with a five-man chain of mostly unknowns to al-Ṭabarī.[459] Another short text, *Tabṣīr Ulī al-Nuhā*, reaches us through a single chainless manuscript with no proof of al-Ṭabarī's authorship other than its unsourced ascription to him by later figures—reminiscent of the claim about al-Barbahārī's *Sharḥ al-Sunna*—such as Abū Yaʿlā, Ibn Taymiyya etc., and the fact that the text contains the leitmotiv *qāla Abū Jaʿfar* which could refer to Ibn Jarīr al-Ṭabarī. However, the text also states: "We said in *Tabṣīr al-Mustahdī*..." which is not among al-Ṭabarī's works but appears to refer to *Riyāḍat al-Mubtadī wa-Baṣīrat al-Mustahdī* by a direct student of both Abū al-Ḥasan al-Ashʿarī and Ibn Jarīr al-Ṭabarī named Abū al-Ḥasan ʿAbd al-ʿAzīz b. Muḥammad b. Isḥāq al-Ṭabarī, known as al-Dummal (d. after 310).[460]

al-Wāqidī: He never compiled *Futūḥ al-Shām*—a book unknown to prominent *Sīra* scholars such as his student Ibn Saʿd, Ibn Qutayba, Ibn ʿAbd al-Barr, Ibn al-Athīr, al-Dhahabī, Ibn Ḥajar—and whose contents was denounced as "mostly forged or taken from untrustworthy sources" by al-Qalyūbī in his marginalia on al-Maḥallī's commentary on al-Nawawī's *Minhāj al-Ṭālibīn* as well as the latter-day Meccan Sayyids ʿAlawī al-Saqqāf in *Mukhtaṣar al-Fawā'id al-Makkiyya*, ʿAlawī b. ʿAbbās al-Mālikī in *al-Manhal al-Laṭīf fī Aḥkām al-Ḥadīth al-Ḍaʿīf*, and al-ʿArabī al-Tubbānī in *Ifādat al-Abrār* and *Taḥdhīr al-ʿAbqarī*. The historians Aḥmad ʿĀdil Kamāl in *al-Ṭarīq ilā Dimashq: Fatḥ Bilād al-Shām* and Fatḥī ʿUthmān in *Aḍwā' ʿalā al-Tārīkh al-Islāmī* showed that *Futūḥ al-Shām* bears the marks of epic fiction (including the invention of a sister for Ḍirār b. al-Azwar by

[457] In Ibn Ḥajar, *Lisān al-Mīzān* (5:101).

[458] Cf. ʿAbd al-ʿAzīz Muḥammad Nūr Walī, *Athar al-Tashayyuʿ ʿalā al-Riwāyāt al-Tārīkhiyya fīl-Qarn al-Awwal* (Medina: Dār al-Khuḍayrī, 1996) p. 126-129.

[459] Through Abū Muḥammad al-Ḥasan b. ʿAlī al-Ḥusayn al-Asadī (unknown), from his grandfather Abū al-Qāsim al-Ḥusayn b. al-Ḥasan b. Muḥammad al-Asadī (unknown), from Abū al-Qāsim ʿAlī [b. Muḥammad b. ʿAlī] b. Abī al-ʿAlā' [al-Miṣṣīṣī] (trustworthy per al-Nasā'ī in *Khaṣā'iṣ ʿAlī*), from Abū Muḥammad ʿAbd al-Raḥmān b. ʿUthmān b. Abī Naṣr [al-Tamīmī al-Dimashqī] (trustworthy per Ibn ʿAsākir) from Abū Saʿīd ʿAmr b. Muḥammad al-Dīnawarī (unknown), from al-Ṭabarī. Another chain substitutes al-Dīnawarī with Aḥmad b. Kāmil al-Baghdādī (weak)—and Allah knows best.

[460] Cf. Ibn ʿAsākir (36:339-340 §4138) and his *Tabyīn Kadhib al-Muftarī* (p. 194). At any rate, Imam al-Ṭabarī's stance on the Divine Attributes is crystal-clear not from some obscure booklet certain groups attribute to him—whether the *Tabṣīr* or *Ṣarīḥ al-Sunna*—but from his great *Tafsīr* over which no two rams butt heads, and his *Tahdhīb al-Āthār*.

the name of Khawla) and is replete with anachronisms, concluding that the only book authentically attributable to al-Wāqidī was the *Maghāzī*.

Zayd b. ʿAlī: The 400-page *Musnad Zayd b. ʿAlī*—also known as *al-Majmūʿ al-Fiqhī*—comes only through the forgers Naṣr b. Muzāḥim and Abū Khālid ʿAmr b. Khālid al-Wāsiṭī. At the time of its publication in Egypt in 1340 it was endorsed by Muḥammad Bakhīt al-Muṭīʿī, ʿAbd al-Qādir Badrān, ʿAbd al-Muʿṭī al-Saqqā, Muḥammad ʿĀshūr al-Ṣadafī and Salīm al-Bishrī, which endorsement Aḥmad Shākir deplores as "our scholarly Azhar teachers' improper examination of the lies against the Messenger of Allah ﷺ it contains and their disregard of the consequence their signatures in praise of those lies will have on the common public's trust—among those who do not know the difference between the sound from the invalid."[461] Similarly Zayd b. ʿAlī's (d. 122) *Tafsīr Gharīb al-Qur'ān*, published in 2001CE in Hyderabad, was in reality compiled by the Zaydī scholar Muḥammad b. Manṣūr b. Yazīd al-Murādī al-Kūfī (d. ca. 290).[462]

Zayn al-ʿĀbidīn: The transmission chain for ʿAlī b. al-Ḥusayn's (d. 94) *Ṣaḥīfa Sajjādiyya*, as its English translator admitted, is unestablished; and Ibn Taymiyya in *Minhāj al-Sunna* considered the work mostly fabricated.

Among the works commonly thought to be compiled by some of the Imams but which were actually put together by their students are Sufyān al-Thawrī's *Jāmiʿ*; the *Musnads* of Abū Ḥanīfa, al-Shāfiʿī, al-Ṭayālisī, and Zayd b. ʿAlī; Imam Aḥmad's *Ḥiyal*; and al-Shāfiʿī's *Aḥkām al-Qur'ān*, *al-Umm*, *Sunan al-Ṣughrā*, and *Musnad*, all compiled by his students. As for al-Nasā'ī's *Mujtabā*, also known as his *Sunan al-Ṣughrā*, claimed by al-Dhahabī in *Tadhkirat al-Ḥuffāẓ* to have been compiled by his student Ibn al-Sunnī, the massive majority of the scholars differed and both its authorship and transmission are firmly established from al-Nasā'ī himself.

Al-Wansharīsī's (d. 914) compilation of fatwas in *al-Miʿyār al-Muʿrib* in condemnation of the "Wahbiyya" and "Wahhābiyya" as being outside the pale of *Ahl al-Sunna* are not in reference to the followers of the Najdī reformer Muḥammad b. ʿAbd al-Wahhāb (b. 1115) but those of a third-century Ibāḍī Khārijī who emerged in North Africa and were dominant in Castile, ʿAbd al-Wahhāb b. ʿAbd al-Raḥmān b. Rustum.[463]

[461]Aḥmad Shākir, marginalia on Ibn Ḥazm's *Muḥallā* (2:75 n. 2). Yet Muḥammad Abū Zahra went on to endorse the pseudo-*Musnad* as well in his book *al-Imām Zayd*.

[462]Cf. Muḥammad Ḥusayn al-Dhahabī, *al-Tafsīr wal-Mufassirūn* (2:208). Al-Dāraquṭnī ranked Muḥammad b. Manṣūr *thiqa* as narrated by al-Ḥākim in his *Suʾālāt* (p. 135 §166).

[463]Cf. al-Wansharīsī, *Miʿyār* (11:168), Yāqūt, *Muʿjam al-Buldān* (*s.v.* "Qasṭīlia," "Nafūsa," "Qawṣara"), and Muḥammad al-Shuwayʿir's *Taṣḥīḥ Khaṭa' Tārīkhī Ḥawl al-Wahhābiyya*.

5 The "Famous Hadith" and "Forgery" Compilations[464]

Hadith literature often treats the "forgery" genre as a subset of the "famous ḥadith" genre because forgeries are often famous sayings and vice-versa. The following is a mostly chronological, mostly descriptive list of extant works in each of these two genres followed by remarks on the critical ranking of Ibn al-Jawzī's *Mawḍūʿāt* and a brief study of al-Qārī's *al-Asrār al-Marfūʿa*. The present book is nothing if not the legacy of those great scholars' painstaking and comprehensive studies of the criteria between sound and unsound—from Ibn Ṭāhir and Ibn al-Jawzī to Ibn Ḥajar, al-Sakhāwī and al-Suyūṭī.

5.1 Chronology of extant works in the "famous hadith" genre

- Abū al-Faraj Ibn al-Jawzī's (d. 597) *al-ʿIlal al-Mutanāhiya fīl-Aḥādīth al-Wāhiya* (The Excessive Defects in the Terminally Flimsy Reports) which he described as a compilation of "very weak hadiths which some might deem not so weak and include among the fair narrations and some might deem too weak and include among the forgeries." He himself included many of these narrations in his *Mawḍūʿāt* and vice-versa. Al-Dhahabī summarized it.

- Ibn al-Jawzī's descendant Shams al-Dīn Ibn Qayyim al-Jawziyya's (d. 751) *al-Manār al-Munīf fīl-Ṣaḥīḥ wal-Ḍaʿīf* (The Radiant Beacon on the Sound and Weak Hadith), in which he uncritically adopted many of the positions of his teacher Ibn Taymiyya in claiming as forged many hadiths that are merely weak or even established as authentic,[465] as did yet another

[464]This section is an expanded version of the article published in our *Sunna Notes I.*

[465]Such as Ibn Taymiyya's disputing in *Minhāj al-Sunna* the soundness of a mass-transmitted report from twenty-five Companions, *Anyone whose patron (mawlā) I am, ʿAlī is his patron.* He goes on to declare "categorically false" the addition: *O Allah! Be the patron of whoever takes him as a patron, and the enemy of whoever takes him as an enemy.* However, it is also *ṣaḥīḥ*: narrated from ʿAlī and Zayd b. Arqam by al-Ṭaḥāwī in *Mushkil al-Āthār* (5:18 §1765 *ṣaḥīḥ* per Shaykh Shuʿayb al-Arna'ūṭ), al-Nasā'ī in his *Khaṣā'iṣ ʿAlī* (§79) and *Faḍā'il al-Ṣaḥāba* (§45), al-Ḥākim (3:109) who declared it sound, and al-Ṭabarānī (§4969); Zayd or Abū Sarīḥa by al-Tirmidhī *(ḥasan gharīb)*; and Abū al-Ṭufayl by Aḥmad (al-Arna'ūṭ ed. 2:262-263 §950-952 *ṣaḥīḥ lighayrih)*, al-Bazzār (§2541), al-Nasā'ī in *al-Sunan al-Kubrā* (5:132-134), *Khaṣā'iṣ ʿAlī* (p. 107-108), and *Musnad ʿAlī* as well as al-Ḥākim (3:371). On Ibn Taymiyya's exaggerations see Ibn Ḥajar, *Lisān al-Mīzān* (6:319) and *Durar* (2:71), al-Laknawī, *Rafʿ* (p. 330), *al-Ajwibat al-Fāḍila* (p. 174-176), *Tuḥfat al-Kamala* in the *Rafʿ* (p.198-199 n.) and al-Kawtharī's still-manuscript *al-Taʿaqqub al-Ḥathīth limā Yanfīhi Ibnu Taymiyyata min al-Ḥadīth.* In *al-Āthār al-Marfūʿa* (p. 123 cf. p. 138 also) al-Laknawī states "Certain contemporaries imitate Ibn Taymiyya as if his words were divinely-revealed prophecy whereas a number of ulema do refute him." The same applies to al-Albānī and his blind imitators in our time cf. our *Albānī and His Friends.*

Hanbali authority, Marʿī b. Yūsuf al-Karmī in his slim *al-Fawā'id al-Mawḍūʿa fīl-Aḥādīth al-Mawḍūʿa*. Al-Qārī epitomized the *Manār* in the third part of the *Asrār*.

- Ibn Ḥajar's "master, leader, teacher, benefactor and *almus pater (mukharrijunā)*" the hadith master Zayn al-Dīn ʿAbd al-Raḥīm b. al-Ḥusayn al-Kurdī al-ʿIrāqī al-Irbilī *thumma* al-Miṣrī al-Shāfiʿī al-Atharī (725-806) in *al-Bāʿith ʿalā al-Khalāṣ min Ḥawādith al-Quṣṣāṣ* excoriates the misuse of hadith by semi-educated shaykhs and imams and critiques the same-themed *al-Quṣṣāṣ wal-Mudhakkirīn* by Ibn al-Jawzī and *Aḥādīth al-Quṣṣāṣ* by Aḥmad b. Taymiyya. Al-Suyūṭī recapitulates those works in *Taḥdhīr al-Khawāṣṣ min Akādhīb al-Quṣṣāṣ*.

- al-Zarkashī's (745-794) *al-Tadhkira fīl-Aḥādīth al-Mushtahara* (Memorial of the Famous Hadiths), critiqued and expanded by

- al-Suyūṭī (d. 911) in *al-Durar al-Manthūra fīl-Aḥādīth al-Mashhūra* (The Scattered Pearls Concerning the Famous Hadiths), also known as *al-Durar al-Muntathira fīl-Aḥādīth al-Mushtahara*; he was outdone by his great contemporary and rival

- al-Sakhāwī (d. 902) with his most influential, meticulous, and comprehensive *al-Maqāṣid al-Ḥasana fīl-Aḥādīth al-Mushtahara* (The Excellent Objectives Concerning the Famous Hadiths) with over 1,350 entries, al-Qārī's principal source although he also cites the previous two frequently. Al-Qārī shows knowledge of al-Sakhāwī's equally large *Fatāwā Ḥadīthiyya*, also known as *al-Ajwibat al-Marḍiyya fīmā Su'ila ʿanhu min al-Aḥādīth al-Nabawiyya*. Al-Sakhāwī built on

- *al-La'āli' al-Manthūra fīl-Aḥādīth al-Mashhūra mimmā Alifahu al-Ṭabʿ wa-Laysa lahu Aṣlun fīl-Sharʿ* by his teacher the peerless arch-master Ibn Ḥajar al-ʿAsqalānī (d. 852).

- The *Maqāṣid* was abridged by [1] al-Suyūṭī's student the Maliki Shādhilī *Faqīh* of Egypt Abū al-Ḥasan ʿAlī b. Muḥammad al-Manūfī (857-939) in *al-Wasā'il al-Sunniyya min al-Maqāṣid al-Sakhāwiyya wal-Jāmiʿ wal-Zawā'id al-Asyūṭiyya*, not to be confused with [2] his namesake's *al-Durrat al-Lāmiʿa fī Bayān Kathīr min al-Aḥādīth al-Shā'iʿa*.[466] Al-Qārī often refers to "al-Manūfī" and his work under the indistinct title *al-Mukhtaṣar*.

[466]By al-Sakhāwī's student Shihāb al-Dīn Abū al-Khayr Aḥmad b. Muḥammad al-Manūfī (847-927) cf. *Kashf al-Ẓunūn* (2:1780); Ẓāfir, *Taḥdhīr* (1405 ed. p. 41); *al-Aʿlām* (1:233).

- [3] al-Sakhāwī's student, the major Yemeni master Ibn al-Dayba^{c} or Dība^{c} (866-944) in *Tamyīz al-Ṭayyib min al-Khabīth fīmā Yadūru ^{c}alā Alsinat al-Nās min al-Ḥadīth* (Distinguishing the Good from the Wicked in the Hadiths that are Circulating among People);

- [4] al-Sha^{c}rānī (d. 973) in *al-Badr al-Munīr fī Gharīb Aḥādīth al-Bashīr al-Nadhīr* ﷺ in which he added selections from al-Suyūṭī's *Jāmi^{c} al-Kabīr*, his *Jāmi^{c} al-Ṣaghīr*, and its *Zawā'id* totalling 2,300 hadiths;

- [5] al-Zurqānī (1055-1122)—named by Abū Ghudda "the Seal of the scholars of hadith[467]—in his *Mukhtaṣar al-Maqāṣid*.

- The Hanafi polymath, hadith master, and historian of Damascus Ibn Ṭūlūn (880-953) authored a superb documentation of over 1,100 hadiths entitled *al-Shadhara fīl-Aḥādīth al-Mushtahara*, in print in two volumes.

- The Shāfi^{c}ī Sharīf *musnid* of Damascus Najm al-Dīn Muḥammad b. Muḥammad al-Ghazzī al-^{c}Āmirī (d. 984) in *Itqān Mā Yaḥsun min Bayān al-Akhbār al-Dā'irati ^{c}alāl-Alsun* gathered together al-Zarkashī's *Tadhkira*, al-Suyūṭī's *Durar*, and the *Maqāṣid* with some additions.

- ^{c}Izz al-Dīn Muḥammad b. Aḥmad al-Khalīlī (d. 1057) authored *Kashf al-Iltibās fīmā Khafya ^{c}alā Kathīr min al-Nās*. This title may have inspired

- the Sufi Damascene Seal of the Imams of hadith Abū al-Fidā' Ismā^{c}īl b. Muḥammad al-Jarrāḥī al-^{c}Ajlūnī (1087-1162) with *Kashf al-Khafā wa-Muzīl al-Albās ^{c}ammā Ishtahara min al-Aḥādīth ^{c}alā Alsinat al-Nās* (The Removal of Secrecy and Clearer of Doubts Regarding Famous Hadiths People Often Cite), a work second to fame only to the *Maqāṣid* in which he abridged the latter and added notes from various other works.

- The Yemenī qāḍī al-Ṣa^{c}dī (d. 1181) in *al-Nawāfiḥ al-^{c}Aṭira fīl-Aḥādīth al-Mushtahara* gathered together al-Suyūṭī's *Durar*, Ibn al-Dayba^{c} and al-Zurqānī's abridgments, and his own many additions.

- *Asnā al-Maṭālib fī Aḥādītha Mukhtalifati al-Marātib* by Muḥammad Darwīsh al-Ḥūt al-Bayrūtī (d. 1276).

[467]In the marginalia on al-Qārī's *Maṣnū^{c}* (p. 87).

5.2 Chronology of extant works devoted to forgery classification

- *Tadhkirat al-Ḥuffāẓ fī Tartīb Aḥādīth al-Majrūḥīn li-Ibn Ḥibbān*, also known as *Tadhkirat al-Mawḍūʿāt* and *Maʿrifat al-Tadhkira* by the Malāmatī ascetic and pious examplar of the traveling scholars, the major *ḥāfiẓ* Abū al-Faḍl Muḥammad b. Ṭāhir b. ʿAlī al-Maqdisī al-Qaysarānī al-Atharī al-Ẓāhirī al-Sufi known as Ibn Ṭāhir (448-507). The earliest dictionary of forgeries, it is as unreliably severe as its source, Ibn Ḥibbān's *Ḍuʿafā'*.[468] He authored countless other works, among them *Dhakhīrat al-Ḥuffāẓ*, his catalogue of the forgeries mentioned by Ibn ʿAdī in his *Kāmil fīl-Ḍuʿafā'*; and a monograph on the famous hadith on *qiyās* from Muʿādh: *When the Messenger of Allah ﷺ sent me to Yemen he said: How will you pass judgment if a judgment is asked of you? I replied: I shall pass judgment on the basis of the Book of Allah. He said: What if it is not in the Book of Allah? I replied: Then on the basis of the Sunna of the Messenger of Allah ﷺ. He said: What if it is not in the Sunna of the Messenger of Allah? I replied: Then I shall strive on my own and leave no stone unturned. Whereupon the Prophet ﷺ slapped my chest and said: Praise to Allah Who has graced the messenger of the Messenger of Allah with what pleases the Messenger of Allah!*[469]

- *al-Abāṭīl wal-Manākīr wal-Ṣiḥāḥ wal-Mashāhīr*, also known as *al-Mawḍūʿāt fīl-Aḥādīth al-Marfūʿāt*[470] by al-Ḥusayn b. Ibrāhīm al-Jawzaqānī or Jūzaqānī or Jawraqānī (d. 543). Al-Dhahabī says he "benefited from it

[468]As pointed out by al-Laknawī in *al-Rafʿ wal-Takmīl*, Aḥmad al-Ghumārī in *Dar' al-Ḍa'f*, and others.

[469]Narrated by Aḥmad, al-Dārimī, Abū Dāwūd, al-Tirmidhī and others. In addition to our long documentation of this narration in our *Sunna Notes II: The Excellent Innovation in the Qur'ān and Ḥadīth* (p. 50-52) and *Sunna Notes III: The Binding Proof of the Sunna* (p. 54-55), see Ibn al-Mulaqqin's extensive analysis from the perspective of transmission in *al-Badr al-Munīr* (9:534-541) citing Ibn Ḥazm's treatise against *qiyās* in his *Iḥkām fī Uṣūl al-Aḥkām* (7:417-419), Ibn al-Qaṭṭān's *Bayān al-Wahm wal-Īhām* (3:67-69 §736) in critique of ʿAbd al-Ḥaqq al-Ishbīlī's *al-Aḥkām al-Wusṭā* (3:342), Ibn Ṭāhir's monograph excoriating Imām al-Ḥaramayn for relying principally on the hadith of Muʿādh as a basis for *qiyās* in Islām *(hādhihi zallatun minhu āfātuhā al-taqlīd, wa-law kāna ʿāliman bil-naqli lam yartakib hādhihi al-jahāla!)*, and Ibn Diḥya's monograph *Irshād al-Bā'iniyya wal-Radd ʿalā al-Muʿtadī mimmā Wahama fīhi al-Faqīh Abū Bakr Ibn al-ʿArabī*, all arguing against its authenticity. The latter, however, conceded that the best proof for *qiyās* was the letter of ʿUmar to Shurayḥ: *Pass judgment according to what is in the Book of Allah. If not in the Book of Allah, then according to what is in the Sunna of the Messenger of Allah ﷺ. If [basis for judgment is] not in the Sunna of the Messenger of Allah, then according to what the righteous (al-ṣāliḥūn) have judged. If it is not in the Book of Allah, nor in the Sunna of the Messenger of Allah ﷺ, nor did the righteous pass judgment concerning it, then you may forward a judgment and, if you like, you may delay it. I believe delaying it will be best for you.* Narrated by al-Nasā'ī in the *Sunan* and *al-Sunan al-Kubrā* (3:468 §5909) and al-Maqdisī in his *al-Mukhtāra* (1:238-239).

[470]Thus identified in al-Kattānī's *al-Risālat al-Mustaṭrafa* followed by Shaykh Muḥammad ʿAjāj al-Khaṭīb in *al-Sunna qabl al-Tadwīn*.

although it contains mistakes" while Ibn Ḥajar in his *Nukat ʿalā Ibn al-Ṣalāḥ* said the author filled it with wrong rulings because of his inability to reconcile with what is incontrovertibly authentic the narrations that appeared, to him, to contradict the Sunna in the same manner as Ibn Ḥibbān.[471] Al-Dhahabī summarized it.

- Ibn al-Jawzī's *al-Mawḍūʿāt al-Kubrā*, one of the largest, most influential, and least reliable encyclopedias of forgeries compiled from the four great early books of weak-narrator criticism—Ibn ʿAdī's *Kāmil*, al-Azdī, Ibn Ḥibbān, and al-ʿUqaylī's *Ḍuʿafā'*—in addition to Ibn Mardūyah's *Tafsīr*, al-Ṭabarānī's three *Muʿjam*s, al-Dāraquṭnī's *Afrād*, al-Jawzaqānī's *Abāṭīl*, al-Ḥākim's *Tārīkh*, and the rich collected works of al-Khaṭīb, Ibn Shāhīn, and Abū Nuʿaym. Al-Dhahabī, Ibn Dirbās and others summarized it. Like the *Abāṭīl*, Ibn al-Jawzī's *Mawḍūʿāt* was faulted by the ulema for its abundant flaws, especially Ibn Ḥajar then al-Suyūṭī who followed up with no less than four critiques.[472] Also among those who wrote book-length critiques of Ibn al-Jawzī's failings in the *Mawḍūʿāt* with specific regard to Imam Aḥmad's *Musnad* are [1] Ibn Ḥajar in *al-Qawl al-Musaddad fīl-Dhabb ʿan Musnad al-Imām Aḥmad* in which he rejected the claim of forgery with regard to twenty-four hadiths of the *Musnad*; [2] al-Suyūṭī in *Dhayl al-Qawl al-Musaddad* in which he defended fourteen more hadiths from the *Musnad*, after which he added more, totaling over one hundred and twenty hadiths in *al-Qawl al-Ḥasan fīl-Dhabb ʿan al-Sunan*; and [3] the contemporary Shaykh Muḥammad Ṣibghat Allāh al-Madrāsī in the *Dhayl* to Ibn Ḥajar's work printed with it.

- Ḍyā' al-Dīn Abū Ḥafṣ ʿUmar b. Badr b. Saʿīd al-Mawṣilī al-Ḥanafī's (557-622) thoroughly unreliable *al-Mughnī ʿan al-Ḥifẓi wal-Kitābi bi-Qawlihim Lam Yaṣiḥḥa Shay'un fī Hādhā al-Bāb* in which he tried to compile all that the early Imams had graded unsound into a forgery reference-book but failed according to Laknawī, Abū Ghudda, and others before them such as Sirāj al-Dīn Ibn al-Mulaqqīn who rewrote a critical summary of his book; al-Suyūṭī per his dismissal of the book in *Tadrīb al-Rāwī*; Ḥusām al-Dīn al-Maqdisī in *Intiqād al-Mughnī ʿan al-Ḥifẓi wal-Kitāb*, an epitome culled from *al-Tankīt wal-Ifāda* by Ibn Himmāt al-Dimashqī (see below); and the contemporary "Salafi" Abū Isḥāq Ḥijāzī al-Ḥuwwaynī al-Atharī who wrote *Faṣl al-Khiṭāb bi-Naqdi Kitāb al-Mughnī ʿan al-Ḥifẓi wal-Kitāb*—in print—in which he said that his own teacher Ḥāmid b. Ibrāhīm b. Aḥmad had also written a refutation of the *Mughnī ʿan al-Ḥifẓ*.

[471]Cf. Abū Ghudda, notes on al-Laknawī's *Raf'* (p. 321) and al-Ghumārī, *Dar'* (p. 41-43).
[472]Cf. below, paragraph on al-Suyūṭī and section on the status of Ibn al-Jawzī's *Mawḍūʿāt*.

- The Hanafi Lahore-born philologist of Baghdad Raḍī al-Dīn Ḥasan b. Muḥammad al-ʿUmarī al-Ṣaghānī or al-Ṣāghānī's (d. 650) unreliably strict *Mawḍūʿāt Shihāb al-Akhbār lil-Quḍāʿī*—critiqued by Imam Zayn al-Dīn al-ʿIrāqī with his *Radd ʿalā al-Ṣaghānī fīl-Aḥādīth al-Mawḍūʿa fī Shihāb al-Akhbār* and, more recently, by Shaykh ʿAbd al-ʿAzīz al-Ghumārī in *al-Tahānī fīl-Taʿqīb ʿalā Mawḍūʿāt al-Ṣaghānī*; it may be an abridgment of his earlier *al-Durr al-Multaqaṭ fī Tabyīn al-Ghalaṭ wa-Nafī al-Laghaṭ*. Al-Qārī cites him often.

- *al-Aḥādīth al-Mawḍūʿat al-Latī Yarwīhā al-ʿĀmma wal-Quṣṣāṣ* by ʿAbd al-Salām b. ʿAbd Allāh b. Taymiyya (d. 652) among two other works on forgeries in which he showed the same excessive stringency as Ibn al-Jawzī.

- Ibn al-Qayyim's *Naqd al-Manqūl wal-Miḥakk al-Mumayyiz bayn al-Mardūd wal-Maqbūl* in which he lists over two hundred hadiths that he considers forgeries from the perspective of content to begin, before considering the chains of transmission.

- The epilogue to the lexicographer Majd al-Dīn al-Fayrūzābādī's (d. 817) *Sifr al-Saʿāda* is also unreliably strict in its inclusion of non-forgeries and his imitation of al-Mawṣilī as per al-Kattānī in the *Risāla Mustaṭrafa*, as shown by its critique *al-Tankīt wal-Ifāda fī Takhrīj Aḥādīth Khātimat Sifr al-Saʿāda* by Ibn Himmāt Shams al-Dīn Muḥammad b. Ḥasan al-Dimashqī (1091-1175), ʿAbd al-Ḥaqq al-Dihlawī's *Sharḥ Sifr al-Saʿāda*, and al-Laknawī's *Tuḥfat al-Kamala ʿalā Ḥawāshī Tuḥfat al-Ṭalaba*. Al-Qārī infrequently cites the *Sifr*.

- *al-Ghummāz ʿalā al-Lummāz fīl-Mawḍūʿāt al-Mashhūrāt* by the Cairene Shāfiʿī Ḥasanī historian of Medina Abū al-Ḥasan Nūr al-Dīn ʿAlī b. ʿAbd Allāh b. Aḥmad al-Samhūdī (844-911) which contains 340 entries with all-too-sparse rulings of one word or one line such as "weak," "weak-chained," etc.

- al-Suyūṭī's four correctives on Ibn al-Jawzī: *al-Nukat al-Badīʿiyyāt ʿalā al-Mawḍūʿāt*; its abridgment *al-Taqṣībāt ʿalā al-Mawḍūʿāt*, known as the *Taʿaqqubāt*, at the end of which he mentions that his corrections of Ibn al-Jawzī reach over three hundred hadiths including one hadith in al-Bukhārī and one in Muslim, 38 in the *Musnad*, 9 in Abū Dāwūd, 30 in al-Tirmidhī, 10 in al-Nasā'ī, and 30 in Ibn Mājah[473] among other collec-

[473]Which Abū al-Ḥasan al-Sindī brought up to 34 in his marginalia on Ibn Mājah as mentioned by al-Nuʿmānī who then added seven more in *Mā Tamassu ilayhi al-Ḥāja ʿamman*

tions; *al-La'āli' al-Maṣnūʿa fīl-Aḥādīth al-Mawḍūʿa*—the most important work in the genre since Ibn al-Jawzī's—in which he reviews the latter's entries and adds material from Ibn ʿAsākir's *Tārīkh Dimashq*, Ibn al-Najjār's *Tārīkh*, al-Daylamī's *Musnad al-Firdaws*, and the compilations of Abū al-Shaykh; and its appendix *Dhayl al-Mawḍūʿāt*, the latter two frequently cited by al-Qārī who shares with al-Suyūṭī and Ibn ʿArrāq a lenient approach toward authenticating suspected reports.[474] The *La'āli'* was summarized by al-Zurqānī's student the centenarian Maliki Sufi *musnid* Abū al-Ḥasan al-Ḥurayshī (d. 1143).

- The great Shāfiʿī Damascene *ḥāfiẓ* of Ṣāliḥiyya and author of the largest extant *Sīra*, Shams al-Dīn Muḥammad b. Yūsuf b. ʿAlī al-Shāmī's (d. 942) *al-Fawā'id al-Majmūʿa fīl-Aḥādīth al-Mawḍūʿa*.

- *Tanzīh al-Sharīʿa al-Marfūʿa ʿan al-Aḥādīth al-Shanīʿa al-Mawḍūʿa*, the best work in the genre according to our teacher Nūr al-Dīn ʿItr, by Imam Abū al-Ḥasan Saʿd al-Dīn ʿAlī b. Muḥammad b. ʿAlī b. ʿAbd al-Raḥmān al-Kinānī, known as Ibn ʿArrāq (907-963), the Beiruti, Damascene, then Medinan Shāfiʿī *faqīh*, hearing-impaired expert in the canonical readings and inheritance laws, litterateur, and Akbarī Sufi who made coffee-drinking the fashion in Damascus although his erudite *faqīh* and *muqri'* father vehemently disapproved of it. He incorporated all al-Suyūṭī's corrections with Ibn al-Jawzī's entries in the *Mawḍūʿāt* and *ʿIlal*, adding his own critical supercommentary on both authors and including rulings from Ibn Dirbās, al-Dhahabī (his *Mīzān* and summaries of Ibn al-Jawzī and al-Jawzaqānī), al-ʿIrāqī (his *Amālī* and documentation of al-Ghazzālī's *Iḥyā'*), and Ibn Ḥajar (*Takhrīj al-Kashshāf*, *al-Talkhīṣ al-Ḥabīr*, *Tasdīd al-Qaws*, *Zahr al-Firdaws*, *al-Maṭālib al-ʿĀliya*, and *Lisān al-Mīzān*). He begins his book by listing the names of over two thousand established or suspected forgers (well over double Burhān al-Dīn al-Ḥalabī's [d. 841] 880 entries in *al-Kashf al-Ḥathīth ʿamman Rumiya bi-Waḍʿ al-Ḥadīth*). Al-Qārī shows no knowledge of this book.

- *Tadhkirat al-Mawḍūʿāt* by the Indian Jamāl al-Dīn Muḥammad Ṭāhir al-Ṣiddīqī al-Hindī al-Fattanī's (d. 986) who also authored *Qānūn al-Mawḍūʿāt fī Dhikr al-Ḍuʿafā' wal-Waḍḍāʿīn*, both apparently unknown to al-Qārī.

Yuṭāliʿ Sunan Ibni Mājah (Karachi ed. p. 38f.) = *al-Imām Ibnu Mājah wa-Kitābuhu al-Sunan* (p. 192-229), sometimes concurring on the grading of forgery.

[474]For two views on al-Suyūṭī's leniency in hadith grading see the *Mudāwī* and Maʿallamī's marginalia on al-Shawkānī's *Fawā'id*.

- al-Qārī's (d. 1014) major book of forged reports *al-Asrār al-Marfūʿa fīl-Akhbār al-Mawḍūʿa*, also known as *al-Mawḍūʿāt al-Kubrā* and *Tamyīz al-Marfūʿ ʿani al-Mawḍūʿ*, and his minor book of forgeries entitled *al-Maṣnūʿ fī Maʿrifat al-Ḥadīth al-Mawḍūʿ*—an earlier work known as the *Mawḍūʿāt al-Ṣughrā*.

- al-Karmī's (d. 1033) unremarkable *al-Fawā'id al-Mawḍūʿa* which we mention in the previous section.

- *al-Jidd al-Ḥathīth fī Bayān Mā Laysa bi-Ḥadīth* by the Damascene Mufti Aḥmad b. ʿAbd al-Karīm al-Ghazzī al-ʿĀmirī (d. 1143) is a 646-entry abridgment of his grandfather Najm al-Dīn Ghazzī's *Itqān* already mentioned.

- The two-volume *al-Kashf al-Ilāhī ʿan Shadīd al-Ḍaʿf wal-Mawḍūʿ wal-Wāhī* by Muḥammad b. Muḥammad al-Ḥusaynī al-Ṭarābulsī al-Sandarūsī (d. 1177), praised by Ẓāfir al-Azharī (see below).

- al-Saffārīnī (d. 1188) large *al-Durar al-Maṣnūʿāt fīl-Aḥādīth al-Mawḍūʿāt*, an abridgment of Ibn al-Jawzī's *Mawḍūʿāt*.

- *al-Nukhbat al-Bahiyya fīl-Aḥādīth al-Makdhūba ʿalā Khayr al-Bariyya* ﷺ by the Egyptian Maliki *musnid* Abū ʿAbd Allāh Muḥammad b. Muḥammad b. Aḥmad b. ʿAbd al-Qādir, known as al-Amīr al-Kabīr (d. 1232)[475] is a brief epitome.

- al-Shawkānī's (d. 1250) *al-Fawā'id al-Majmūʿa fīl-Aḥādīth al-Mawḍūʿa* which ranks with Ibn Ṭāhir, al-Jawzaqānī, Ibn al-Jawzī, al-Ṣaghānī, and al-Fayrūzābādī's works in its careless and uncritically imitative inclusion of non-forged and even *ṣaḥīḥ* and *ḥasan* reports among the forgeries according to al-Laknawī in *Ẓafar al-Amānī*.

- ʿAbd al-Ḥayy Muḥammad ʿAbd al-Ḥalīm al-Laknawī's (d. 1304) brief *al-Āthār al-Marfūʿa fīl-Akhbār al-Mawḍūʿa*.

- *al-Lu'lu' al-Marṣūʿ fī-mā lā Aṣla lahu aw bi-Aṣlihi Mawḍūʿ* by the Seal of hadith scholars, our great-grandShaykh, the octogenarian Sufi *musnid* of Shām and erudite expert in the art of *isnād* Abū al-Maḥāsin Muḥammad b. Khalīl al-Mashīshī al-Ḥasanī al-Qāwuqjī al-Ṭarābulusī (1224-1305) with 742 concise entries.[476]

[475] On him see al-Kattānī's *Fahras al-Fahāris* (1:133-139 §27).

[476] Per its 1415/1994 edition at Dār al-Bashā'ir al-Islāmiyya by Fawwāz Aḥmad Zamarlī.

5.3 More recent works

- The short *Taḥdhīr al-Muslimīn min al-Aḥādīth al-Mawḍūʿa ʿalā Sayyid al-Mursalīn* ﷺ by Muḥammad al-Bashīr Ẓāfir al-Mālikī al-Azharī (d. 1325) received several editions and combines basic listing with several sections on the various aspects of the forgery genre.

- I have not seen the 2,000-folio *Jamʿ al-Aḥādīth al-Mawḍūʿa al-Muttafaq ʿalayhā wal-Mukhtalaf fīhā ʿalā Tartīb Muʿjam al-Ḥurūf* by ʿAdnān ʿAbd al-Raḥmān Barlādī.

- Unreliable and overly brief is *Ṣawn al-Sharʿ al-Ḥanīf ʿan al-Mawḍūʿ wal-Ḍaʿīf* by ʿAmr ʿAbd al-Munʿim.

- The large but hotly disputed *Silsilat al-Aḥādīth al-Ḍaʿīfati wal-Mawḍūʿa* by Nāṣir al-Albānī (d. 1420) towers—for better or for worse—over the hadith scholarship of our time (see next section). A useful posthumous 384-page epitome of its forgeries, *al-Farāʾid al-Majmūʿa fīl-Aḥādīth al-Mawḍūʿa*, was published in 2008 by Muḥammad b. Riyāḍ al-Aḥmad at Maktabat al-Maʿārif in Riyadh in 384 pages.

- Albānī's student ʿAlī al-Ḥalabī's massive *Mawsūʿat al-Aḥādīth wal-Āthār al-Ḍaʿīfa wal-Mawḍūʿa* in fifteen volumes is a useful alphabetical listing and sourcing (sans documentation) of almost 32,000 hadiths from seventy-eight works.

- The disappointing *al-Muntaqā min al-Aḥādīth al-Ḍaʿīfati wal-Mawḍūʿa ʿalā al-Muṣṭafā* ﷺ was meant as an epitome by ʿAbd al-Qādir al-Arnaʾūṭ's Damascene student Yūsuf al-Ḥājj Aḥmad who also massacred ʿAjlūnī's *Kashf al-Khafāʾ* in his edition of that work.

- Our teacher Shaykh ʿAbd al-Hādī Kharsa's *al-Aḥādīth al-Mawḍūʿa*, published in 2008 at Damascus's Maktabat Dār Multaqā al-Abḥur.

5.4 The status of al-Albānī and his hadith works

Few works in recent literature surpass the notoriety of the controversial Muḥammad Nāṣir al-Dīn al-Albānī's (1914-1999CE) compilation of hadiths which are weak or forged in his view—*Silsilat al-Aḥādīth al-Ḍaʿīfa wal-Mawḍūʿa*—and reports he deems sound—entitled *Silsilat al-Aḥādīth al-Ṣaḥīḥa*. Like all his works, they have been red-flagged as unreliable by an ever-growing number of hadith specialists, among them:

- The Indian hadith scholar Ḥabīb al-Raḥmān al-Aʿẓamī with *al-Albānī: Shudhūdhuh wa-Akhṭāʾuh* (al-Albānī's Aberrations and Errors), republished in Damascus by our teacher Sayyid Bassām al-Ḥamzāwī under the title *Radd al-Shaykh Ḥabīb al-Raḥmān al-Aʿẓamī ʿalā al-Albānī*.

- The Saudi hadith scholar Ismāʿīl b. Muḥammad al-Anṣārī with his *Taʿaqqubāt ʿalā Silsilat al-Aḥādīth al-Ḍaʿīfati wal-Mawḍūʿa lil-Albānī* (Critique of al-Albānī's 'Compilation of Weak and Forged Hadiths'), in which he showed how al-Albānī took a sentence of al-Ṭaḥāwī for a hadith and penned a long documentation of it. Al-Anṣārī also wrote *Taṣḥīḥ Ṣalāt al-Tarāwīḥ ʿIshrīna Rakʿatan wal-Radd ʿalā al-Albānī fī Taḍʿīfih* (Establishing as Correct the *Tarāwīḥ Ṣalāt* in Twenty *Rakʿa*s and the Refutation of Its Weakening by al-Albānī), *Ibāḥat al-Taḥallī bi al-Dhahab al-Muḥallaq lil-Nisāʾ wal-Radd ʿalā al-Albānī fī Taḥrīmih* (The Licitness of Wearing Gold Jewelry for Women Contrary to al-Albānī's Prohibition of It), and *Naqd Taʿlīqāt al-Albānī ʿalā Sharḥ al-Ṭaḥāwī* (Refuting Albānī's Remarks on al-Ṭaḥāwī's commentary [by Ibn Abī al-ʿIzz]).[477]

- The Saudi scholar ʿAbd Allāh al-Ṣāliḥ with *al-Taʿqībāt al-Malīḥa ʿalā al-Silsilati al-Ṣaḥīḥa* (Entertaining Correctives on the *Silsila Ṣaḥīḥa*).

- The Saudi scholars the *ḥāfiẓ* ʿAbd Allāh b. Muḥammad b. Aḥmad al-Duwaysh (1373-1409) and ʿAbd al-ʿAzīz b. Aḥmad al-Mushayqiḥ with *Tanbīh al-Qārī li-Taqwiyati mā Ḍaʿafahu al-Albānī* (Notifying the Reader of the Strength of what Albānī Declared Weak), followed by *Tanbīh al-Qārī li-Taḍʿīfi mā Qawwāhu al-Albānī* (Notifying the Reader of the Weakness of what Albānī Declared Strong).

- The late Syrian Scholar Muḥammad Ṣāliḥ Aḥmad al-Khaṭīb with *al-Istijāba li-Nuṣrat al-Khulafāʾ al-Rāshidīna wal-Ṣaḥāba* ﷺ (1958) in reiteration of the proofs of *Ahl al-Sunna* that the correct number of *rakʿāt* in *Tarāwīḥ* is twenty.

- The Syrian scholar Badr al-Dīn Ḥasan Dyāb with *Anwār al-Maṣābīḥ ʿalā Ẓulumāt al-Albānī fī Ṣalāt al-Tarāwīḥ* (Dispelling Albānī's Darkness over the *Tarāwīḥ* Prayer).

- The strictist Jordanian scholar Asʿad Salīm Tayyim with *Bayān Awhām al-Albānī fī Taḥqīqihi li-Kitāb Faḍl al-Ṣalāt ʿalā al-Nabī* ﷺ.

[477] A certain Samīr Amīn al-Zuhayrī in 1990 brought out a 100-page rebuttal which lays bare his lack of mastery of hadith science but which he nevertheless named *Fatḥ al-Bārī fīl-Dhabb ʿan al-Albānī wal-Radd ʿalā Ismāʿīl al-Anṣārī*.

- The United Arab Emirates Minister of Islamic Affairs and Religious Endowments Shaykh Muḥammad b. Aḥmad al-Khazrajī with the article *al-Albānī: Taṭarrufātuh* (Al-Albānī's Extremist Positions).

- The Syrian scholar Firās Muḥammad Walīd Ways in his edition of Ibn al-Mulaqqin's *Sunniyyat al-Jumuʿat al-Qabliyya* (The Sunna Prayers That Must Precede Salāt al-Jumuʿa).

- Another Jordanian, Ḥasan ʿAlī al-Saqqāf, with his *Tanāquḍāt al-Albānī al-Wāḍiḥāt fīmā Waqaʿa fī Taṣḥīḥi al-Aḥādīth wa-Taḍʿīfihā min Akhṭā' wa-Ghalṭāt* (Albānī's Patent Self-Contradictions, Mistakes, and Blunders in Declaring Hadiths to be Sound or Weak) in three volumes among other refutations.

- The Syrian scholar Muḥammad ʿAbd Allāh Abū Ṣuʿaylīk with *Juhūd al-Muʿāṣirīn fī Khidmati al-Sunnati al-Musharrafa* in which he deplores the following aspects of al-Albānī's work: (1) his less than responsible editing methods in dividing the *Sunan* into *Ṣaḥīḥ* and *Ḍaʿīf*; (2) his suppression of the transmission chains from the original texts; (3) his circular tendencies in referring to his own works in his footnotes, which gave rise to (4) blind following of his admirers who document hadiths by referring to his books in their books; and (4) his contradictions, which reach a number unprecedented by any hadith researcher past or present.

- The moderate Syrian "Salafī" ʿAbd al-Razzāq al-Mahdī with *ʿAsharatu Aḥādītha Munkaratun Ḍaʿīfa fī Silsilati al-Shaykh al-Albānī al-Ṣaḥīḥa* (Ten Disclaimed Weak Hadiths in Albānī's 'Sound Collection').

- The Syrian hadith scholar Ṣalāḥ al-Dīn b. Aḥmad al-Idlibī with his *Kashf al-Maʿlūl mimmā Summiya bi-Silsilat al-Aḥādīth al-Ṣaḥīḥa* (Exposing the Defective Hadiths in What Was (Mis)named 'The Sound List').

- The Saudi scholar Abū al-Ḥasan Muḥammad Ḥasan al-Shaykh with his two-volume *Tarājuʿ al-Albānī fīmā Naṣṣa ʿalayhi Taṣḥīḥan wa-Taḍʿīfan* (al-Albānī's Retractions of what He Had Previously Written Was *Ṣaḥīḥ* or *Ḍaʿīf*).

- The Saudi scholar Ḥamūd b. ʿAbd Allāh al-Tuwayjirī with his *Tanbīhāt ʿalā Risālat al-Albānī fīl-Ṣalāt* in which he pointed out some of Albānī's errors in hadith, *fiqh*, *ʿaqīda*, and the Arabic language in his bestseller *The Prophet's Prayer*.

- The Syrian (from Dayr al-Zūr) hadith specialist and teacher at the Medina branch of King ʿAbd al-ʿAzīz University, Khalīl Ibrāhīm Mullā Khāṭir al-ʿAzzāmī al-Ḥusaynī (b. 1357/1938)[478] with his *Shubuhāt Ḥawl al-Sunna wa-Daḥḍuhā* (Shattering Aspersions on the Sunna) and *Makānat al-Ṣaḥīḥayn* (The Pre-Eminence of the Two *Ṣaḥīḥ*s) in which he alludes to al-Albānī as "an upstart at the end of time *(ghirr fī ākhir al-zamān)* who impudently challenges the Umma's consensus on the absolute authenticity of the *Ṣaḥīḥayn,*" deeming it unmitigated effrontery for al-Albānī to qualify the phrase "al-Bukhārī/ Muslim narrated it" with the comment "and it is *ṣaḥīḥ*": "To criticize what the *Umma* has agreed on is pure pure calumny and misguidance, the greatest of losses, and the straw that breaks the camel's back."[479]

Khāṭir is the author of nearly a hundred books including other important contributions to hadith scholarship in our times, among them the three-volume *Faḍā'il al-Madīna* (The High Merits of Medina); *Faḍā'il al-Ṣaḥābat al-Kirām* (High Merits of the Noble Companions); a textbook on mass-transmitted hadith entitled *al-Ḥadīth al-Mutawātir*; a monograph on the narrations of al-Shāfiʿī from Mālik from Nafiʿ from Ibn ʿUmar entitled *Silsilat al-Dhahab* (The Golden Chain); *Maḥabbat al-Nabī ﷺ bayn al-Insān wal-Jamād* (Love of the Prophet ﷺ from Human Beings to Inanimate Objects); *al-Ḥubb al-Mutabādil bayn al-Rasūl ﷺ wal-Madīna wa-Ahlihā* (Mutual Love Between the Messenger ﷺ, Medina, and Its People); *ʿIẓam Qadrih ﷺ wa-Rifʿat Makānatih ʿinda Rabbih ʿAzza wa-Jall* (The Prophet's Great Price and Lofty Station in the Divine Presence); and the collaborative re-edition of al-Ṣanʿānī's *Subul al-Salām* in four volumes.

- Daḥḥān Abū Salmān's book *al-Wahm wal-Takhlīṭ ʿinda al-Albānī fil-Bayʿ wal-Taqsīṭ* (Albānī's Errors and Confusion over Sales by Installments). Al-Albānī's position in his *Fatāwā* is that installments constitute *ribā* if their sum exceeds the original lump price but the *Jumhūr* deemed it a licit transaction and not *ribā*.[480]

[478]He took Imam Aḥmad's *Musnad* from al-Sayyid al-Muntaṣir al-Kattānī in the Mosque of the Prophet ﷺ in Medina as mentioned by the late former Saudi Information Minister Shaykh Muḥammad ʿAbduh Yamānī in *al-Sharq al-Awsaṭ* (27 November 2001).

[479]Khāṭir, *Makānat al-Ṣaḥīḥayn* (p. 127, p. 474-476, p. 488).

[480]Cf. al-Shawkānī, *Nayl al-Awṭār* (5:250) where he cites his treatise *Shifā' al-Ghalal fī Ḥukmi Ziyādat al-Thaman li-Mujarrad al-Ajal* and al-Ghumārī, *al-Jawāb al-Mufīd* (p. 23).

- The Yemeni scholar ʿAlī b. Muḥammad b. Yaḥyā al-ʿAlawī's *Hidāyat al-Mutakhabbiṭīn: Naqd Muḥammad Nāṣir al-Dīn* (Guiding the Blind Fumblers: Critique of al-Albānī).

- The Egyptian scholar ʿAbd al-Fattāḥ Maḥmūd Surūr with *al-Naṣīḥa fī Tahdhīb al-Silsilat al-Ṣaḥīḥa* in which he showed that, on average, one out of every four of al-Albānī's hadith rulings was incorrect. A certain Aḥmad b. Abī al-ʿAynayn attacked Surūr in a book entitled *Itḥāf al-Nufūs al-Muṭma'inna bil-Dhabb ʿan al-Sunna* in which he accused him of "trying to destroy the Sunna." Surūr wrote a calm counter-refutation entitled *al-Itḥāf fīl-Radd ʿalā al-Itḥāf*. He also wrote a massive critique of al-Albānī's method in hadith entitled *al-Intiṣār li-A'immat al-Ḥadīth al-Kibār* (Defending the Great Imams of hadith) in which he showed that al-Albānī was essentially an innovator in hadith methodology.

- The meticulous Egyptian *muḥaddith* Abū Muḥammad Aḥmad Shaḥḥāta al-Alfī al-Sakandarī with *al-Subul al-Wāḍiḥa bi-Bayān Awhām al-Albānī bayn al-Ḍaʿīfati wal-Ṣaḥīḥa* (The Clear Paths to Exposing Albānī's Delusions Between the Weak and the Sound Hadiths), *Dalā'il al-Tawḍīḥ ilā Marātib al-Ṣaḥīḥ* (The Proofs for Clarifying the Levels of the Sound Hadith), and *al-Taʿaqqub al-Mutawānī ʿalā al-Silsilat al-Ḍaʿīfati lil-Albānī* (The Long Overdue Critique of Albānī's 'Weak Collection').

- The Egyptian hadith scholar Maḥmūd Saʿīd Mamdūḥ who wrote the six-volume *al-Taʿrīf bi-Awhām man Farraqa al-Sunan ilā Ṣaḥīḥ wa-Ḍaʿīf* (Exposition of the Errors of Him Who Split the Books of *Sunan* into 'Sound' and 'Weak'), a thorough corrective to al-Albānī's re-gradings for the narrations that pertain to the Five Pillars in the Four Books of *Sunan*.

- The Egyptian jihadist scholar ʿAbd al-Qādir b. ʿAbd al-ʿAzīz said in *al-Jāmiʿ fī Ṭalab al-ʿIlm al-Sharīf*:

> Shaykh al-Albānī is known to have involved himself most with the documentation of hadiths in our time. I have talked about him in the discussion of doctrine where I mentioned the corruption of his saying with regards to belief. I shall talk about him again with regard to *fiqh* to point out his aberrant derivations of legal matters which made him fall into big incongruities. For now, I shall mention some remarks on his work in hadith documentation:
>
> 1. Truly this person is discredited in the matter of honesty *(ʿadāla)*, and this is due to his distortion *(taḥrīf)* of some of what he narrated from the *Salaf* to support a corrupt view of his. I mention in the chapter on doctrine two examples in which he distorted the words

of the commentator of the *Ṭaḥāwiyya* [Ibn Abī al-ʿIzz] and attributed to him what he did not say. He attributes to the commentator the statement "Any sin, whatever the sin may be, is applied disbelief *(kufr ʿamalī)* and not doctrinal disbelief *(kufr iʿtiqādī)*." The commentator never said this as can be ascertained by referring to the original commentary. Likewise, he [al-Albanī] distorted the words of the commentator and attributed to him the statement "Incumbent on us is to make *ijtihād* in seeking forgiveness *(tawba)* and education *(tarbiya)* and in making the action better." In the original commentary the word *tawba* is found but not *tarbiya*. He made it fundamental, accordingly, that it is not obligatory to come out against the rulers but the obligation is to get involved in *tarbiya*. I have refuted this insinuation in my book *al-ʿUmda fī-Iʿdād al-ʿUdda lil-Jihādi fī Sabīlillāh*. I tried to construe this act of al-Albānī as a misprint. However, as one eminent person said to me, if it had been one, he would not have built fundamentals upon this distortion! Instead, he intentionally changed the saying of the commentator of the *Ṭaḥāwiyya* and based his corrupt opinions upon it, deriving a proof from the wording he had changed. This is not allowed for him. It is as Ibn Ḥazm, Allah have mercy on him, said "Know that attributing to someone, whether a disbeliever, or an innovator, or a person who is mistaken, something he did not say, is lying about him, and lying is not allowed for any one."[481] We belong to Allah and to Him is our return regarding what the people involved with the Prophetic Hadith have stooped to, in our time, when they are the first of all people to know the danger of lying and the ruling concerning him who commits it.

2. After reading his hadith documentations and his documentation of the sayings of the *Salaf* and the books of the Sunna, I have ascertained that he holds certain [aberrant] views; among them his capriciousness *(taʿassuf)* in authenticating or disauthenticating hadiths. Also among them his casting doubt on many of the *Ḥuffāẓ* of the *Salaf* in several places when the only dubiousness is only from his own side and his discrepancies and contradictions in his documentations—sometimes in one and the same hadith! Also among them, his skimpiness in the biographical documentation of some narrators concerning whom he relies on one or two sources in contexts requiring nothing less than comprehensive research *(istiqṣā')*. This is all besides his maligning and defaming *(ghamz wa-lamz)* of the great scholars of the *Salaf* and others beside them, regarding whom

[481] Ibn Ḥazm, *al-Fiṣal* (5:33).

it is obligatory upon the common folk to hold their tongue, let alone the people of knowledge. I gathered examples for each of these [aberrant] views, then I came across Ḥasan b. ʿAlī al-Saqqāf's book *Tanāquḍāt al-Albānī* in which the author gathered more than a thousand mistakes and contradictions of Albānī in addition to those I mentioned and more, so anyone can refer to it.

These mistakes and contradictions, in addition to being damning with regard to his honesty, make one distrust al-Albānī's documentations and reliance on his books questionable. Al-Bukhārī, Allah have mercy on him, said: "I left ten thousand hadiths of a person who was questionable and I have left its like or even more for others than him who are questionable in my view."[482] And Allah guides whomever He wishes to the straight path.[483]

5.5 The Ghumārīs and their hadith works

The famed scholarly sons of the Moroccan Sufi Shaykh Muḥammad b. al-Ṣiddīq b. Aḥmad al-Ghumārī al-Ḥasanī al-Idrīsī (1295-1354) deserve mention individually and collectively for vying with their nemesis Nāṣir al-Albānī in contributing to a renewal of the sciences of hadith in our time. Two of them authored books entirely or mostly devoted to hadith forgeries. Shaykh Aḥmad's (1320-1380) *Mīzāniyyāt* (gathering the hadiths cited by al-Dhahabī in *Mīzān al-Iʿtidāl*) and his large *Mawḍūʿāt* both remain unpublished while his brief *Mughīr ʿalā Mawḍūʿāt al-Jāmiʿ al-Ṣaghīr*, listing the forgeries of al-Suyūṭī's *Jāmiʿ al-Ṣaghīr*—382, also listed in *Juʾnat al-ʿAṭṭār*—was supplemented by Shaykh ʿAbd al-ʿAzīz's (1338-1418) *al-Muthīr ilā Mā Fāta lil-Mughīr ʿalā al-Aḥādīth al-Mawḍūʿa fīl-Jāmiʿ al-Ṣaghīr*. The latter also authored *Tadhkirat al-Aḥādīth al-Mawḍūʿa wal-Latī Lā Aṣla Lahā*; *al-Tahānī fīl-Taʿqīb ʿalā Mawḍūʿāt al-Ṣaghānī* (a critique of Ṣaghānī's *Mawḍūʿāt Shihāb al-Akhbār*); and most importantly, a critique of al-Qārī's *Asrār* entitled *Īqāẓ al-Wasnān bil-Taʿaqqub ʿalā Mawḍūʿāt Ibni Sulṭān*—among over 70 mostly hadithic works—none of which, unfortunately, was accessible to this writer besides the *Mughīr*.

In addition, the Ghumārīs' efforts in volume after volume of annotated editions, monographs, articles and large-scale documentations have produced many forgery verdicts and counter-verdicts in works such as Shaykh Aḥmad's *al-Mudāwī li-ʿIlal al-Jāmiʿ al-Ṣaghīr wa-Sharḥay al-Munāwī*, *Fatḥ al-Wahhāb bi-Takhrīj Aḥādīth al-Shihāb* and *Dar' al-Ḍaʿf ʿan Ḥadīth Man*

[482]In Ibn Ḥajar, *Hady al-Sārī* (Maʿrifa ed. p. 481).
[483]ʿAbd al-Qādir b. ʿAbd al-ʿAzīz, *al-Jāmiʿ fī Ṭalab al-ʿIlm al-Sharīf* (p. 786).

ʿAshiqa fa-ʿAff among almost 200 mostly hadithic works, and Shaykh ʿAbd Allāh's (1328-1413) *Murshid al-Ḥā'ir li-Bayān Waḍʿ Ḥadīth Jābir* and marginalia on al-Sakhāwī's *al-Maqāṣid al-Ḥasana* and Ibn ʿArrāq's *Tanzīh al-Sharīʿa* among over 80 works.

As in al-Albānī's case, shortcomings have marred the Ghumārīs' record with regard to methodology and vitriolic style as well as doctrine (such as their Shīʿism, anti-madhhabism, and anti-Ashʿarism). Yet, since wisdom is the rightful property of the believer, the present volume strives to plumb their legacy for whatever contributes to the Sunni tradition of the knowledge of forgeries while it marks off as spurious what clearly contravenes it.

5.6 The status of Ibn al-Jawzī's *Mawḍūʿāt*

Ibn al-Ṣalāḥ said of Ibn al-Jawzī: "A contemporary who gathered together the forgeries in about two volumes went too far and included in them much that can never be proven to be a forgery and that should rather have been cited among the merely weak hadiths."[484]

The arch-master of Hadith *(Amīr al-Mu'minīn fīl-Ḥadīth)*, known as the absolute *ḥāfiẓ* in all Islām, Ibn Ḥajar al-ʿAsqalānī, said in *al-Qawl al-Musaddad* of al-Ḥākim's *Mustadrak* and Ibn al-Jawzī's *Mawḍūʿāt* that they each contained enough mistakes to make their general usefulness nil for other than specialists, hence, **neither al-Ḥākim's ruling of *ṣaḥīḥ*** [in the *Mustadrak*] **nor Ibn al-Jawzī's ruling of *mawḍūʿ*** [in the *Mawḍūʿāt*] **should be relied upon without double-checking with someone else**.

The *Mustadrak* contains about one hundred forgeries per al-Suyūṭī's count in his *Taʿaqqubāt* as quoted by al-Kattānī in the *Risāla Mustaṭrafa* while the *Mawḍūʿāt* contains no less than three hundred erroneous entries per al-Suyūṭī at the end of his *Taʿaqqubāt*.

Ibn Ḥajar said:

> He [Ibn al-Jawzī] has [wrongly] included in his book of forgeries the *munkar* and weak hadiths that are acceptable in morals *(al-targhīb wal-tarhīb)* and a few fair hadiths as well, like the hadith of *Ṣalāt al-Tasābīḥ* and that of reciting Āyat al-Kursī after the prayer, which is *ṣaḥīḥ*.... As for weak hadiths in absolute terms, there are many in his book.... Ibn al-Jawzī has another book entitled *al-ʿIlal al-Mutanāhiya fīl Aḥādīth al-Wāhiya* in which he cited many for-

[484]Ibn al-Ṣalāḥ, *ʿUlūm al-Ḥadīth*, chapter on the *Mawḍūʿ*.

geries, just as he cited many merely flimsy reports in his book of forgeries.[485] Yet, he incorrectly left out [from each book] hadiths of both kinds to the amount or more than what he did include![486]

Al-Dhahabī, al-Suyūṭī, Aḥmad al-Ghumārī, and Abū Ghudda said that Ibn al-Jawzī was fooled by the rejection of certain chains for certain hadiths in the books of narrator-criticism and took this to mean the hadith itself was forged because of his ignorance of the *matn* and his failure to research it.[487]

In addition, Ibn al-Jawzī ignored his own rulings by including a large proportion of forgeries in his exhortative works as noted by Ibn al-Athīr in *al-Kāmil* and al-Sakhāwī in *Fatḥ al-Mughīth*.[488]

An example of an incorrect grading by Ibn al-Jawzī is his inclusion among the forgeries of the Prophetic hadith narrated from ʿĀ'isha ﵂ by al-Ḥākim: *Whoever says al-Ḥamdu lil-Lāhi Rabbi al-ʿĀlamīn four times, when he says it a fifth time an angel he cannot hear calls unto him: Truly, Allah is responding to you, so ask Him [what you wish].* Ibn Ḥajar in his *Amālī* said it was a fair hadith. Another example in the *Mawḍūʿāt* is the Prophetic hadith narrated from Abū Umāma by al-Nasā'ī and Ibn al-Sunnī in their respective *ʿAmal al-Yawm wal-Layla*, al-Ṭabarānī in *al-Kabīr*, and others: *Whoever recites Āyat al-Kursī directly following each obligatory prayer, nothing shall prevent him from entering Paradise but he has to die first,* which Ibn Ḥibbān, al-Mundhirī, Ibn ʿAbd al-Hādī, Ibn Kathīr and others declared sound.

[485]This shows that Ibn Hajar differentiates between the terminally flimsy *(wāhin)* and the forged *(mawḍūʿ)* as opposed to the assertion of Shaykh ʿAbd al-ʿAzīz al-Ghumārī that the difference is meaningless cf. his *Ḥusn al-Iswa bimā Warad fī Imāmat al-Imra'ati bil-Niswa* (p. 56).

[486]In *al-Nukat ʿalā Ibn al-Ṣalāḥ* (2:848-850).

[487]Al-Dhahabī as cited in al-Suyūṭī's *Tadrīb* (1:329, chapter on the *mawḍūʿ*); *La'ālī'* (1:106=1:117); Aḥmad al-Ghumārī, *al-Muthnawnī wal-Battār* (p. 172) and *Dar' al-Ḍaʿf* (p. 91-95); and Abū Ghudda, marginalia on al-Laknawī's *Rafʿ* (p. 325-327).

[488]Cf. Abū Ghudda, notes on al-Laknawī's *Rafʿ* (p. 420-421).

6 A Biobibliography of Mullā ʿAlī al-Qārī رحمه الله[489]

Mullā Nūr al-Dīn Abū al-Ḥasan ʿAlī b. Sulṭān Muḥammad al-Qārī al-Harawī *thumma* al-Makkī al-Ḥanafī (d. 1014/1605) the polymath Imam, jurisprudent, canonist, exegete, heresiographer, calligrapher, *Ḥajj* specialist, philologist, logician, "magnificent *muḥaddith* and noble verifyer, one of the Renewers" (al-Laknawī and Ibn ʿĀbidīn), "one of the great Hanafi hadith masters" (al-Kawtharī), "one of the forerunners of knowledge and the peerless scholar of his time, most remarkable in his analyses and the elucidation of language" (al-Muḥibbī), "the encyclopedist of the sciences of transmission and reason, imbued with the Prophetic Sunna, one of the foremost erudite scholars and great perspicuous memorizers" (al-Shawkānī), was born in the major Khurāsānian city of Herat in present-day Afghanistan. He learnt the Glorious Qur'ān with Muʿīn al-Dīn b. Zayn al-Dīn al-Harawī and memorized the textbooks of Islām with the teachers of his country. There, he shone in memorization, the science of canonical readings, and the leadership of prayer in *tarāwīḥ*, hence his nickname of *qārī* (reciter) before he became famous as *mullā*, a Persian scholarly title of distinction also spelled *munlā*, in use mostly in the non-Arabic regions of Central and South Asia.[490]

Al-Qārī sustained himself and his dependants through his calligraphy of volumes of Qur'ān and its commentary in a handwriting which one of his contemporaries described as "one of the wonders of the world." The sale of one such volume sufficed him the sustenance of an entire year. He loathed relying on others, especially potentates and the wealthy. He wrote: "Allah have mercy on my father! He always said to me: 'I dislike that you should become one of the ulema lest you go and stand at the door of the princes!'"[491] In *Taṭhīr al-Ṭawiyya bi-Taḥsīn al-Niyya* he made it clear that accepting any type of office or employment from the government was also a suspicious source of income unless one ensured that he took a salary to work for Allah Most High and not vice versa, and that he took it from an irreproachable source or only the amount absolutely necessary for a living.

[489]Partly based on Khalīl Ibrāhīm Qūtlāy's *al-Imām ʿAlī al-Qārī wa-Atharuhu fī ʿIlm al-Ḥadīth* (Beirut: Dār al-Bashā'ir al-Islāmiyya, 1987).

[490]Al-Zabīdī in the *Tāj* derives it from *mawlā* which "non-Arabs turned into *mawl(a)wī* then corrupted into *mullā*." See also Ḥallāq and Ṣabbāgh, *al-Muʿjam al-Jāmiʿ fīl-Muṣṭalaḥāt al-ʿUthmāniyya* (Beirut: Dār al-Nahḍat al-ʿArabiyya, 2009, p. 213). This scholarly title is popular among Kurds and the writer heard from Sayyid Bāsim ʿĪtānī al-Bayrūtī, from his teacher, that it is given to a person "filled *(muli'a)* with twelve or more sciences."

[491]Al-Qārī, *Mirqāt* (1892 ed. 1:254).

When the arch-heretic Rāfiḍī sultan Shāh Ismāʿīl b. Ḥaydar al-Ṣafawī took over Herat in 916 after calamitous upheavals which ranked with the disasters wrought by the Franks, Mongols, and Tatars on the lands and peoples of Islam, many scholars migrated from Khurāsān. Al-Qārī probably moved to Mecca shortly after 952, writing in *Shamm al-ʿAwāriḍ*: "Glory and thanks to Allah for granting me success and enabling me to emigrate from the abode of innovation to the best of the abodes of the Sunna which is the alighting-place of Revelation and the appearance of Prophethood, ensuring I reside there without effort or power on my part!"

He remained in Mecca until his death in the year 1014 as ascertained by al-Laknawī in *al-Rafʿ wal-Takmīl* and *Ibrāz al-Ghayy al-Wāqiʿ fī Shifāʾ al-ʿAyy* (published as *Naqd Awhām Ṣiddīq Ḥasan Khān*) and was buried in al-Maʿlāt cemetery, Allah have mercy on him. Al-Muḥibbī in *Khulāṣat al-Athar* said that when news of his death reached the ulema of Egypt they held the funeral prayer in absentia at al-Azhar in a throng of over 4,000.

6.1 His main teachers

- The Egyptian Shāfiʿī Jurisprudent Shihāb al-Dīn Abū al-ʿAbbās Aḥmad b. Muḥammad b. Muḥammad, known as Ibn Ḥajar al-Haytamī al-Saʿdī al-Anṣārī (909-973), was al-Qārī's oldest teacher in Mecca and one of those who influenced him most. Al-Qārī described him in the introduction of his *Mirqāt* as "the erudite scholar and sea of knowledge, Shaykh al-Islām and Muftī of humankind, author of many and famous works, *Mawlānā wa-Sayyidunā wa-Sanadunā*." They collaborated on several works, some published under al-Qārī's name such as the commentaries on the *Mishkāt*, the *Shamāʾil* and *ʿAyn al-ʿIlm*, and some under al-Haytamī's name such as the commentary on al-Nawawī's *Forty Hadiths*, a volume on *ziyāra*, and the biography of Imam Abū Ḥanīfa entitled *al-Khayrāt al-Ḥisān*. Ibn Ḥajar studied under Shaykh al-Islām Zakariyyā al-Anṣārī, ʿAbd al-Ḥaqq al-Sinbāṭī, Shihāb al-Dīn al-Ramlī, Shaykh al-Islām Abū al-Ḥasan Muḥammad b. Jalāl al-Dīn Muḥammad b. ʿAbd al-Raḥmān al-Bakrī (d. 952), Shams al-Dīn al-Mashhadī, Shihāb al-Dīn Ibn al-Najjār al-Ḥanbalī and others. Al-Qārī in his works refers to him simply as Ibn Ḥajar.

- The pious Indian hadith master, Hanafi jurist, and author of a hundred works, ʿAlāʾ al-Dīn ʿAlī b. ʿAbd al-Malik b. Qāḍī Khān al-Qurashī al-Jūnfūrī al-Rāhanfūrī al-Qādirī al-Shādhilī al-Madanī *thumma* al-Makkī, known as al-Muttaqī al-Hindī (d. 975) with whom he read the *Mishkāt* as he stated in the introduction to its commentary.

- The Afghan hadith master Muḥammad Saʿīd b. Khwājā al-Ḥanafī known as Mīr Kalān (d. 981) who studied hadith under Nasīm al-Dīn Muḥammad

Mīrak Shāh al-Ḥusaynī al-Harawī *thumma* al-Makkī. Al-Qārī often cites the latter in his commentaries on the *Shamā'il* and the *Mishkāt* as "Mīrak."

- The Shāfiʿī commentator of Qur'ān and jurist ʿAṭiyya b. ʿAlī b. Ḥasan al-Sulamī al-Makkī (d. 982) who taught at the Sulaymāniyya school, one of the students of Shaykh Abū al-Ḥasan al-Bakrī (d. 952). Al-Qārī in *Shamm al-ʿAwāriḍ* called him *Sayyidī wa-Sanadī fī ʿIlm al-Tafsīr.*

- The Hanafi *musnid*, jurist, grammarian, and qādī, Mullā ʿAbd Allāh b. Saʿd al-Dīn al-ʿUmarī al-Sindī al-Madanī *thumma* al-Makkī (d. 984) who studied under the expositor of the *Mishkāt* ʿAbd al-ʿAzīz b. Muḥammad b. ʿAbd al-ʿAzīz al-Abharī (d. after 928) and served that book all his life. He also studied with al-Haytamī who consulted him in grammatical matters. He taught al-Qārī as well as the latter's student, Sayyid ʿAbd al-Qādir al-Ṭabarī, and Ibn ʿAllān al-Ṣiddīqī (996-1057)—the author of major commentaries on al-Nawawī's *Adhkār (al-Futūḥāt al-Rabbāniyya)* and *Riyāḍ al-Ṣāliḥīn* (*Dalīl al-Fāliḥīn).* Al-Sindī authored *Majmaʿ al-Manāsik wa-Nafʿ al-Nāsik* on the rituals of pilgrimage and a supercommentary on Maḥmūd al-Kāshī's (d. 735) *Miṣbāḥ al-Hidāya wa-Miftāḥ al-Kifāya*—a commentary in Farsi on al-Suhrawardī's *ʿAwārif al-Maʿārif* in *taṣawwuf.*

- The Indian Hanafi muftī, historian and commentator of the Qur'ān, Abū ʿĪsā Quṭb al-Dīn Muḥammad b. Aḥmad b. Muḥammad al-Gujarātī al-Nahrawālī *thumma* al-Makkī (d. 990) he studied under al-Nuwayrī, the hadith master of Yemen Ibn al-Daybaʿ [or Dībaʿ], Nāṣir al-Dīn al-Laqānī, Badr al-Dīn al-Ghazzī, ʿAbd al-Ḥaqq al-Sinbāṭī, and others. Al-Qārī called him "the reliance of latter-day scholars and the cream of the oceans of erudition, our teacher, the mufti of the Muslims in the safe Sanctuary of Allah, Mawlānā Quṭb al-Dīn."

- The nonagenarian Egyptian Shāfiʿī jurist and Qur'ān commentator Shihāb al-Dīn Aḥmad b. Badr al-Dīn al-ʿAbbāsī al-Hindī (d. 992), he studied under Zakariyyā al-Anṣārī, Kamāl al-Dīn al-Ṭawīl, Burhān al-Dīn Ibn Abī Sharīf, Zayn al-Dīn al-Ghazzī, and others.

- The Hanafi jurist and admonisher Sinān al-Dīn Yūsuf b. ʿAbd Allāh al-Amāsī al-Rūmī al-Makkī (d. 1000) who authored several works on the rituals of pilgrimage, doctrine, and ethics.

- The erudite ascetic Indian *musnid* Zakariyyā al-Ḥasanī al-Yamanī al-Makkī (d. 971) who studied under the *muḥaddith* and *mufassir* Ismāʿīl b. ʿAbd Allāh al-Shirwānī (d. 943).

- The Egyptian Shāfiʿī hadith scholar and jurist Muḥammad b. Abī al-Ḥasan Muḥammad b. Jalāl al-Dīn Muḥammad b. ʿAbd al-Raḥmān b. Aḥmad al-Bakrī (d. 993) the son of Abū al-Ḥasan al-Bakrī (d. 952). He

possessed stunning insight into language and the meanings of *tafsīr* and the sayings of the early scholars.

- The Cairene *musnid* Shams al-Dīn Muḥammad b. ʿAlī b. Aḥmad al-Junājī al-Azharī (d. 935) presumably gave al-Qārī (as stated in his preamble to the *Mirqāt*) a very early and high *ijāza*—almost 80 years before his death!

6.2 His main students

- Muḥyī al-Dīn ʿAbd al-Qādir b. Muḥammad b. Yaḥyā b. Mukarram b. al-Muḥibb Muḥammad al-Ṭabarī al-Ḥusaynī al-Shāfiʿī al-Makkī (976-1033) the imam of the Maqām, head preacher of the Meccan Sanctuary, muftī, philologist, jurist, historian, and author of works in *sīra*, doctrine, poetry and history, father of two male and three female *musnids*—Quraysh (d. 1107), Zayn al-ʿĀbidīn (d. 1078), Mubāraka and Zayn al-Sharaf—who are the collective renewers of the science of *isnād* in the Ḥijāz in their time and from all of whom narrates the *musnid* Ḥasan al-ʿUjaymī (d. 1113).

- ʿAbd al-Raḥmān b. ʿĪsā b. Murshid al-ʿUmarī al-Murshidī al-Makkī al-Ḥanafī (975-1037) the historian, jurist, qāḍī, muftī and author of many works. From him narrated Ibrāhīm b. Ḥusayn b. Aḥmad al-Bīrī (d. 1099), also a mufti of Mecca and one of its major Ḥanafi jurists who authored over 70 works. Al-ʿUjaymī narrates from the latter.

- ʿAbd al-Ḥaqq b. Sayf al-Dīn al-Dihlawī (958-1052) the arch-*muḥaddith* of India and commentator of the *Mishkāt* among many other works. From him narrates, among others, the meticulous Muḥammad Ḥusayn al-Khāfī al-Naqshbandī and from the latter, al-ʿUjaymī.

- Sayyid Muʿaẓẓam al-Ḥusaynī al-Balkhī is unknown although his name is mentioned in the *athbāt* of Ibn ʿĀbidīn, al-Kuzbarī, al-Fādānī and others as al-Qārī's direct student from whom Munlā Muḥammad Sharīf b. Munlā Yūsuf al-Kūrānī al-Ṣiddīqī narrated, from whom Munlā Ibrāhīm al-Kūrānī narrated, from whom his son Abū Ṭāhir al-Kūrānī and Shams al-Dīn al-Budayrī narrated.

- Abū ʿAbd Allāh Muḥammad b. Munlā Farrūkh b. ʿAbd al-Muḥsin al-Rūmī al-Mūrawī al-Ḥanafī al-Makkī (996-1061) the teacher, Imam, jurist, and preacher who authored several articles in *fiqh*.

- Shams al-Dīn al-ʿInānī al-Makkī is obscure other than for transmitting al-Qārī's works to his son ʿAbd Allāh the mufti of the Hanafis in Mecca, who passed them on to his son Asʿad b. ʿAbd Allāh b. Shams al-Dīn al-ʿInānī, who passed them on to Shāh Walī Allāh al-Dihlawī as mentioned by ʿUbayd Allāh Ibn al-Islām al-Sindī's *thabat*, *al-Tamhīd li-Taʿrīf A'immat*

al-Tajdīd. Al-Zabīdī does document the grandson Asʿad among his teachers in *al-Muʿjam al-Mukhtaṣṣ*.

- Sulaymān b. Ṣafī al-Dīn al-Yamānī: his name appears in a certificate delivered by al-Qārī to him in the teaching of *fiqh*, hadith, and *tafsīr*.

6.2.1 Chains of transmission to the *Asrār* and al-Qārī's works

By the grace of Allah Most High I narrate the *Asrār al-Marfūʿa* and the remainder of Mullā ʿAlī al-Qārī's works from eleven of my licensing teachers with chains leading to six of Qārī's students: ʿAbd al-Qādir al-Ṭabarī, ʿAbd al-Ḥaqq al-Dihlawī, Muʿaẓẓam al-Balkhī, Shams al-Dīn al-ʿInānī, ʿAbd al-Raḥmān al-Murshidī and al-Sharīf al-Walātī:

I The historian and *musnid* of Damascus Shaykh Abū al-ʿIzz Muḥammad Muʿtazz al-Subaynī,[492] from the hadith master Shaykh ʿAbd al-Fattāḥ Abū Ghudda, from his teacher Shaykh Muḥammad Rāghib al-Ṭabbākh—with whom he read al-Qārī's *al-Asrār al-Marfūʿa* in Aleppo in 1362/1943 as stated in his introduction to al-Qārī's *maṣnūʿ*—from Muḥammad Ḥabīb Allāh b. ʿAbd Allāh al-Shinqīṭī, from the *musnid* Muḥammad Maḥfūẓ al-Turmusī al-Jāwī al-Makkī (1285-1338), from Sayyid Abū Bakr b. Muḥammad Shaṭṭā, from Sayyid Aḥmad b. Zaynī Daḥlān, from ʿUthmān b. Ḥasan al-Dimyāṭī, from Muḥammad b. ʿAlī al-Shanawānī, from ʿĪsā b. Aḥmad al-Barrāwī, from Muḥammad al-Dafrī, from Sālim b. ʿAbd Allāh al-Baṣrī, from his father with the chain mentioned below.

II The late supercentenarian Shaykh Muḥammad b. Darwīsh al-Khaṭīb al-Ḥalabī (1322-1432),[493] from Shaykh Rāghib directly—a 12-link chain.

III Our teacher the erudite jurist and *musnid* Sayyid Muḥammad Abū al-Hudā b. Sayyid Ibrāhīm al-Yaʿqūbī,[494] from Sayyid Muḥammad Makkī al-Kattānī (1312-1393), from Fāliḥ al-Ẓāhirī with his chain cited below. This is a very high seven-link chain.

IV The late qadī Sayyid Muḥammad Murshid Ibn ʿĀbidīn al-Dimashqī (1332-1428),[495] from his father Muḥammad Abū al-Khayr (1264-1343), from his first *mujīz* Sayyid Jamāl al-Dīn Yūsuf b. Badr al-Dīn b. ʿAbd al-

[492] *Ijāza* dated Summer of 1422/2001 during a visit to the Rifāʿiyya of Rankūs (Syria) in the company of Sayyid Yūsuf b. Sayyid Hāshim al-Rifāʿī and by his request. I read with him Qārī's *Rafʿ al-Junāḥ* and many other hadith monographs.

[493] *Ijāza* in his home with Dr. Munīr al-Ḥāyik at the same time as for Shaykh Saʿīd Kaḥīl.

[494] Per written *ijāza* 17 Rajab 1420/27 October 1999 among many more *ijāza*s from him.

[495] *Ijāza* dated 25 Jumādā al-Awwal 1427/22 June 2006 in his house in Damascus after I heard from him the "firstheard-chained hadith of Mercy" before any other *(ḥadīth al-raḥma al-musalsal bil-awwaliyyat al-ḥaqīqiyya)* on 14 Ṣafar 1425 / 4 April 2004.

Raḥmān al-Maghribī al-Ḥasanī (d. 1278), from Shaykh al-Islām ʿAbd Allāh b. Ḥijāzī al-Sharqāwī al-Miṣrī (1150-1227), from Shihāb al-Dīn Aḥmad b. al-Ḥasan al-Jūharī (1096-1181), from the *ḥāfiẓ* and *musnid* ʿAbd Allāh b. Sālim al-Baṣrī al-Makkī (1050-1134), from Zayn al-Dīn al-Ṭabarī (d. 1078), from his father Sayyid ʿAbd al-Qādir al-Ṭabarī (976-1033), from al-Qārī. This is a prestigious, Damascene-Meccan, high eight-link chain.

V The late *musnid* and Shaykh al-Islām of Ḥijāz, Sayyid Muḥammad b. ʿAlawī b. ʿAbbās al-Mālikī[496] (1367-1425), from Muḥammad b. ʿAbd Allāh b. Ibrāhīm al-ʿAqūrī al-Lībī (1240-1383), from al-Amīr al-Ṣaghīr Abū ʿAbd Allāh Muḥammad b. Muḥammad b. Muḥammad al-Sinbāwī, from his father the *musnid* Abū Muḥammad al-Amīr al-Kabīr (1154-1232), from Muḥammad b. Salīm al-Ḥifnī (d. 1181), from Muḥammad Shams al-Dīn al-Budayrī (d. 1140), from the *musnid* Abū al-Asrār Ḥasan b. ʿAlī al-ʿUjaymī (d. 1113), from Muḥammad Ḥusayn al-Khāfī al-Naqshbandī, from ʿAbd al-Ḥaqq al-Dihlawī (958-1052), from al-Qārī—a nine-link chain.

Al-Budayrī also narrates from (i) the Kurdish renewer of the 10th century Mullā Ibrāhīm b. Ḥasan b. Shihāb al-Dīn al-Kūrānī (d. 1101) from Mullā Muḥammad Sharīf b. Yūsuf al-Kūrānī al-Ṣiddīqī, from Sayyid Muʿazzam al-Husaynī al-Balkhī, from al-Qārī; and (ii) Quraysh al-Ṭabariyya from her father ʿAbd al-Qādir with the high chain already mentioned.

VI Sayyid ʿAbd al-Raḥmān b. ʿAbd al-Ḥayy al-Kattānī al-Fāsī[497] (b. 1338) from the Imam of Hind Aḥmad Riḍā Khān (1272-1340),[498] from Āl al-Rasūl Mārahrawī (d. 1296), from Shāh ʿAbd al-ʿAzīz al-Dihlawī, from his father the renewer of Hadith in India, Shāh Walī Allāh al-Dihlawī (1114-1176), from Asʿad b. ʿAbd Allāh b. Shams al-Dīn al-ʿInānī, from his father ʿAbd Allāh, from his father Shams al-Dīn al-ʿInānī, from al-Qārī. This is a high, mostly Indian eight-link chain.

Riḍā Khān also narrates from the Mufti of Mecca Sayyid Aḥmad b. Zaynī Daḥlān (1231-1304), from the Indian Yemeni Cairene Sufi Hanafi *ḥāfiẓ*, *musnid*, lexicographer, genealogist and jurisprudent Abū al-Fayḍ

[496] *Ijāza* signed 7 Dhīl-Ḥijja 1419/23 March 1999 in his house in Mecca at which time I heard from him the "firstheard-chained hadith of Mercy" before any other, the "handshake-chained," and the "crossfinger-chained" hadiths. ʿAqūrī's date of birth is narrated from al-ʿAqūrī himself by Shaykh Ḥasan al-Mashshāṭ (d. 1399) in his *thabat*, *al-Irshād bi-Dhikri baʿḍi mā lī min al-Ijāzati wal-Isnād*.

[497] *Ijāza* dated 7 Rabīʿ al-Awwal 1425/26 April 2004 in Shaykh Abū al-Hudā al-Yaʿqūbī's house in Ṣabbūra outside Damascus and signed by him through the proxy authorized to him by Shaykh ʿAbd al-Raḥmān in Fes on 7 Dhūl-Ḥijja 1422/17 February 2002.

[498] Per the Imam's encompassing *ijāza* dated Dhūl-Ḥijja 1323 to the *musnid* ʿAbd al-Ḥayy al-Kattānī "and also to the children of this majestic shaykh" in Aḥmad Riḍā Khān, *al-Ijāzāt al-Matīna Li-ʿUlamā' Bakkata wal-Madīna* (Lahore: Mu'assasat Riḍā, 1424 p. 38-41 =Karachi: al-Madīnat al-ʿIlmiyya, 1423/2002 p. 15-19).

Muḥammad b. Muḥammad b. Muḥammad Murtaḍā al-Zabīdī al-Ḥusaynī (1145-1205), from Asʿad al-ʿInānī etc. This is a superlatively high seven-link chain, our best shortest path to Mullā ʿAlī al-Qārī. ʿAbd al-Ḥayy al-Kattānī (1303-1382) in one of his letters to al-Makkī b. ʿAzzūz said of al-Zabīdī that "after al-ʿAsqalānī's students none came who was more knowledgeable in this art."

Shāh Walī Allāh also narrates from the Hanafi Meccan *musnid* Shams al-Dīn Muḥammad b. Aḥmad b. Muḥammad b. Saʿīd – Ibn ʿAqīla (d. 1150) – from al-ʿUjaymī, from Ibrāhīm b. Ḥusayn b. Aḥmad al-Bīrī (d. 1099), from ʿAbd al-Raḥmān b. ʿĪsā al-Murshidī al-Makkī (975-1037) from Qārī.

VII Sayyid Muḥammad Fātiḥ b. Muḥammad b. Jaʿfar al-Kattānī,[499] from his father (1274-1345), Muḥammad al-Ḥāfiẓ al-Tijānī and Muḥammad al-Sharīf al-Sanūsī, all three from Sayyid Muḥammad b. ʿAlī al-Sanūsī al-Khaṭṭābī Shaykh al-Islām (1202-1276) by virtue of his universal license *(ijāza li-ahl al-ʿaṣr)*, from the 133-year Abū Ṭālib Muḥammad b. ʿAlī b. al-Shārif al-Māzūnī (ca. 1100-1233), from the long-lived erudite jurist and one of the seven major *musnid*s of the Ḥijāz, Quraysh bint ʿAbd al-Qādir al-Ṭabariyya al-Ḥusayniyya (d. 1107) from her father the imam of the *Maqām*, from al-Qārī.

VIII The late *musnid* of Damascus Shaykh Abū al-Jūd Muḥammad Taysīr b. Tawfīq b. ʿAbd al-Wahhāb al-Makhzūmī al-Shāfiʿī (1331-1426),[500] from the Cairene hadith scholar Aḥmad b. ʿAbd al-Raḥmān al-Bannā al-Sāʿātī (1301-1378): from (i) Muḥammad Ḥabīb Shinqīṭī with the chain already mentioned; and (ii) the hadith master Sayyid Aḥmad b. Muḥammad b. al-Ṣiddīq al-Ghumārī (1320-1380), from al-ʿĀbid b. Aḥmad b. al-Ṭālib b. Sawda, from his father, from the erudite Aḥmad Būnāfiʿ al-Fāsī (d. 1260), from Muḥammad al-Tāwūdī b. Sawda (d. 1209), from Abū al-Ḥasan al-Sindī (d. 1138), from ʿAbd Allāh al-Baṣrī with the chain already cited.

IX The late arch-master of Ḥimṣ Shaykh Muḥammad Saʿīd al-Kaḥīl (1353-1433),[501] from Aḥmad al-Ghumārī directly, a ten-link chain to al-Qārī.

X-XI al-Ḥabīb Aḥmad Mashhūr b. Ṭa Ha b. ʿAlī al-Ḥaddād (1325-1416) and Sayyid Ibrāhīm b. ʿUmar b. ʿAqīl (1327-1415) by virtue of their universal licenses, both of them from the *musnid* of Ḥijāz Fāliḥ b. Muḥammad al-Ẓāhirī al-Mālikī al-Muhannawī (d. 1328) by virtue of his universal license, from Sayyid Muḥammad b. ʿAlī al-Sanūsī, from the *musnid* and

[499]Per oral group *ijāza* of 21 Ṣafar 1426/30 March 2005 in the house of Shaykh Muḥammad Yaʿqūbī in Damascus and by his petition.

[500]Per written *ijāza* of 6 Dhūl-Qiʿda 1421/30 January 2001 by petition of our teacher Dr. Ḥamza Būstān Ḥamza in Damascus.

[501]Per written *ijāza* of 6 Jumādā al-Ākhira 1427/1 July 2006 in his house in Aleppo.

jurist of Morocco Abū ʿAbd Allāh Muḥammad b. ʿAbd al-Salām b. ʿAbd Allāh b. Muḥamma al-Kabīr al-Darʿī al-Tamagrūtī al-Nāṣirī (d. 1239), from ʿAbd al-Qādir b. Aḥmad b. Muḥammad al-Andalusī (1091-1198), from Abū ʿAbd Allāh Muḥammad b. ʿAbd Allāh al-Idrīsī al-Sharīf al-Walātī—or Wāwulātī—al-Shinqiṭī (981-1102), from al-Qārī. The latter two are extremely high six-link chains. Allah have mercy on all of them!

6.3 Critical bibliography of 105 of al-Qārī's works

al-Adab fī Rajab (in print), a slim work on the desirable voluntary praying and fasting in Rajab in which al-Qārī sides with Ibn al-Ṣalāḥ in the promotion and defense of *ṣalāt al-raghā'ib*.

al-ʿAfāf ʿan Waḍʿ al-Yad fīl-Ṭawāf, a two-page response on the impermissibility of placing the hand on the chest during circumambulation.

al-Ajwibat al-Muḥarrara fīl-Bayḍat al-Khabītha al-Munakkara, exposing the pagan origins of Christian Easter-egg rituals.

al-ʿAlāmāt al-Bayyināt fī Bayān baʿḍ al-Āyāt, a brief explanation of "some of the signs" in the verse ﴿*Do they wait for anything except that the angels should come to them or your Lord should come or that there come some of the signs of your Lord? The Day that some of the signs of your Lord will come no soul will benefit from its faith if it had not believed before or had earned through its faith some good. Say, "Wait. Indeed, we [also] are waiting"*﴾ (6:158).

Anwār al-Ḥujaj fī Asrār al-Ḥijaj (in print), a ten-page treatise on the spiritual dimensions of pilgrimage in which al-Qārī cites, on the origin of *ṭawāf*, this reply of ʿAlī b. al-Ḥusayn Zayn al-ʿĀbidīn:

> When Allah Most High said to the angels ﴿Verily I shall place in the earth a vicegerent they said, will You place therein such as shall make mischief in it and shed blood, and we celebrate Your praise and extol Your holiness? He said: Surely I know what you do not know﴾ (2:30), the angels feared lest what they had said was a protest against their Lord so they sought refuge with the Throne. They circumambulated it out of fear of the Divine wrath, whereupon the Oft-Visited House *(al-bayt al-maʿmūr)* was raised for them and they circumambulated it. Then He sent angels and said: "Build a house for me on earth after it," and Allah ordered His creatures to circumambulate the latter, just as the dwellers of heaven circumambulate the Oft-Visited House.

Anwār al-Qur'ān wa-Asrār al-Furqān, a 750-folio, two-tome commentary of the Qur'ān of which a manuscript dated 1166 is kept at the King Saʿūd University library and published in 2013 in five volumes.

ʿAqd al-Nikāḥ ʿalā Lisān al-Wakīl, a one-page reply confirming the validity of a marriage contract effected by the guardian's proxy.

al-Asrār al-Marfūʿa fīl-Akhbār al-Mawḍūʿa (in print), the present book, also known as the "Major Work on Forgeries" *(al-Mawḍūʿāt al-Kubrā)*, in which he said "Here we are, having passed the year one thousand and ten-odd" (see entry *No Prophet shall remain under the earth a millenium*) dating this book among his very last works with *Sharḥ ʿAyn al-ʿIlm* and *Sharḥ al-Muwaṭṭa'*.

al-Athmār al-Janiyya fī Asmā' al-Ḥanafiyya, a 189-folio abridgment and updating of Ibn Abī al-Wafā's (696-775) *al-Jawāhir al-Muḍiyya*, a biographical dictionary of Hanafi jurists.

Bahjat al-Insān fī Muhjat al-Ḥayawān (Man's Delight Concerning Animal Life), an abridgment of al-Damīrī's (d. 808) animal encyclopedia *Ḥayāt al-Ḥayawān* in 132 folios. Al-Qārī mentions this work in the epitome part of *al-Asrār al-Marfūʿa* while defending Ibn Mājah's narration *When the rich start owning chickens, Allah shall order to demolish the towns* as a weak report rather than a forgery.

Bayān Fiʿl al-Khayr idhā Dakhala Makkata man Ḥajja ʿan al-Ghayr, a fatwa in which he addressed the issue of a pilgrim-by-proxy's passing of the starting-point *(mīqāt)* without donning the consecrated state *(iḥrām)*.

Bidāyat al-Sālik fī Nihāyat al-Masālik, a commentary on Raḥmat Allāh al-Sindī's *Mansak al-Ṣaghīr*, over whose medium-sized *Lubāb al-Manāsik* al-Qārī also authored marginalia published (with the main text) in 1287.

al-Birra fī Ḥubb al-Hirra, a three-folio response, see entry *Love of cats*.

al-Burhān al-Jalī al-ʿAlī ʿalā Man Summiya min ghayri Musamman bil-Walī, a brief corrective on the mistakes of a famous contemporary preacher at whose name al-Qārī hints in the title, bearing on the status of prayer during the imam's sermon on the day of *ʿĪd* and other issues.

Ḍaw' al-Maʿālī li-Bad' al-Amālī (in print), a commentary on al-Ūshī's (d. 569) poem on Māturīdī doctrine, in which al-Qārī compared the way of the *Khalaf* to worship *(ʿibāda)* and deeds *(ʿamal)* which both end in the

hereafter and that of the *Salaf* to servanthood *(ʿubūdiyya)* and total assent *(riḍā)* which both continue in the hereafter, hence the latter's superiority.

al-Dhakhīrat al-Kathīra fī Rajāʾ al-Maghfira lil-Kabīra (in print) in which he says he is refuting both his teacher al-Haytamī and Mīr Padeshāh al-Bukhārī al-Ḥanafī over the forgiveness of major sins for those who performed the pilgrimage. Al-Qārī said the former had altogether denied that major sins were forgiven through pilgrimage while the latter had affirmed they were forgiven in absolute terms.[502]

al-Durrat al-Muḍīʾa fīl-Ziyārat al-Muṣṭafawiyya al-Raḍiyya, a treatise on visitation of the Prophet ﷺ, his Mosque, Qubā', the martyrs of Uḥud, etc.

al-Faḍl al-Muʿawwal fīl-Ṣaff al-Awwal, a brief tract in which al-Qārī forwards the view that the reason for the preferability of the first row in prayer is proximity to the House of Allah Most High for the congregants at the Kaʿba, not the fact that one stands in the first row elsewhere.

Farr al-ʿAwn mimman Yaddaʿī Īmān Firʿawn (in print), written against the erudite Jalāl al-Dān al-Dawwānī (d. 907) who had followed the position attributed to Ibn ʿArabī to the effect that Firʿawn accepted Islām before death.[503] In this work al-Qārī mentions the report that Shaykh al-Islām Sirāj al-Dīn al-Bulqīnī ordered Ibn ʿArabī's books burnt but omits al-Fayrūzābādī's rebuttal that "If the report whereby Ibn ʿAbd al-Salām and our shaykh al-Bulqīnī had ordered Ibn ʿArabī's books burnt were true, not one of his books would have remained today in Egypt or Syria, and no one would have dared copy them again after the words of these two

[502]Yet al-Qārī in the *Asrār* states "the position that [pilgrimage] expiates the enormities violates the Consensus." See entry *Whoever circumambulates this house seven times*. Nor is the position he reports from al-Haytamī accurate in light of the latter's long discussion of repentence in *al-Zawājir min Iqtirāf al-Kabāʾir* (§463: *Tark al-tawba min al-kabīra*) although it may be based on Haytamī's position in his marginalia on the introduction to al-Nawawī's *Sharḥ al-Īḍāḥ fī Manāsik al-Ḥajj* entitled *Ḥāshiya ʿalā Sharḥ al-Īḍāḥ lil-Nawawī* (Sidon ed. p. 18) that small sins are forgiven only on condition that major sins are absent as opposed to Nawawī's position that the small sins are forgiven unconditionally and Zarkashī's position (*Ḥāshiya* p. 16) that it is hoped that even major sins would be reduced. Allah knows best.

[503]"And this is a lie and fabrication levelled against the Shaykh since he explicitly said in ch. 62 of the *Futūḥāt* (Bulaq ed. 1:336=Maymaniyya ed. 1: 301=Yaḥyā ed. 4:393 §554) that Firʿawn was one of the dwellers of Hellfire who will never exit it for all eternity." Al-Shaʿrānī, *al-Yawāqīt wal-Jawāhir* (*Mabḥath* 71, Dār Iḥyā' al-Turāth 1418/1997 ed. 2:624) which al-Ghumārī in *al-Jawāb al-Mufīd* (p. 122) cites with the addition: "Yet supposing he did say it, he would not have been the first… Abū Bakr al-Bāqillānī said the acceptance of Firʿawn's belief is the strongest position from the viewpoint of probative inference *(al-aqwā min ḥaythu al-istidlāl)*." A similarly unreferenced claim about al-Bāqillānī is found in *Itḥāf al-Sādat al-Muttaqīn* (2:246). Yet the affirmation of Firʿawn's monotheism is found both in the *Futūḥāt* (ch. 364, 445 Maymaniyya ed. 3:320, 4:60) and the chapter on the Prophet Mūsā ﷺ in *Fuṣūṣ al-Ḥikam*. There is no proof of anyone claiming such before Ibn ʿArabī.

Shaykhs."[504] Al-Qārī also states, "every truth that contravenes the outward rule of the Law is freethinking *(zandaqa)*" but this rule fails to account for the Prophet's ﷺ hadith of the desert traveller who, finding his mount and provisions after having lost them, is so overwhelmed by joy that he exclaims: *O Allah, You are my slave and I am Your master!*[505] Shaykh Aḥmad al-Ghumārī addressed al-Qārī's book in typically harsh terms in his letters to his student Muḥammad Bū Khubza, partly published under the title *al-Jawāb al-Mufīd lil-Sā'il al-Mustafīd*:

> The issue of Pharaoh's belief—the erudite al-Dawwānī [misprinted al-Jāmī] wrote about it in affirmation of it and in support of the Shaykh al-Akbar. Then that simpleton *(mughaffal)* ʿAlī al-Qārī al-Ḥanafī rebutted him with a book he named *Farr al-ʿAwn min Muddaʿī Īmān Firʿawn* – both printed in Āsitāna [=Istanbul] together. But someone took up the task of refuting him—the erudite Sufi most accomplished in the sciences of reason and transmission, Muḥammad b. ʿAbd al-Rasūl al-Barzanjī who penned a small book, *al-Ta'yīd wal-ʿAwn li-Muddaʿī Īmān Firʿawn*, in which he brought up material that dazzles the minds, just as he did regarding the two parents of the Prophet ﷺ,[506] all of which I read—praise to Allah!—and I have the *Ta'yīd* with his handwriting on it.... As for your friend who said that the proof of Firʿawn's *kufr* was "decisive" *(qaṭʿī)*, he probably does not understand the meaning of *decisive*. Allah Most High Himself relates that he believed at the time his soul came out or when he saw his impending destruction, for which Allah Most High rebuked him because he had delayed his belief to that time, and He did not say after that that He had not accepted his belief. Where then is the decisive proof which the Shaykh supposedly violated? Besides, what would be the wisdom in His saying ﴿and on the Day the Hour rises (it will be said): Admit the folk of Pharaoh into the most terrible punishment!﴾ (40:46) rather than "admit Pharaoh"? And what need is there for those figurative interpretations the com-

[504]Cf. al-Qārī, *Farr al-ʿAwn* (p. 144) and Ḥilmī, *al-Burhān al-Azhar* (p. 32). The latter adds (p. 34) that a further proof that al-Subkī changed his position concerning Ibn ʿArabī is that he wrote many refutations against the heresies of his time but never wrote against Ibn ʿArabī although his books were widely read in Damascus and elsewhere.

[505]Narrated from Anas by Muslim in his *Ṣaḥīḥ*. Al-Ghumārī said in *al-Jawāb al-Mufīd* (p. 95), "Another answer is that the knowers of Allah may intend those expressions as quizzes and tests, for the Shaykh al-Akbar said: 'O You Who sees me when I do not see Him / How much do I see Him and He does not see me!' whereupon al-Ṣafī b. Abī al-Manṣūr said to him: 'How can you say He does not see you when you know He sees you?' Ibn ʿArabī declaimed extemporaneously: 'O you who sees me as a criminal and whom I do not see as perceptive / How much do I see Him ever-bountiful while He never sees me fleeing to Him!'"

[506]See below, discussion of al-Qārī's book *Muʿtaqad Abī Ḥanīfata al-Imām*.

mentators mention? So the issue is a matter of *ijtihād* and there is no *qatʿ* in it whatsoever.[507]

However, Shaykh Aḥmad's younger brother ʿAbd Allāh refuted his defense of Ibn ʿArabī with proofs from Qur'ān and hadith conveying that (i) Firʿawn expressed his faith under coercion, but faith is accepted only if expressed freely; (ii) Ibn ʿArabī misconstrued his expression of faith as a supplication whereas he never supplicated Allah; and (iii) there is scholarly consensus from the Companions ﷺ and Successors to our time that he died as a disbeliever and the enemy of Allah and His Prophet ﷺ.[508]

Fatḥ Abwāb al-Dīn fī Ādāb al-Murīdīn, a large (180-folio) treatise on the etiquette of sufi seekers, perhaps the same as *Sharḥ Ādāb al-Murīdīn (q.v.)*.

Fatḥ al-Asmāʿ fī Sharḥ al-Samāʿ (in print), a treatise in which al-Qārī denounces singing and musical recitals as categorically prohibited in the Religion. This is an old issue as borne out by the statement Aḥmad relates from his teacher Yaḥyā b. Saʿīd al-Qaṭṭān "If someone adopted the Kufans' position on fruit mash *(nabīdh)*, that of the Medinans on *samāʿ*—meaning singing—and that of the Meccans on temporary marriage *(mutʿa)*, he would end up a dissolute sinner *(fāsiq)*."[509]

Fatḥ Bāb al-ʿInāya bi-Sharḥ al-Nuqāya (in print), a commentary on the *Nuqāya Mukhtaṣar al-Wiqāya* of Ṣadr al-Sharīʿa ʿUbayd Allāh b. Masʿūd al-Maḥbūbī (d. 747), itself an abridgment of his grandfather Tāj al-Sharīʿa Maḥmud b. Aḥmad's (d. 673) *Wiqāyat al-Riwāya fī Masā'il al-Hidāya* in Hanafi *fiqh*, an epitome of al-Marghīnānī's (d. 593) *Hidāya*, a commentary on his own *Bidāyat al-Mubtadī* which merged al-Qudūrī's (d. 428) *Mukhtaṣar* with al-Shaybānī's (d. 189) *al-Jāmiʿ al-Ṣaghīr*. Al-Qārī finished

[507]Aḥmad al-Ghumārī, *al-Jawāb al-Mufīd lil-Sā'il al-Mustafīd* (p. 96-97).

[508]Cf. ʿAbd Allāh al-Ghumārī, *Bidaʿ al-Tafāsīr* (p. 58-63) and *Istimdād al-ʿAwn li-Ithbāt Kufr Firʿawn*, appended to *al-Jawāb al-Mufīd* (p. 122-128). He mentioned in passing (*Bidaʿ* p. 59) that Ibn ʿArabī based himself on the view that "among the Sufis, faith benefits even at the time one eyes damnation" which he says was mentioned "in the *Tafsīr* of Qāḍī ʿAbd al-Ṣamad al-Ḥanafī who was alive in 430." The obitus 723 in al-Adnahwī's *Ṭabaqāt al-Mufassirīn* (p. 265-266) is a mistake since *al-Jawāhir al-Muḍiyya* (3:430 §1610) identifies him as Abū al-Fatḥ ʿAbd al-Ṣamad b. Maḥmūd b. Yūnus al-Ghaznawī the author of *Tafsīr al-Fuqahā' wa-Takdhīb al-Sufahā'* which was transmitted by his son to Maḥmūd b. Aḥmad b. ʿAbd al-Raḥmān al-Ghaznawī (d. 563) the student of Imam Aḥmad b. Muḥammad al-Ghazzālī (brother of Ḥujjat al-Islām). On the issue see also Sibṭ al-Mirṣafī Zayn al-ʿĀbidīn Muḥammad b. Muḥammad Ghamrī's *Tanzīh al-Kawn ʿan Iʿtiqād Islām Firʿawn* (965H).

[509]In *Muswaddat Āl Taymiyya* (p. 518-519) and al-Zarkashī at the end of *al-Baḥr al-Muḥīṭ*, "On choosing from each *madhhab* what is easiest for oneself." ʿAbd al-Razzāq narrates the same from his teacher Maʿmar with the additional attribution of *mulierum pedicatio* to the Medinans cf. Ibn Rushd, *al-Bayān wal-Taḥṣīl* (18:460-463).

it in 1003 and adduced in it the proofs of Hanafi *fiqh* positions from the Qur'ān, the Sunna and legal analogy.

Fatḥ Bāb al-Isʿād fī Sharḥ Qaṣīdat Bānat Suʿād, a commentary on Kaʿb b. Zuhayr al-Muzanī's ﷺ famous poem during which he praised the Prophet ﷺ, whereupon the latter took off his mantle and put it on him.

al-Fatḥ al-Rabbānī fī Sharḥ Taṣrīf al-Zanjānī, a book on morphology based on a manual by ʿIzz al-Dīn Ibrāhīm b. ʿAbd al-Wahhāb al-Zanjānī (d. 655) in 26 folios.

Fatḥ al-Raḥmān bi-Faḍā'il Shaʿbān, beginning with the words *al-ḥamdu lillāh al-ladhī qaddara al-arzāqa wal-ājāl,* in which he cites the hadiths and other reports on the merits of mid-Shaʿbān and discusses their grading, adding a commentary on Sūrat al-Qadr and the beginning of Sūrat al-Dukhān. This work received an edition in Būlāq in 1307 and may be the same as *al-Tibyān fī Bayān mā fī Laylat al-Niṣf min Shaʿbān*.

Al-Qārī in this monograph defends the legitimacy of the congregational prayer of mid-Shaʿbān consisting in a hundred *rakʿas* which originated in al-Quds, first mentioned by Abū Ṭālib al-Makkī in the 20th section of his *Qūt al-Qulūb* and picked up from him by Imam al-Ghazālī in the seventh chapter of the supererogatory prayers in the *Iḥyā'* and Shaykh ʿAbd al-Qādir al-Jīlānī in the *Ghunya*. It was declared a falsehood and/or innovation by Shaykh al-Islām al-Taqī al-Subkī in *Taqyīd al-Tarajīḥ* as cited by al-Zabīdī, al-ʿIrāqī in his documentation of the *Iḥyā'*, al-Nawawī most strenuously in his *Fatāwā* and elsewhere, and others.[510]

There is also a report adduced with its chain by Ibn al-Jawzī as "a forgery without doubt" in his *Mawḍūʿāt* and thus confirmed by the subsequent forgery specialists including al-Suyūṭī and Ibn ʿArrāq, from our liegelord ʿAlī ﷺ, that the Prophet ﷺ said *O ʿAlī, whoever prays a hundred rakʿas in the night of mid-Shaʿbān...* In his abridgment of that work al-Dhahabī avers it was forged by ʿAlī b. al-Ḥasan, the purported narrator of this report from Sufyān al-Thawrī.

Yet al-Qārī affirms "the permissibility of what people do in Transoxiana,[511] Khurāsān, Anatolia *(bilād al-Rūm)*, Persia, India, and elsewhere consisting in a prayer of 100 *rakʿas*... even if there is no authentic report that it was done by the Prophet ﷺ, nevertheless, there is no objection in

[510]E.g., al-Bakrī in *Iʿānat al-Ṭālibīn* (1:271=1:312) and al-Laknawī in *al-Āthār* (p. 78-82).

[511]*Mā warā' al-nahr*, literally "that which is beyond the river" Oxus (Jayḥūn, present-day Āmūdaryā) corresponding to modern-day Uzbekistan, Tajikistan and Kazakhstan but referring in the main to the two great cities of Bukhārā and Samarqand.

doing it, even on a permanent basis. Granted, to believe that it is a Sunna is incorrect, as is its performance in congregation according to some of the *Fuqahā'*." Al-Laknawī quotes him then rejects the claim that it is permissible with the words: "It is well-known that whoever performs such a prayer considers it established in the Law and specifically rewardable, on the basis of which it is imperative to forbid it as a pre-emptive precaution and lest one think that what is not part of the Law is part of the Law."[512]

The latter position is that of the massive majority of the jurists and their near-consensus, including al-Qārī's own teacher Ibn Ḥajar al-Haytamī in his monograph on mid-Shaʿbān, *Fatāwā Ḥadīthiyya*, and *fiqh* works, and Ibn Diḥya in *al-ʿAlam al-Mashhūr fīl-Ayyām wal-Shuhūr* as cited by al-Zabīdī. The latter also cites the scholars' remarks that the 10-*rakʿa*, 12-*akʿa*, and 14-*rakʿa* versions are all forgeries as well.

Al-Zabīdī goes on to mention that praying six *rakʿas* or even two after Maghrib on the night of mid-Shaʿbān with a certain modality and specific *duʿā*, and the mosque gatherings to recite Sūrat Yā Sīn three times with similar *duʿās*, are all from the practice of latter-day Sufis without precedent, and that any special gathering on that night was condemned by the early ulema of the Ḥijāz, while those of Syro-Palestine were of two opinions, "one supporting it, which is the position of Khālid b. Maʿdān and ʿUthmān b. ʿĀmir among the *Tābiʿīn*, and one disliking it, which is the position of al-Awzāʿī, the *Faqīh* of Shām and their mufti," Allah Most High have mercy on all of them.[513]

A good concise discussion of this issue is found in the chapter on Shaʿbān in Ibn Rajab's *Laṭā'if al-Maʿārif fī-Mā li-Mawāsim al-ʿĀm min al-Waẓā'if* in which he strengthens the ruling that *duʿā* is most definitely emphasized on that night as explicitly stated by Imam al-Shāfiʿī, as well as the various positions already mentioned, adding that the Syrians influenced some of the Basrians as well, and Allah knows best.

Fayḍ al-Fā'iḍ fī Sharḥ Rawḍ al-Rā'iḍ fī Masā'il al-Farā'iḍ, a treatise on inheritance law.

Fayḍ al-Muʿīn ʿalā Jamʿ al-Arbaʿīn fī Faḍl al-Qur'ān al-Mubīn (The Outpouring of the Helper in Gathering Forty Hadiths on the Excellence of the All-Illuminating Qur'ān, in print) translated as *Forty Hadiths on the Blessing of Reading the Qur'ān*.

[512] In *al-Āthār al-Marfūʿa* (p. 80-82).
[513] Cf. *Itḥāf* (3:425-427).

al-Fayḍ al-Samāwī fī Takhrīj Qirā'āt al-Bayḍāwī, a massive reference-work on the canonical readings mentioned in al-Bayḍāwī's *Tafsīr*.

al-Fuṣūl al-Muhimma fī Ḥuṣūl al-Mutimma (in print), a study of thirteen hadiths pertaining to the straightening of the limbs during prayer, against the botching of *ṣalāt* by those who go into prostration without straightening up after *rukūʿ* then—in the words of the hadith—"give the ground two pecks" instead of straightening up between the two prostrations, and those who overtake their imam in the congregational prayer.[514]

Ghāyat al-Taḥqīq fī Nihāyat al-Tadqīq is a seven-page attempt to resolve the inter-School disputes plaguing the dwellers of the Two Sanctuaries over following imams from other schools in prayer, the time of *ʿaṣr* and the repetition of *ṣalāt*, issues al-Qārī follows up in *Lisān al-Ihtidā'*.

Ḥāshiya ʿalā Sharḥ Risālat al-Waḍʿ, marginalia on Khwaja ʿAlī Samarqandī's (d. 860) commentary on al-Jurjānī's (d. 816) treatise on neologism.

Ḥāshiya ʿalā Tafsīr al-Bayḍāwī, a supercommentary on the last *juz'*.

al-Ḥaẓẓ al-Awfar fīl Ḥajj al-Akbar, a response in which he discussed the basis for thus naming the *Ḥajj* when the Day of ʿArafa falls on Jumuʿa.

al-Hibāt al-Saniyya al-ʿAliyya ʿalā Abyāt al-Shāṭibiyya al-Rā'iyya, a commentary on al-Shāṭibī's *ʿAqīlat Atrāb al-Qaṣā'id fī Asnā al-Maqāṣid*, a versification of Abū ʿAmr al-Dānī's (d. 444) *Muqniʿ* on the Qur'anic script.

al-Ḥirz al-Thamīn lil-Ḥiṣn al-Ḥaṣīn (in print), a manual of supplications he finished in 1008, based on Ibn al-Jazarī's "Impregnable Fortress" *(al-Ḥiṣn al-Ḥaṣīn min Kalām Sayyid al-Mursalīn)*, which the latter wrote at the time the Tatars were assailing Damascus.

al-Ḥizb al-Aʿẓam wal-Wird al-Afkham (in print), a manual of supplications in seven chapters, one for each day of the week, which al-Qārī selected "from the famous, well-considered books such as al-Jazarī's *Ḥiṣn*, al-Nawawī's *Adhkār*, *al-Kalim al-Ṭayyib*, al-Suyūṭī's two *Jāmiʿ* and his *Durr al-Manthūr* and al-Sakhāwī's *Qawl al-Badīʿ*, preceded with Quranic supplications." This work received several commentaries, notably by Turkish scholars among others.

[514] All of which the Hanafi jurist Abū Saʿīd al-Khādimī (fl. 1168) included among the innovations of misguidance in his *Barīqa Maḥmūdiyya fī Sharḥ Ṭarīqa Muḥammadiyya*.

al-Iʿlām bi-Faḍā'il Bayt Allāh al-Ḥarām. A 68-folio work on the immense merits of the Magnificent Kaʿba.

al-Inbā' bi-anna al-ʿAṣā min Sunan al-Anbiyā', a one-page discussion of the walking-stick as a sunna of Prophets which al-Qārī brings up again in his *Asrār* with his entry *Leaning on a staff is a tradition of the Prophets*.

al-Istidʿā' fīl-Istisqā', a short recapitulation of the rulings and etiquette of the prayer for rain.

al-Iṣṭināʿ fīl-Iḍṭibāʿ, a three-page demonstration that shoulder-bearing *(iḍṭibāʿ)* is a sunna for men in all seven rounds of any circumambulation that *saʿī* follows, and that for the Hanafis there is no *iḍṭibāʿ* in *saʿī* at all.

Istīnās al-Nās bi-Faḍā'il Ibni ʿAbbās, 11 folios which he introduced as "a minuscule drop in the oceans of the multifarious merits of the doctor of the Community and the imam of its imams, who joined the privilege of Companionship with the rank of being related to the Prophetic House, the Interpreter of the Qur'ān, most accomplished expositor of the hadiths, extractor of legal rulings in the time of the masterminds, and greatest expert of the poetry of Arabs and what pertains to it, ʿAbd Allāh b. ʿAbbās."

al-Iʿtinā' bil-Ghinā' fīl-Fanā' (in print), a treatise on the general prohibition of musical instruments, singing, and dancing in answer to a question from a pious Muslim, published in 2002 at Dār al-Farfūr in Damascus under the title *al-Samāʿ wal-Ghinā'*.

Jamʿal-Wasā'il fī Sharḥ al-Shamā'il (in print), a commentary on Tirmidhī's *Shamā'il* (Attributes of the Prophet ﷺ) which al-Qārī completed in 1008 and in which he quotes from previous commentaries, notably that of his grandshaykh and countryman Mīrak Shāh, a Hanafi master from Herat; his teacher al-Haytamī's own commentary entitled *Ashraf al-Wasā'il fī Sharḥ al-Shamā'il* (in print); Shams al-Dīn Mullā al-Ḥanafī (d. after 927); ʿIṣām al-Dīn al-Isfarāyīnī (d. 943); and others. Al-Qārī wrote on the Prophet's ﷺ vision of Allah Most High:

> Whether the Prophet ﷺ saw his Lord in his sleep or Allah Most High manifested Himself to him with a form *(bil-tajallī al-ṣūrī)*, this type of manifestation is known to the masters of spiritual states and stations *(arbāb al-ḥāli wal-maqām)*, and it consists in being reminded of His disposition *(hay'atihi)* and reflecting upon His vision *(ru'yatihi)*, which is the outcome of the perfection of one's self-detachment *(takhliyatih)* and self-adornment *(taḥliyatih)*. And Allah knows best about the states

> of His Prophets and Intimate Friends whom He has raised with His most excellent upbringing, and the mirrors of whose hearts He has polished with His most excellent polish, until they witnessed the Station of Divine Presence and Abiding *(maqām al-ḥuḍūri wal-baqā')*, and they rid themselves of the rust of screens and extinction *(ṣada' al-ḥuzūri wal-fanā')*! May Allah bestow on us their yearnings, may He make us taste their states and manners, and may He make us die in the state of loving them and raise us in their group.[515]

al-Jamālayn ʿalā al-Jalālayn, his supercommentary on the celebrated *Tafsīr al-Jalālayn*, of which several manuscript copies are found in India, Turkey and elsewhere.

Kashf al-Khidr ʿan Amr al-Khiḍr (Uncovering the Subject of al-Khiḍr), published in Damascus as *al-Ḥadhar min Amr al-Khiḍr* (Caution Against the Issue of al-Khiḍr), to which al-Qārī refers in the *Asrār* and which he concludes with a refutation of the view that al-Khiḍr is no longer alive. There are many works on this issue, the first to date being by Abū al-Ḥusayn b. al-Munādī (d. 336) who defended al-Bukhārī's position that al-Khiḍr had died; ʿAbd al-Mughīth b. Zuhayr al-Ḥanbalī al-Baghdādī (d. 583) took the opposite stance, and Ibn al-Jawzī had written his *Ujālat al-Muntaẓir fī Sharḥi Ḥāl al-Khaḍir* to refute the latter with the censorious fatwa that "to suggest that al-Khaḍir is alive contradicts the *Sharīʿa*" yet this is precisely what he himself does in *Manāqib Aḥmad* and *Muthīr al-Gharām al-Sākin*.[516] Ibn Kathīr in his *Bidāya* and Ibn Ḥajar in the *Fatḥ*, *Iṣāba* and *al-Zahr al-Naḍir fī Ḥāl al-Khaḍir* also wrote at length on both sides of this issue. Ibn Taymiyya wavered, at one point stating "as for his life: he is alive, and the report *If al-Khaḍir were alive he would visit me* is baseless" and another time "the correct position is that he is dead."[517] His student Ibn al-Qayyim chose the latter—as mentioned explicitly in Qārī's epitome of the *Manār* in the latter part of the *Asrār*—as did Muḥammad b. Jaʿfar al-Kattānī in his *Risālat al-Musalsalāt*. Among the contemporary apologists for the first position are ʿAbd al-ʿAzīz ʿArafa al-Sulaymānī with *Ightinām al-Ajr bi-Tawātur Ḥayāt Sayyidinā al-Khiḍr* and Ḥasan al-Saqqāf with his own monograph; both are students of ʿAbd Allāh al-Ghumārī.

Lisān al-Ihtidā' fīl-Iqtidā', another investigation in 13 pages on how to accommodate *madhhab* differences similar to his *Ghāyat al-Taḥqīq* and re-

[515]Al-Qārī, *Jamʿ al-Wasā'il* (Cairo, 1317/1899 ed. p. 209).

[516]Cf. al-Yāfiʿī's criticism cited by al-Nabhānī in *Shawāhid al-Ḥaqq* (p. 200) and al-Haytamī's criticism in his *Fatāwā Ḥadīthiyya* (p. 307).

[517]Ibn Taymiyya, *Majmūʿ al-Fatāwā* (4:339 and 27:100 respectively).

miniscent of a similar short treatise by a student of Ibn al-Humām (d. 861) on the same topic, ʿAlī al-Sindī's *Bayān al-Iqtidā' bil-Shāfiyya wal-Khilāfi fī Dhālik*.

Lubb Lubāb al-Manāsik wa-Ḥubb ʿUbāb al-Masālik, a 22-folio epitome of Raḥmat Allāh b. ʿAbd Allāh b. Ibrāhīm al-Sindī's (d. 978) *Lubāb al-Manāsik wa-ʿUbāb al-Masālik* on which al-Qārī also wrote a *Ḥāshiya*.

al-Maʿdan al-ʿAdanī fī Faḍl Uways al-Qaranī (in print) in 13 folios, which he concludes with the statement "Know that what became famous among the general public that Uways pulled out all his teeth out of extreme sorrow when he heard that the tooth of the Messenger of Allah ﷺ had been harmed in the battle of Uḥud—and he did not know which tooth for sure—is baseless according to the scholars; not to mention that it contravenes the pristine Law, hence none of the great Companions did it, although it suffices that such an act is abuse which only fools commit."

Manāqib al-Imām al-Aʿẓam wa-Aṣḥābih (in print), a 106-folio biography of Abū Ḥanīfa and his companions also found in the first part of al-Qārī's *al-Athmār al-Janiyya* and reproduced in the second volume of the Dā'irat al-Maʿārif al-Niẓāmiyya edition of Ibn Abī al-Wafā's *Jawāhir al-Muḍiyya*.

al-Maqālat al-ʿAdhba fīl-ʿImāmati wal-ʿAdhaba (in print) in which al-Qārī states, "Know that it is established in the transmitted reports that the Prophet ﷺ wore the turban to the point it is almost mass-transmitted in meaning. Likewise, it was transmitted that he recommended wearing the turban in many hadiths, even if they are weak;[518] their collective weight suggests strength which raises them to the level of fairness or rather soundness, and conveys the desirability *(istiḥbāb)* of [wearing] the turban." In the same book he rebuts the attack of his teacher al-Haytamī in the latter's *Sharḥ al-Shamā'il* against Ibn Taymiyya and Ibn al-Qayyim as anthropomorphists for saying that the Prophet ﷺ began to sport the turban-end to honor the mid-back after he saw in dream Allah Most High put His Hand between his shoulders.[519] Al-Qārī also calls Ibn Taymiyya "our Shaykh."[520]

[518]But a number are forged, cf. our introduction (p. 99).

[519]In al-Tirmidhī, Aḥmad and elsewhere: *My Lord came to me in the best form*—the narrator said: "I think he said: *in my sleep*"—*and asked me over what the Highest Assembly* (*al-mala'u al-aʿlā*, i.e., the angels brought near according to Ibn al-Athīr in the *Nihāya* and others) *vied; I said I did not know, so He put His hand between my shoulders, and I felt its coolness in my innermost and knowledge of all things between the east and the west came to me.* A variant wording has *knowledge of all things in heaven and earth.* A dozen Companions narrate this hadith cf. Ibn Rajab in his monograph *Ikhtiyār al-Awlā* and Ibn al-Qayyim's *Zād al-Maʿād* (3:33-34). Ḥasan al-Saqqāf in *Aqwāl al-Ḥuffāẓ al-Manthūra li-Bayān Waḍʿi Ḥadīth Ra'aytu Rabbī fī Aḥsani Ṣūra*, appended to his edition of Ibn al-

Among the notable works devoted to this topic are Ibn Abī Sharīf al-Maqdisī's (d. 905) meticulous *Ṣawb al-Ghamāma fī Irsāl Ṭaraf al-ʿImāma*; Khaṭīb al-ʿĀdiliyya's [Muḥibb al-Dīn Abū al-Faḍl Muḥammad b. Aḥmad b. Ayyūb al-Shāfiʿī] (d. 905) *Tuḥfat al-Umma bi-Aḥkām al-ʿImma*; al-Haytamī's (d. 974) *Durar al-Ghamāma fī Darr al-Ṭaylasān wal-ʿAdhaba wal-ʿImāma*; Shihāb al-Dīn Aḥmad b. Muḥammad al-Maqarrī's (d. 1041) *Azhār al-Kimāma fī Akhbār al-ʿImāma*; and Muḥammad b. Jaʿfar al-Kattānī's (1274-1345) extensive *al-Diʿāma fī Aḥkām Sunnat al-ʿImāma*. Muḥammad al-Saffārīnī (d. 1188) also treated it at length in the second volume of his *Ghidhā' al-Albāb* in commentary of the line "Let one fairly hang the turban-end *(al-dhu'āba)* behind him/if only a hand-span *(shibran)* or lower as stipulated by Aḥmad [b. Ḥanbal]." The first known monograph on the topic is the *ḥāfiẓ* Abū Mūsā al-Madīnī's (d. 581) *Kitāb al-ʿImāma* as mentioned by al-Sakhāwī in his *Fatāwā Ḥadīthiyya*.

al-Mas'ala fīl-Basmala, a two-page fatwa affirming that the relied-upon position in the Hanafi school is that it is impermissible to read the *basmala* at the beginning of Sūrat al-Tawba, contrary to the position of Imam Abū al-Layth al-Samarqandī in his *Fatāwā al-Nawāzil*; that it contravenes the Qur'ān, the Sunna, and the Consensus, and its attribution to Abū Ḥanīfa is incorrect.

al-Mashrab al-Wardī fī Ḥaqīqati Madhhab al-Mahdī (in print), in which he rebutted the claims that al-Khaḍir learnt *fiqh* from Abū Ḥanīfa both in the latter's life and in his grave after his death; and that ʿĪsā Ibn Maryam and al-Mahdī would follow the Hanafi School upon their advent. Al-Barzanjī broached this issue in his *Ishāʿa fī Akhbār al-Sāʿa* citing its origin in the exordium of al-Qahistānī's *Jāmiʿ al-Rumūz fī Sharḥ al-Nuqāya*. Al-Qārī concluded that al-Mahdī would be a *mujtahid muṭlaq* and that ʿĪsā will receive learning from none other than the Prophet ﷺ.[521]

al-Maslak al-Mutaqassiṭ fīl-Mansak al-Mutawassiṭ (in print), a commentary on a work by his teacher Mullā ʿAbd Allāh al-Sindī on the rituals of pilgrimage in which al-Qārī wrote:

Jawzī's *Daf' Shubah al-Tashbīh*, claims that it is forged.

[520]Aḥmad al-Ghumārī in *Ju'nat al-ʿAṭṭār* (2:4-5) and *al-Jawāb al-Mufīd* (p. 101, 133-134) goes to the opposite extreme on the same issue and imputes Ibn Taymiyya with "a frank lie" for claiming something about the Prophet ﷺ without proof and "being afflicted with his lust for imposing his viewpoint at all costs."

[521]ʿAbd Allāh al-Ghumārī discusses both al-Barzanjī and al-Qārī's books, quoting the latter at length in his *Khawāṭir Dīniyya* (2:18-22).

> Among the reprehensible innovations of our time is the practice of many ignorant people who kiss the House when intending circumambulation and before beginning it. What the Prophet ﷺ stipulated as the Sunna—and he is the Deputy of Allah *(wa-huwa al-nā'ib ʿanillāh)* —is to begin at the Black Stone, not anywhere else, and to juxtapose intention with it; not, as the uneducated do, kiss first, then intend, then kiss!... Likewise their jostling, pushing and shoving when kissing the black Stone instead of giving turns to those whose turn comes first, in the process turning their back in the midst of circumambulation, thus losing the status of always keeping oneself to the right of the Kaʿba *(al-tayāmun)*, which is required for us [Hanafis] and an actual precondition of validity for the Shāfiʿīs!

In the same work he also follows Ibn al-Humām's position that the correct understanding of the Hanafi School is that the visitor of the Prophet ﷺ keep facing his noble grave at the time of supplicating—as is the view in the Maliki School and for some prominent Shāfiʿīs[522] as elucidated by al-Samhūdī in *Wafā' al-Wafā*. Al-Qārī also states:

> One should not circumambulate the Holy Grave, since *ṭawāf* is exclusive to the Kaʿba and is therefore *ḥarām* to do around the graves of prophets and saints. No attention is paid to what the ignorant people do even if they look like *mashāyikh*, *awliyā'* and *ʿulamā'*.[523]

al-Maṣnūʿ fī Maʿrifat al-Ḥadīth al-Mawḍūʿ (in print), his minor book of forgeries. This is the smaller of the two compilations he devoted to forgeries with 417 sparse entries. The Syrian hadith specialist ʿAbd al-Fattāḥ Abū Ghudda published it with a seminal introduction on the genre.

al-Mawrid al-Rawī fīl-Mawlid al-Nabawī, a medium-sized (47 folios) work written for use in celebrations of the Prophet's ﷺ birthday in which he said: "Since I am unable to act as a host physically, I wrote these pages so that they would become a moral hospitality made of light in permanence over the pages of ages, unrestricted to days or months."

al-Minaḥ al-Fikriyya bi-Sharḥ al-Muqaddimat al-Jazariyya, a treatise on the *Muqaddima Jazariyya*, a famous poem on canonical readings by Imam Muḥammad b. Muḥammad b. Muḥammad al-Jazarī (d. 833).

[522]Such as al-Nawawī in his *Īḍāḥ*, al-Sakhāwī in *al-Ibtihāj fī-Adhkār al-Musāfir wal-Ḥājj*, al-Haytamī in *al-Jawhar al-Munaẓẓam*, and al-Samhūdī in *Wafā' al-Wafā*.

[523]Amjad ʿAli Aʿzami states in *Bahar-i-Shariʿa* (4:90): "The circumambulation of reverence (*ṭawāf taʿẓīmī*) around the grave is not allowed, but if one circumambulates the grave to gain blessings then there is no harm in it. Yet laymen (*ʿawāmm*) should be stopped from it and it should not be performed in front of them." Allah knows best.

Minaḥ al-Rawḍ al-Azhar fī Sharḥ al-Fiqh al-Akbar (in print), a seminal textbook of Sunni doctrine in which he said: "One must not pay any attention to what the innovators imagine on rational bases, and the commentator of al-Ṭaḥāwī's *ʿAqīda* [*i.e.* Ibn Abī al-ʿIzz] blundered in this regard when he said: 'Can any vision be rationally conceived without face to face encounter? And in it there is a proof for His elevation *(ʿuluw)* over His creatures.' It seems that he applies the upward direction to his Lord, whereas the doctrine of *Ahl al-Sunna wal-Jamāʿa* is that He—exalted is He—is not seen in any direction! The saying of the Prophet ﷺ *You shall see your Lord just as you see the moon on the night it is full*[524] is a simile *(tashbīh)* between two types of sightings generally speaking, not a simile between two objects of vision from every perspective."

Mirqāt al-Mafātīḥ Sharḥ Mishkāt al-Maṣābīḥ (in print), his massive commentary on al-Tibrīzī's *Mishkāt*—itself an expansion of al-Baghawī's *Maṣābīḥ al-Sunna*—which he finished in 1008 and is in print in at least two editions.[525] In it he said:

> The Messenger of Allah ﷺ said *Keep with the largest mass (ʿalaykum bil-sawād al-aʿẓam)*, an expression for the vast multitude *(al-jamāʿa al-kathīra)* which means what most of the Muslims believe. It was also said that this concerns the principles of belief such as the Pillars of Islam. As for the branches, such as, for example, the invalidation of ablution by touch [of the opposite sex in the Shāfiʿī School], there is no need for consensus over it. Rather, it is enough to follow any one of the *mujtahidūn* such as the Four Imams.[526]

> *I came to know* because of the coming of that outpouring to me, *all that is in the Heavens and the earth* meaning what Allah taught him concerning all they contain of angels, trees and other things. The words express the vastness of his knowledge which Allah opened up for him. Ibn Ḥajar [al-Haytamī] said: "Meaning all beings in the heavens or rather above it also, as inferred from the story of the Ascension, and [in] the earth in the generic sense to denote all that is in the seven earths or rather what is below them also, such as the bull and the whale on which rest the seven earths."[527]

[524]Narrated from Abū Hurayra by al-Tirmidhī *(ḥasan gharīb)* and Abū Ḥanīfa in his *Musnad* and in slightly different wording from Jarīr b. ʿAbd Allāh al-Bajalī by al-Bukhārī and Muslim.

[525]The 1892 edition in five volumes and the 11-volume edition at Beirut's Dār al-Fikr.

[526]Al-Qārī, *Mirqāt* (1892 ed. 1:205).

[527]Al-Qārī, *Mirqāt* (Fikr ed. 2:429).

al-Mulammaʿ fī Sharḥ al-Naʿt al-Muraṣṣaʿ, a four-folio glossary of his own *al-Naʿt al-Muraṣṣaʿ bil-Mujannas al-Musajjaʿ*, a brilliant invocation of blessing on the Prophet ﷺ written with a recurring pattern of internal rhyme *(sajʿ)* built on alliterative paronomasia *(jinās)*—words that differ in meaning but are phonetically and/or graphically (e.g. through dot, vowel, or letter-variation) alike or nearly alike—and which translates:

O Allah, bless Your highest Light (nūrik al-aʿlā)
and Your most precious Blossom (wa-nawrik al-aghlā),
the Master of the worlds (sayyid al-ʿālamīn)
and the authority of the scholars (wa-sanad al-ʿālimīn),
the soul of the servants of Allah (rūḥ al-ʿibād)
and the refreshment of the worshippers (wa-rawḥ al-ʿubbād),
the supply of every beggar for more (mazīd kulli muzīd)
and the pursuer of every rebel (wa-murīd kulli marīd),
the best of the elect (khayr al-akhyār)
and the doctor of doctors (wa-ḥabr al-aḥbār),
who was created of flesh and bone (man ʿaẓama khalquh)
and had a magnificent character (wa-ʿaẓuma khuluquh),
the apple of the eye of bondsmen (ʿayn kulli ʿabīd)
and the penury of recalcitrants (wa-ghayn kulli ʿanīd)
the epitome of the adornments of servanthood (maẓhar taḥalliyāt al-ʿabdiyya)
and expositor of the manifestations of "in His presence" (wa-muẓhir tajalliyāt al-ʿindiyya),
the necklace of secrets (ʿiqd al-asrār)
and the covenant of confidence (wa-ʿaqd al-isrār),
the promise of every godwary one (waʿd kulli taqī)
and the festival of every pure one (wa-ʿīd kulli naqī),
the most praiseful of those who praise (aḥmada man ḥamid)
and most praiseworthy of those who are praised (wa-aḥmada man ḥumid),
the seal of the select (khātam al-mukhlaṣīn)
and emblem of the sincere (wa-khātim al-mukhliṣīn).

al-Muqaddimat al-Sālima fī Khawf al-Khātima, in which al-Qārī adduces the proofs of the Law that the believer must tread a middle path between fear and hope rather than give up the former completely, in rebuttal of a contemporary who claimed that whoever saw him would enter Paradise.

Muʿtaqad Abī Ḥanīfata al-Imām fī Abaway al-Rasūl ʿalayhi al-Ṣalāt wal-Salām (in print) in which al-Qārī claims "consensus of the *salaf* and *khalaf*" that the father and mother of the Prophet ﷺ died as unbelievers, a position he had ascribed to Abū Ḥanīfa in his *Sharḥ al-Fiqh al-Akbar*. Al-Qārī had brushed on this in the *Mirqāt* (*Janā'iz*, chapter on visiting graves). He reiterates the stance of the *Muʿtaqad* in *Shamm al-ʿAwāriḍ*, *al-Mawrid al-Rawī* and the *Muqaddimat al-Sālima*, finally writing in his commentary on ʿIyāḍ's *Shifā*:

> As for what was mentioned about him ﷺ bringing back to life his parents and their belief in him—on the basis of the narration of al-Ṭabarānī and others from ʿĀ'isha—the hadith masters agree that it is weak as explicitly stated by al-Suyūṭī, Ibn Diḥya even saying it is forged,[528] and contradicts the Qur'ān and Sunna.[529] I have expounded this in a monograph examining this issue in detail, in refutation of the great savant al-Suyūṭī in the three epistles[530] he composed, and have exposed the weakness of his proofs.[531]

Al-Qārī based himself on a defective version of the *Fiqh al-Akbar* as documented elsewhere.[532] In the *Asrār*, written after *Sharḥ al-Shifā*, he hardens his stance (which he held to the end of his life) and adopts Ibn Diḥya's position exclusively, not even mentioning al-Suyūṭī's works to the contrary in his laconic entry *Resuscitation of the Two Parents (q.v.)*.

Some ulema—notably those of the Prophetic Household—took offense at what they viewed as a leitmotiv in Qārī's works passing the limit of legitimate *ijtihād*. The Qur'ānic commentator and philologist Sayyid Muḥammad b. ʿAbd al-Rasūl b. ʿAbd al-Sayyid b. ʿAbd al-Rasūl al-Barzanjī al-Shahrazūrī al-Madanī al-Shāfiʿī al-Ḥusaynī (d. 1103) wrote in *Sadād al-Dīn wa-Sidād al-Dayn fī Najāt al-Abawayn al-Sharīfayn* (The Rectitude of Religion and the Repayment of Debt Concerning the Salvation of the Two Noble Parents):

> It is most strange that ʿAlī b. Muḥammad al-Qārī al-Harawī, Allah have mercy on him, one of the latter-day Hanafis, wrote a commentary on that second version of the *Fiqh al-Akbar* which he assumed was authored by Imam Abū Ḥanīfa—Allah have mercy on him—and in which he passed all boundaries by harming the Two Parents. But this was not enough for him: he had to write a monograph on the issue. Then he said in his commentary on the *Shifā*, gloating with pride: "I wrote a monograph on their *kufr*!" At least, if he was not going to observe the right of the Messenger of Allah ﷺ—since he harmed him in that—would that he had felt too shy to mention it in the commentary on the *Shifā*, a book devoted to the honor of al-Muṣṭafā ﷺ! Note, by the way, that the author of

[528] As did al-ʿAẓīm Ābādī in *ʿAwn al-Maʿbūd* and al-Ghumārī in *al-Fawā'id al-Maqṣūda* (p. 98) cf. al-Saqqāf, *Ilqām al-Ḥajar* (p. 75-76). On the hadith in question see above, p. 143.

[529] Ibn Diḥya actually said "Qur'ān and Consensus" and was roundly refuted by al-Qurṭubī in *al-Tadhkira* (1:36-37).

[530] Al-Suyūṭī actually composed seven treatises on the topic cf. below, note 1104.

[531] Al-Qārī, *Sharḥ al-Shifā* (Āsitāna 1290/1873 ed. 1:648-649=Cairo 1312/1894 ed. 3:99).

[532] See the chapter on Imam Abū Ḥanīfa in our *Four Imams and Their Schools* (p. 51-64).

> the *Shifā* himself was taken to task for mentioning in it that it was not categorically obligatory [in *ṣalāt*] to invoke blessings on him ﷺ, claiming that al-Shāfiʿī—Allah have mercy on him—alone had said that; all this not being relevant to his book! Then Allah Most High empowered over the said ʿAlī [al-Qārī] one of his contemporaries, Imam ʿAbd al-Qādir al-Ṭabarī al-Shāfiʿī, who penned a harsh treatise refuting him.[533]

Al-Barzanjī then cited a passage of the refutation by al-Ṭabarī—one of al-Qārī's foremost students and a Prophetic descendant—in which he said he dreamt that he was throwing al-Qārī down a high flight of steps. "The next morning, I was told that he [al-Qārī] was taken ill due to a bad fall. He did not live long after that—Allah have mercy on him."[534]

While discussing the verse ﴿*wa-taqallubaka fīl-sājidīn*﴾—"your translation among the worshippers" (26:218-219)—interpreted by Ibn ʿAbbās as "your descent from the loins of a Prophet to another Prophet"[535]—the Hanafi commentator Sayyid Maḥmūd al-Ālūsī said: "This verse was adduced as proof for the belief of his two parents ﷺ, and I fear *kufr* for anyone who speaks [ill] about them—Allah be well-pleased with them!—despite ʿAlī al-Qārī and his ilk to the contrary."[536]

The most categorically explicit and decisive proof *(qaṭʿī al-matn qaṭʿī al-dilāla)* to that effect, however, is the verse ﴿We never punish until We send a messenger (and they reject him)﴾ (17:15) which outweighs all the hadiths adduced to the contrary since they are merely probabilistic *(ẓannī al-matn ẓannī al-dilāla)* as shown by al-Suyūṭī and countless others. This was elucidated most recently by the late Mauritanian scholar and three-time commentator of the Qur'ān in the Prophetic Mosque, Muḥammad al-Amīn b. Muḥammad al-Mukhtār al-Jakanī al-Shinqīṭī, in his *tafsīr* and *uṣūl* books and his replies in the house of the chief judge of Medina

[533] Al-Barzanjī, *Sadād al-Dīn* (p. 114-118) cf. al-Muḥibbī, *Khulāṣat al-Athar* (3:186) and Qūtlāy, *al-Imām ʿAlī al-Qārī* (p. 106-107). Yet they all meant to meet the demands of praiseworthy *ijtihād* in light of what they deemed hadithic evidence as rhetorically asserted by Imam al-Bayhaqī in no less than his masterpiece *Dalā'il al-Nubuwwa* (1:192): "And how would his two parents and grandfather not be thus described when they worshipped idols until they died and they did not profess the religion of ʿĪsā Ibn Maryam ﷺ?"

[534] In al-Barzanjī, *Sadād al-Dīn* (p. 117).

[535] As narrated from Ibn ʿAbbās by al-Ḥākim (2:338), al-Bazzār and al-Ṭabarānī with a very strong chain of trustworthy narrators cf. al-Haythamī (7:86, 8:214) while al-Suyūṭī in *Manāhil al-Ṣafā* declares its chain sound cf. al-Talīdī, *Tahdhīb al-Khaṣā'iṣ* (p. 43). Also narrated by Abū Nuʿaym (1:12), al-Khallāl, and Ibn ʿAsākir.

[536] Al-Ālūsī, *Rūḥ al-Maʿānī* (19:138). Recently an Arab physician by the name of Aḥmad b. Ṣāliḥ al-Zahrānī published a *Naqd Masālik al-Suyūṭī fī Wāliday al-Muṣṭafā* which he begins by comparing al-Suyūṭī to Abū Jahl. We belong to Allah and to Him is our return.

Shaykh ʿAbd Allāh al-Zāḥim in which al-Shinqīṭī builds on al-Suyūṭī's proofs in five respects: (1) The Prophetic parents are from *Ahl al-Fatra*; (2) the expression "my father" can refer to the Prophet's uncle Abū Ṭālib in accordance with the rules of Arabic and Qur'ānic usage in two places (2:133 and 6:86), "especially if rearing, tenderness, and protection accompanied such unclehood"; (3) the Qur'ān is categorical that the Arabs had not received a warner before the Prophet ﷺ (36:6, 28:46, 34:44, 32:3); (4) contrary to Ibn ʿAbd al-Barr's assertion that the hereafter is exclusively the abode of requital and not that of deeds, *Ahl al-Fatra* will be tested on their resurrection as per the many authentic ḥadiths to that effect—which, again, is confirmed by the Qur'ān (68:42) and as per the view of the majority of *Ahl al-Sunna* according to al-Ashʿarī, al-Bayhaqī, Ibn Kathīr and others; and (5) although such hadiths can be taken as limited to specific cases only, nevertheless, contrary to al-Nawawī in *Sharḥ Ṣaḥīḥ Muslim* who contravenes the Ashʿarī position, the hadiths of punishment do not function as the specifier *(mukhaṣṣiṣ)* of the Qur'ānic verses of *fatra* if such cancels a major Divine argument elsewhere (Q 4:165, 20:134, 28:47).[537]

al-Nāmūs fī Talkhīṣ al-Qāmūs, a dictionary of Arabic abridged from al-Fayrūzābādī's (d. 729) *al-Qāmūs al-Muḥīṭ*.

Nuzhat al-Khāṭir al-Fātir fī Tarjamat Sayyidī ʿAbd al-Qādir, a biography of Shaykh ʿAbd al-Qādir al-Jīlānī in 32 folios.

al-Qawl al-Sadīd fī Khulf al-Waʿīd (in print), a treatise in which al-Qārī presents the proofs to his argument that the possibility that Allah Most High might relent from what He threatens is not the Consensus but is disputed by a sizeable number of doctrinal specialists who held that it was precluded.

Qayd al-Sharīd min Akhbāri Yazīd, in which al-Qārī documents—as he also mentions in *Sharḥ al-Shifā* and *Salālat al-Risāla*—the impermissibility of cursing Yazīd in accordance with the position of most of the scholars including Imam Aḥmad according to one of two positions, al-Ghazzālī, Ibn al-Ṣalāḥ, al-Nawawī and al-Haytamī in their *Fatāwā*, al-Damīrī, Ibn

[537]Cf. Aḥmad b. Muḥammad al-Amīn b. Aḥmad al-Shinqīṭī, *Majālis maʿa Faḍīlat al-Shaykh Muḥammad al-Amīn al-Jakanī al-Shinqīṭī* (Kuwait: Maktab al-Shu'ūn al-Fanniyya, 2007) p. 40-47; Muḥammad al-Amīn al-Shinqīṭī's commentary on ʿAbd Allāh b. al-Ḥājj Ibrāhīm al-Shinqīṭī's 1001-line poem *Marāqī al-Suʿūd li-Mubtaghī al-Ruqīy wal-Ṣuʿūd* abridging Ibn al-Subkī's *Jamʿ al-Jawāmiʿ* in *uṣūl* entitled *Nathr al-Wurūd ʿalā Marāqī al-Suʿūd* (3rd ed. Jeddah and Beirut: Dār al-Manāra and Dār Ibn Ḥazm, 2002) 1:45-48); Muḥammad al-Amīn al-Shinqīṭī's Qur'ānic commentary *Aḍwā' al-Bayān fī Īḍāḥ al-Qur'ān bil-Qur'ān* (Jeddah: Dār ʿIlm al-Fawā'id, 3:559-573); and his *Daf' Īhām al-Iḍṭirāb ʿan Āyāt al-Kitāb* (Cairo: Maktabat Ibn Taymiyya, 1996) p. 136-142.

al-Ḥaddād in his *ʿAqīda*, Ibn al-Qayyim in *Ijtimāʿ al-Juyūsh*, al-Ardabīlī in *al-Bughāt*, al-Aṣbahānī in *al-Ḥujja*, Ibn ʿĀbidīn and many others. An enlightened treatment of this issue is found in Shihāb al-Dīn Aḥmad al-Ramlī's (d. 958) *Fatāwā fī Furūʿ al-Fiqh al-Shāfiʿī* (p. 704-705).

al-Qiwām lil-Ṣuwwām, a work in defense of voluntary fasting in Rajab and other months, which he cites in the "Epitomes" section of the *Asrār* (section 17: Invented Special Prayers) in rebuttal of Ibn al-Qayyim's statement in *al-Manār al-Munīf* that "every hadith that mentions the fast of Rajab and praying some specific nights is an invented falsehood."

Radd al-Fuṣūṣ, a refutation of Shaykh Muḥyī al-Dīn Ibn ʿArabī's *Fuṣūṣ al-Ḥikam* which al-Qārī actually entitled *al-Martabat al-Shuhūdiyya fī Manzilat al-Wujūdiyya*.[538] This work was printed together with al-Qārī's *Farr al-ʿAwn* at Istanbul's Dār al-Maʿārif in 1294/1877 under the title *Risāla fī Waḥdat al-Wujūd* erroneously attributed to al-Taftāzānī.[539] In the *Radd* al-Qārī says: "The safest course in Religion concerning the person of Ibn ʿArabī is silence, as the scholars differed about him."[540]

Rafʿ al-Junāḥ wa-Khafḍ al-Janāḥ, a collection of forty hadiths on the merits of marriage which he opens with the strange exegesis of the verse ﴿die not ever save as those who have surrendered (unto Him)﴾ (3:102) as "Die not save as married people."

Risāla fī Bayān Awlād al-Nabī ﷺ, a two-folio biographical list of the children of the Holy Prophet, upon him and them blessings and peace.

Risāla fī Bayān Ifrād al-Ṣalāt ʿan al-Salām: Hal Yukrahu am Lā?, in which he strove to rebut Imam al-Nawawī's stance that it was disliked to invoke blessings without adding greetings on the Prophet ﷺ.

Risāla fī Bayān al-Tamattuʿ fī Ashhur al-Ḥajj lil-Muqīm bi-Makkata min ʿĀm, a one-page response in which he argues for the permissibility of *tamattuʿ* for the travelling Meccan pilgrim contrary to the Hanafi position.

Risāla fīl-Lāmāt wa-Maʿrifat Aqsāmihā, a treatise on the letter *lām* in its various grammatical uses.

[538]Cf. Qūtlāy, *al-Imām ʿAlī al-Qārī* (p. 126).

[539]Al-Kawtharī revealed in his *Maqālāt* (p. 413) that the real author of al-Taftāzānī's supposed epistle was ʿAlā' al-Dīn al-Bukhārī and that its title was *Faḍīḥat al-Mulḥidīn* or *Risāla fī Waḥdat al-Wujūd*, the same title used by al-Qārī. Yet another major Hanafi jurist, Ismāʿīl Kalanbawī rebutted al-Bukhārī in a fatwā reproduced in Muḥammad Rajab Ḥilmī's *al-Burhān al-Azhar fī Manāqib al-Shaykh al-Akbar* (p. 18-22).

[540]Al-Qārī, *Risāla fī Waḥdat al-Wujūd* (p. 62).

Risāla fī-Mā Yataʿallaqu bi-Laylati al-Niṣfi min Shaʿbān wa-Laylati al-Qadr, see *Fatḥ al-Raḥmān bi-Faḍā'il Shaʿbān*.

Risālat al-Mahdī, in which al-Qārī, like his teacher al-Muttaqī al-Hindī in *al-Burhān fī ʿAlāmāt Mahdī Ākhir al-Zamān* (in print) and *Risālat al-Radd*, rebutted Sayyid Muḥammad b. Sayyid Khān al-Kāẓimī al-Ḥusaynī al-Jwanpūrī's (847-910) claim of being the promised Mahdī.[541]

Sanad al-Anām fī Sharḥ Musnad al-Imām, a commentary on the hadiths related from Abū Ḥanīfa known as his *Musnad*, in which al-Qārī said: "Good opinion of Abū Ḥanīfa is that he encompassed the noble hadiths – the sound and the weak." ʿAbd al-Fattāḥ Abū Ghudda distanced himself from this claim, interpreting it to mean "most of the hadiths and *Sunan*."[542]

Ṣanʿat Allāh fī Ṣīghat Ṣibghat Allāh, a defense of al-Bayḍāwī who adduced in his *Tafsīr* (end of Sūrat al-Fātiḥa) a hadith narrated by al-Thaʿlabī in his *Tafsīr* which Sayyid Ṣibghat Allāh b. Rawḥ Allāh b. Jamāl Allāh al-Barwajī al-Madanī al-Ḥusaynī al-Naqshbandī (d. 1015) had declared forged (as did Walī al-Dīn al-ʿIrāqī before him): *Truly, Allah shall mete out inevitable, destined punishment on a certain people, whereupon a boy among them shall recite "Praise be to Allah, Lord of the worlds!" from the Book; Allah shall hear him and lift that punishment from them for forty years.*

al-Ṣanīʿa fī Taḥqīq al-Buqʿat al-Manīʿa, a two-page response showing that the obligatoriness of pilgrimage hinges on the duty to circumambulate the spot of the Holy Kaʿba more than its physical structure, so that the duty would remain even if the building were destroyed.

Shamm al-ʿAwāriḍ fī Dhamm al-Rawāfiḍ (in print), a treatise against extreme Shīʿīs presenting the proof-texts of their disbelief. This is a different work from al-Qārī's *Salālat al-Risāla* on the same topic.

Sharḥ Ādāb al-Murīdīn li-Abī al-Najīb al-Suhrawardī (490-563), "a fine commentary written after he embraced sufism late in life" (al-Kawtharī).

Sharḥ Alfāẓ al-Kufr (in print), a commentary on the treatise of Badr al-Rashīd Muḥammad b. Ismāʿīl b. Maḥmūd al-Ḥanafī (d. 768) on the statements which constitute disbelief. Al-Qārī appended it to his commentary on the *Fiqh al-Akbar*.

[541]The Mahdawiyya heresy survives to this day in parts of Hyderabad, Mysore, Jaipur, and Gujerat in India as well as Shāhdadpūr in Pakistan.
[542]See Abū Ghudda's notes on al-Nuʿmānī's *Makānat al-Imām Abī Ḥanīfa* (p. 35).

Sharḥ ʿAyn al-ʿIlm wa-Zayn al-Ḥilm (in print), a commentary on Shams al-Dīn Muḥammad b. ʿUthmān b. ʿUmar al-Balkhī's (d. 830) abridgment of al-Ghazzālī's *Iḥyā' ʿUlūm al-Dīn* which al-Qārī said he finished in Rajab 1014, *i.e.* three months before he died, Allah have mercy on him and thank him. In it he says in commentary of the sentence "The servant does not truly understand until he sees many possible meanings to the Qur'ān":

> Abū al-Dardā' said: *A man does not truly understand until he allows different meanings for the Qur'ān.* Related from Imam Jaʿfar al-Ṣādiq: "Truly, the Book of Allah stands on four things: expression, sign, subtleties, and realities. Expression is for the common public; sign for the elite; subtleties for the friends of Allah; and realities for Prophets." In fact, none knows the realities of His Speech and the minutiae of His Intent but He—exalted is He!—fully. For His preternal Speech is part of His lofty description: just as there is no end to His Essence and no limit to His Attributes, truly, under each of His letters there is an ocean of secrets and a river of lights.[543]

In the same book al-Qārī cites Abū Ṭālib al-Makkī's statement that the practice of praying the *fajr* prayer with the ablution of the *ʿishā* prayer is mass-transmitted from forty of the *Tābiʿīn*, some of them having practiced it assiduously for forty years, among them Saʿīd b. al-Musayyib, Fuḍayl b. ʿIyāḍ, Ṭāwūs, Wahb b. Munabbih, al-Rabīʿ b. Khuthaym, Abū Sulaymān al-Dārānī, Ibrāhīm al-Khawwāṣ, Mālik b. Dīnār, Sulaymān al-Taymī, Yazīd al-Raqāshī, Yaḥyā al-Bakkā', Muḥammad b. al-Munkadir, and Kahmas b. al-Minhāl who used to complete the recitation of the Qur'ān ninety times every month.[544]

Sharḥ Ḥizb al-Baḥr, a 60-folio commentary on a devotional text attributed to Abū al-Ḥasan al-Bakrī which al-Qārī mentions authoring in his *Jamʿ al-Wasā'il* and *Ḥirz al-Thamīn*, attributing it to "the Bakrī masters."

Sharḥ Mughnī al-Labīb ʿan Kutub al-Aʿārīb, an unfinished commentary on the philologist Ibn Hishām's (d. 761) famous grammar manual.

Sharḥ Musnad al-Imām Abī Ḥanīfa (in print).

Sharḥ al-Muwaṭṭa' bi-Riwāyat Muḥammad b. al-Ḥasan which he finished in 1013.

[543] Al-Qārī, *Sharḥ ʿAyn al-ʿIlm* (1:67-68).
[544] *Op. cit.* (1:89).

Sharḥ al-Risālat al-Qushayriyya in two manuscript volumes kept at Konya.

Sharḥ Sharḥ Nukhbat al-Fikar (in print), a supercommentary on Ibn Ḥajar's *Nuzhat al-Naẓar*, his commentary on his own *Nukhbat al-Fikar fī Muṣṭalaḥ Ahl al-Athar* or "Chosen Thoughts on the Nomenclature of Hadith Scholars," which he finished in 1006 and which received a superb edition by the brothers Muḥammad and Haytham Tamīm at Dār al-Arqam in Beirut.

Sharḥ al-Shāṭibiyya, a treatise on the saintly blind arch-master al-Qāsim b. Fiyyurah al-Shāṭibī's (538-590) poem *Ḥirz al-Amānī wa-Wajh al-Tahānī* on the canonical readings, also known as the *Shāṭibiyya Kubrā* and the *Shāṭibiyya Lāmiyya*. Al-Qārī also authored a brief explanation of its difficult words which he entitled *al-Ḍābiṭiyya lil-Shāṭibiyya*.

Sharḥ al-Shifā (in print), a large commentary on the timeless masterpiece of al-Qāḍī ʿIyāḍ, which al-Qārī said he finished in Ramaḍān 1011.

Shifā' al-Sālik fī Irsāli Mālik (in print), a two-page response to someone's criticism of Imam Mālik's ruling of *sadl* or letting the hands hang by one's sides in prayer with the following words: "The *Mujtahid* is the prisoner of the proof, so it is unimaginable Imam Mālik had no basis for this."

Ṣilāt al-Jawā'iz fī Ṣalāt al-Janā'iz (in print), in which he forwards the position that the status of funeral prayer inside a mosque is preferably disliked *(makrūh tanzīhan)*, not prohibitively, even adducing proofs for the preferability *(al-awlā)* of performing it in the Sacred Mosque in Mecca.

Sulālat al-Risāla fī Dhamm al-Rawāfiḍ min Ahl al-Ḍalāla (in print), a brief treatise demonstrating that those who insult the first Two Caliphs are not disbelievers categorically. This is a different work from al-Qārī's *Shamm al-ʿAwāriḍ* on the same topic.

Tabʿīd al-ʿUlamā' ʿan Taqrīb al-Umarā', a 16-folio review of issues that pertain to the relationship between Muslim scholars, students of knowledge, and governors.

al-Tad-hīn lil-Tazyīn ʿalā Wajh al-Tabyīn, a four-page follow-up to his *Tazyīn al-ʿIbāra* rebutting a critic of the latter on the issue of pointing with the finger during *tashahhud*.

Taḥqīq al-Iḥtisāb fī Tadqīq al-Intisāb, a three-page corrective of the mistaken belief of some that lowly maternal parentage bears on one's social standing.

al-Tā'ibiyya fī Sharḥ al-Tā'iyya, a 24-folio commentary on a poem on repentence penned by the Yemeni scholar Sharaf al-Dīn Ismāʿīl b. Abī Bakr al-Ḥusaynī known as Ibn al-Muqrī (d. 837) in which he advises his son to repent. Al-Qārī also wrote a commentary on the son's verse reply to his father which begins "I have the best opinion of Allah."

Tashyīʿ Fuqahā' al-Ḥanafiyya li-Tashnīʿ Sufahā' al-Shāfiʿiyya, in which he defends the Hanafi School and its imams against what he calls the detractions of certain Shāfiʿīs. He followed it up with a two-page *Dhayl* in which he defended himself from the charge of partisanship and mentioned that both the Hanafi Muftī and the Hanafi qadi of the Meccan Sanctuary, Badr al-Dīn Ḥasan al-Shahāwī and Ḥusayn b. Rustum al-Kafawī took his defense and justified him.[545]

Tasliyat al-Aʿmā ʿalā Baliyyat al-ʿAmā (in print), a compilation of about fifty reports on giving solace to the blind and the rewards of endurance.

al-Taṣrīḥ fī Sharḥ al-Tasrīḥ, a six-folio response on the sunna of grooming and combing the beard.

Taṭhīr al-Ṭawiyya bi-Taḥsīn al-Niyya, an eight-folio explanation of the saying *The believer's intention is better than his deeds and the deeds of the hypocrite are better than his intention*, to which al-Qārī also devotes an entry in the *Asrār*.

Tatmīm al-Maqāṣid wa-Takmīl al-ʿAqā'id (in print), a compilation of questions on doctrine which al-Qārī appended to his commentary on the *Fiqh al-Akbar*, published in full in the second half of our teacher Shaykh Wahbī Sulaymān Ghāwjī's *Minaḥ al-Rawḍ al-Azhar*, his edition of al-Qārī's *Sharḥ*. The *Tatmīm* includes al-Qārī's *Sharḥ Alfāẓ al-Kufr*.

Tawḍīḥ al-Mabānī wa-Tanqīḥ al-Maʿānī (in print), a commentary on Ibn Ḥabīb al-Ḥalabī's (d. 808) abridgment of al-Nasafī's *Manār al-Anwār* on legal principles.

[545]Jamīl al-ʿAẓm (d. 1352) addressed the issue in *ʿUqūd al-Jawhar fī Tarājim Man lahum Khamsūna Taṣnīfan fa-Akthar* (p. 464) as did Qūtlāy in *al-Imām ʿAlī al-Qārī* (p. 104–105).

Tazyīn al-ʿIbāra li-Taḥsīn al-Ishāra, a six-page study of the issue of finger-pointing in *tashahhud* in which al-Qārī lambasted those who claimed such pointing was preferably avoided, disliked, or even prohibited. He also wrote a follow-up, *al-Tad-hīn lil-Tazyīn*.

al-Wuqūf bil-Taḥqīq ʿalā Mawqif al-Ṣiddīq, a 5-folio response on a historical question related to pilgrimage during the first caliphate.

al-Zubda fī Sharḥ al-Burda, a full commentary on al-Būṣīrī's immortal poem in praise of the Prophet ﷺ, in which al-Qārī says the following on verse 154, *fa-inna min jūdika al-dunyā wa-ḍarratahā / wa-min ʿulūmika ʿilma al-lawḥi wal-qalami*—"For your generosity encompasses both this world and the one that comes next, and your sciences encompass the knowledge of the Tablet and the Pen":

> *Min* refers to the subset of a whole *(tabʿīḍiyya)* [...]. The commentators have said conflicting things on the second hemistich of the verse. It was said that *al-ʿilm* is a substantive which is in construct with its subject *(maṣdar muḍāf ilā fāʿilihi)*, that is: the Tablet and the Pen's knowledge of things, but then we need to say that they possess perception and feelings toward what was attributed to them. It was also said that *al-ʿilm* is in construct with its object, that is: the people's knowledge of the Tablet and the Pen, but then we need to say that there are different positions here. It was also said that Allah Most High showed him ﷺ what the Pen had written in the Preserved Tablet, which is the knowledge of the First and the Last, and this is the preponderant explanation *(wa-huwa al-aẓhar)*. To clarify further, what is meant by the knowledge of the Tablet is what was entered into it among other transcendent writs and images from the unseen *(al-nuqūsh al-qudsiyya wal-ṣuwar al-ghaybiyya)*. What is meant by the knowledge of the Pen is what was entered with it into the Tablet as Allah Most High wished, so the construct implies the nearest connection *(al-iḍāfatu li-adnā mulābasa)*. The fact that the knowledge of the Tablet and the Pen is part of his sciences consists in that his sciences are multifarious, including universals and particulars, hidden matters and minutiae, subtle wisdoms and arcane sciences pertaining to the Essence and the Attributes, whereas the science of the Tablet and the Pen are a mere few lines *(suṭūr)* among the lines of his knowledge and a mere river from the seas of his knowledge. Then, in addition to this, it is from the blessing of his existence according to the report that was said to be transmitted: *The first thing Allah created is my*

> *light,*[546] that is, He looked at it with a gaze of majesty, so it cleaved in two, and from its two halves were created the two worlds. This [light] is what is meant by the Pen, hence the transmitted report: *The first thing Allah created is the Pen,* so there is no contradiction. The upshot is: this world and the next are after-effects *(āthār)* of your existence and generosity, and whatever appeared out of the Pen and onto the Tablet is from the secrets of your wisdoms and the lights of your sciences.[547]

Zubdat al-Shamā'il wa-ʿUmdat al-Wasā'il, a 22-folio abridgment of al-Tirmidhī's *al-Shamā'il al-Muḥammadiyya*.

[546]See below (p. 524), al-Qārī's discussion of the Prophetic Light in Epitome section.

[547]Al-Qārī, *al-Zubda fī Sharḥ al-Burda*, ms. from the Damascus library of the late *musnid* Sayyid Muḥammad Ṣāliḥ al-Khaṭīb (also containing al-Qārī's two treatises on the *Mawlid*), folios 54b-55a.

7 Salient Features of al-Qārī's *Asrār*

Al-Qārī's *al-Asrār al-Marfūᶜa fīl Akhbār al-Mawḍūᶜa* is the second and, with 625 entries, the larger and more elaborate of two compilations he devoted to forgeries, the other being the earlier *al-Maṣnūᶜ fī Maᶜrifat al-Ḥadīth al-Mawḍūᶜ* with 417 much sparser entries. The *Asrār* expands on the *Maṣnūᶜ* both in the number of entries and in the treatment al-Qārī devotes to many of them. The small number of these entries is made up for by the fact that the last part of the *Asrār* refers to many more forgeries obliquely, without devoting separate entries to them, by way of summarizing and commenting on Ibn al-Qayyim's *al-Manār al-Munīf*.

Al-Qārī devoted himself to *fiqh*, particularly Hanafi jurisprudence (and it is to that *Madhhab* he refers when he mentions "our School" or "our Imams" in the *Asrār*). Despite his great interest in hadith he did not attain the rank of *ḥāfiẓ* like the authors of his principal sources for the *Asrār*, al-Sakhāwī, Ibn al-Qayyim, Ibn Ḥajar and al-Suyūṭī. He shows no knowledge of some of the important early and late works on forgeries such as Ibn Ṭāhir al-Maqdisī's *Tadhkirat al-Mawḍūᶜāt*, al-Jawzaqānī's *al-Abāṭīl*, Ibn ᶜArrāq's *Tanzīh al-Sharīᶜa*, and al-Fattanī's *Tadhkirat al-Mawḍūᶜāt*.

7.1 Leniency and idiosyncrasies

Al-Qārī is lenient in his gradings and tends to authenticate narrations more than disauthenticate them. In both cases he does not always hit the mark. The reason for this is that he takes certain assumptions for axioms and follows them consistently in his book when they are flawed to begin with. Among the examples for these methodological flaws are the following:

1- Al-Qārī's assumption that if a hadith is cited by Imam al-Suyūṭī in *al-Jāmiᶜ al-Ṣaghīr* it must necessarily not be forged because the latter made it his precondition for including it in the *Jāmiᶜ*. This assumption overlooks the fact that al-Suyūṭī was not infallible and actually fell short of his purport since he did include forgeries by the hundreds according to some counts.[548] (Al-Suyūṭī himself in the *La'āli'* makes the same axiomatic assumption about any and all hadiths narrated by al-Bayhaqī in any of his

[548]Cf. *al-Aḥādīth al-Mawḍūᶜa min al-Jāmiᶜ al-Kabīr wal-Jāmiᶜ al-Azhar lil-Suyūṭī wal-Munāwī* by ᶜAbbās Aḥmad Ṣaqr and Aḥmad ᶜAbd al-Jawād, the *Mughīr*, and Albānī's *Ḍaᶜīf al-Jāmiᶜ al-Ṣaghīr*.

books on the basis of al-Bayhaqī's identical purported criterion, as illustrated in al-Qārī's entry *The believer's heart is sweet, he loves sweetness.*)

2- His axiom that the *mursal* is a proof for the *Jumhūr* and not just the *Fuqahā'*. See on this Shaykh Shuʿayb al-Arna'ūṭ's detailed survey of the views of the *Salaf* on this issue in his long introduction to Abū Dāwūd's *Marāsīl*.

3- His idiosyncratic use of the term *thābit* to mean a hadith that merely has a chain of transmission *(aṣl)* when in fact *thābit* is used by the scholars of hadith as a synonym for *ṣaḥīḥ* (as are *qawī* and *jayyid*)[549] or as encompassing both the *ṣaḥīḥ* and the *ḥasan*.[550]

4- Similarly, al-Qārī understands *lā yathbut* to mean *lā aṣla lah* (in its first sense, see below) whereas it means *lā yaṣiḥḥ*. Furthermore, in a *fiqhī* discussion *lā yathbutu* and *lā yaṣiḥḥu* mean that the hadith falls short of probative authenticity but in a hadithic discussion of forgeries such terms mean the hadith is forged.

5- His unheard-of assumption that it suffices for a hadith to have a chain of transmission to preclude that it be forged.

6- His assumption that it suffices for a hadith to be cited by one of the Daylamīs—father and son—(in the *Firdaws* or its documentation *Musnad al-Firdaws*) to have an *aṣl* even if it is in fact chainless.

7- He emulates al-Zarkashī, Ibn ʿArrāq, and others in their misunderstanding of the term "inauthentic" *(lā yaṣiḥḥ)* to allow that a hadith is not necessarily forged whereas in discussions of forgeries and strictly hadithic, non-*fiqh* literature that term is strictly synonymous with "forged," "baseless," and other such descriptions used by the masters in the books specifically devoted to forgeries, as demonstrated by Abū Ghudda in his introduction to the *Maṣnūʿ* and elsewhere.[551]

These flaws are illustrated in the following entries among many others:

- The entry *Whoever plays chess is cursed* contains three major inaccuracies: the claim that the *mursal* is a proof for the *Jumhūr*; the assumption

[549]Cf. the end of the chapter on the *ṣaḥīḥ* in ʿItr's *Manhaj al-Naqd*.

[550]Cf. Muḥammad b. Jaʿfar al-Kattānī, *al-Aqāwīl al-Mufaṣṣila li-Bayān Ḥadīth al-Ibtidā' bil-Basmala* (p. 97).

[551]A fundamental flaw in al-Qārī's method: see notes 621, 631, 753, 796, 958, 1022, 1519.

that a hadith is not a forgery, merely because al-Suyūṭī cites it in *al-Jāmiʿ al-Ṣaghīr*; and the claim that there are firmly-established hadiths blaming chess.

- In the entry *Whoever dyes his eyelids with kohl on the day of ʿĀshūrā' shall never suffer ophthalmia for the rest of his life,* al-Qārī mentions that al-Suyūṭī included it in *al-Jāmiʿ al-Ṣaghīr* then adds: "Al-Suyūṭī committed himself not to include forgeries in that book, therefore, this hadith is not forged according to him. The upshot is that it is weak." Yet he himself says in the *Maṣnūʿ*, "Forged, innovated by the killers of al-Ḥusayn ﷺ."

- In the entry "The lizard and its testimony of faith to the Prophet ﷺ," he states: "Al-Bayhaqī narrated it with a weak chain of transmitters and ʿIyāḍ mentioned it in the *Shifā*, therefore it is at worst weak, not forged."

Al-Qārī follows the criterion of the pre-Shāfiʿī *Salaf* who retained as authentic many hadiths with chains missing a *Tābiʿī* link, especially in narrations of merits *(faḍā'il, manāqib)* as in the hadith Ibn Saʿd and Imam Aḥmad narrated from ʿĀ'isha ﷺ:

> *Three things of the world pleased the Messenger of Allah ﷺ: women, perfume, and food.*[552] *He got two but missed one—he got women and perfume but missed food.*[553]

Al-Qārī says, "al-Suyūṭī said of this hadith, 'Its chain is sound except that one transmitter was not named.' So then, its chain becomes fair."

- The entry for the saying *To look at a beautiful face is worship* contains the claim that since Suyūṭī cites the saying *Looking at a beautiful woman and at greenery strengthens eyesight* in *al-Jāmiʿ al-Ṣaghīr*, it follows that it is not forged.

- The entry *Beware the dunghill flower* in which al-Qārī states, "al-Suyūṭī said al-Daylamī narrated it from Abū Saʿīd; this means it is not fabricated"; the entry *The traveller and his money are at risk* where al-Qārī states that "al-Daylamī narrates it from Abū Hurayra ﷺ, from the Prophet ﷺ chainless," only to conclude, "So then, it is established and not forged"; the entry *Whoever assists a tyrant, Allah shall set the latter on him* where he states "the fact that al-Daylamī narrates it from Ibn Masʿūd

[552]"*I.e.* lavishing food on his kin and neighbors." Al-Sindī.

[553]See entry, *Beloved to me are three things…* For other examples of retained broken-chained hadiths see notes 7, 295, and 1551.

supports the fact that it is established even though he does not mention any chain of transmission for it"! Yet he contradicts his own reasoning in the entry, *Do not act sick or you will truly fall sick* where he finds that the hadith cannot be authentic even if al-Daylamī narrates it—with a chain.[554]

- The entry: *Whoever receives a gift while he has company, the latter are his partners in it* where he says: "Ibn al-Jawzī wrongly included it in the *Mawḍūʿāt* since ʿAbd b. Ḥumayd narrates it from Ibn ʿAbbās رضي الله عنهما and others from ʿĀ'isha رضي الله عنها."

- In the entry *Whoever circumambulates this House seven times, prays two rakʿas behind the Station of Ibrāhīm, and drinks Zamzam water, all his sins shall be forgiven as many as they may be* al-Qārī cites al-Sakhāwī's ruling of *lā yaṣiḥḥ*, *i.e.* forged, then comments:

> Al-Sakhāwī's statement that the hadith is inauthentic does not preclude its being weak or fair unless he meant to convey that it is unestablished *(lā yathbutu)*. It seems al-Manūfī understood the latter since he says, in his *Mukhtaṣar* [of al-Sakhāwī's *Maqāṣid*], "It is a falsehood *(bāṭil)* without basis *(lā aṣla lahu)*."

In reality both al-Sakhāwī and al-Manūfī assert the same thing, namely, that the hadith is forged; but al-Qārī follows two of his idiosyncrasies: first, he misunderstands al-Sakhāwī's statement to mean other than "forged"; second, he uses the terms "unestablished" and "without basis" synonymously.

- The entry *The white rooster is my friend and the friend of my friend and the enemy of my enemy* where al-Qārī positively affirms that it is not forged without forwarding any proof. Similarly, in the entry *The world is but one hour, spend it in obedience* he cites as an "established narration" the forgery *The age of the world is seven thousand years.*

7.2 Avoiding critical extremes of strictness and laxity

Al-Qārī also showed that many of the reports supposed by some of the authorities to be false are not forgeries at all. This is an important correc-

[554] Aḥmad al-Ghumārī unceremoniously calls al-Daylamī "the weak and demented one" *(al-ḍaʿīf al-mukharrif)* in the *Mudāwī* (6:457 §9222) but then in one of the letters to his student Muḥammad Bū-Khubza which the latter published under the title *al-Jawāb al-Mufīd lil-Sāʾil al-Mustafīd* (p. 96) he also calls al-Qārī "that simpleton" *(dhālik al-mughaffal)* among his countless aspersions against the ulema of the Umma.

tive for those who jump to condemn many gray-area reports as false on the misassumption that stricter is better. Such censors forget that as long as the proof of forgery is not established beyond reasonable doubt and short of compelling assumption regarding a weak report, it becomes a lie to cry forgery and bar people from the benefit of practicing it. This holds true even if its chain of transmission falls short of the rank of "sound" *(ṣaḥīḥ)*. Godfearing precaution toward the Prophet ﷺ goes both ways: not only with respect to steering clear from attributing to him what he never said or did, but also with respect to steering clear from belying what he might have said or done.

Allah Most High said ﴿For the best provision is godfearing. So fear Me, men possessed of minds!﴾ (2:197); and the Messenger of Allah ﷺ said in one of the wordings of the most famous mass-transmitted hadith,

> *Whoever hears a hadith of mine then says it is a lie has belied three sources: Allah, His Messenger, and the narrator of that hadith.*[555]

Another wording has:

> *Whoever hears of a hadith of mine then says it is a lie or deliberately lies about me, let him let him take his seat in Hellfire!*[556]

When the *muḥaddith* of Irāq Sirāj al-Dīn ʿUmar b. ʿAlī al-Qazwīnī (d. 750) declared eighteen of the hadiths of al-Tibrīzī's *Mishkāt al-Maṣābīḥ* forged, the peerless *ḥāfiẓ* Ibn Ḥajar al-ʿAsqalānī replied with his *Ajwiba ʿalā Risālat al-Qazwīnī*, in which he graded five to seven of the eighteen supposed forgeries "weak" *(ḍaʿīf)*, nine to eleven of them "fair" *(ḥasan)*, two "sound" *(ṣaḥīḥ)*, and none of them forged! This anecdote is a shining illustration of the difference between unaccomplished hadith science and true expertise. Yet al-Qazwīnī, like Ibn al-Jawzī, was a qualified hadith scholar; what excuse can non-scholars give? Some even make speeches and publish articles, webpages, and books on "hadith forgeries" and "innovations" that owe more to fiction than to *ʿilm*.[557] They clang ever so loud in ostentatious defense of the Sunna when they themselves are of dubious doctrine and unqualified even to be students of hadith. Worse, they have no qualms about trying to alter the Prophetic legacy of hadith and per-

[555]Narrated from Jābir by al-Ṭabarānī in *al-Awsaṭ* (7:313 §7596), Ibn ʿAbd al-Barr in *Jāmiʿ Bayān al-ʿIlm* (2:1183-1184 §2340) and *al-Tamhīd* (1:152), al-Khaṭīb in *al-Faqīh wal-Mutafaqqih* (1:90), and Ibn ʿAsākir (27:409-410), cf. al-Haythamī (1:148-149) and al-Dhahabī in *Mīzān al-Iʿtidāl* (3:444 §7094 *munkar s.v.* Maḥfūẓ b. Miswar al-Fihrī).

[556]Narrated from Jābir by al-Khaṭīb in *al-Kifāya* (p. 11).

[557]Such as the incoherent "weak and fabricated hadiths" websites and the thoroughly irresponsible *100 Fabricated Hadith* by an Abdullah Faisal.

suade the *Umma* that the Prophet ﷺ said and did other than what 1,400 years of Sunna scholarship have led Muslims to believe.

As incompetent strictness is rejected, so is ignorant laxity which consists in attributing anything and everything to the Prophet ﷺ, his Companions, the Imams of the Law, those of the Prophetic Household, or the rest of the *Awliyā'* without any standard of honesty and accuracy in reporting. Among the worst offenders in this respect are those that take up teaching without having paid their learning dues at the feet of the ulema because they cannot wait for others to sit at their own feet. What matters for them is to appear to quote from authority so as to assume authority and reap its benefits. Dependency, unscrupulosity and misconceived piety among the followers of such admonishers has them drink up unconditionally what they hear as truth and guidance even if it should be baseless, foolish, incoherent and irreligious. Ignorance has reached the point where one that rightly sues for authenticity is branded as a fastidious ignoramus by the ignoramus who has no idea whether a report is in the *Ṣaḥīḥ* or in *Kalīla wa-Dimna* nor cares to check.

The above-mentioned types stand at odds with the Sunna from two opposite extremes, "laxism" and "strictism":

1- The laxists have no idea who spoke what—but keep adducing it in the manner of storytellers, even after it is made clear to them that they spread untruths and have no proof for their discourse other than self-perpetuating tradition or unverified hearsay. As Ibn al-Mubārak رحمه الله said, "The chain of transmission is part and parcel of the Religion, and were it not for the chain of transmission, anyone could say anything: ask him for his source and he remains dumbfounded."[558] Examples of this type are the anthropomorphists, modernists ("progressives," feminists, secularists), upstart pirs /*shayh efendi*s, etc. and most of the general public known as *ʿawāmm* including preachers who are neither full-fledged *ʿawāmm* nor ulema.

2- The strictists think it a light matter to cry lies at what the Messenger of Allah ﷺ might have said, purging the Sunna in blind mimicry of what they take for strictness even after they are shown that their would-be proofs of forgery and method are unsound to begin with. Examples of this type are the Wahhābīs, "Salafīs," and all their do-it-yourself copycats.

[558]In Muslim's *Muqaddima*, al-Khaṭīb's *Kifāya*, and elsewhere.

7.3 Compelling assumption vs. absolute certitude

Al-Qārī mentions in the introduction to the *Asrār* the rule that

> It is rationally feasible that something sound *(ṣaḥīḥ)* be in fact weak or forged and that something forged be in fact an authentic "raised" *(marfūʿ)* Prophetic report except for mass-transmitted *(mutawātir)* hadiths as the latter convey certitude of knowledge unquestionably.

In his entry for the hadith *Whoever is told that Allah mentioned something that has a special merit and acts upon it....* he says, "The accomplished verifying scholars hold that soundness, fairness, and weakness in a hadith are only outward qualities together with the [internal] possibility that the sound hadith be forged and vice-versa."

Al-Qārī means that it is conceivable that a non-*mutawātir* hadith be assumed to be *ṣaḥīḥ* when in fact it is not, since its grade remains a "compelling assumption of truth" *(al-ẓann al-ghālib)*.[559] Conversely, it is rationally conceivable that something that is deemed forged—on a compelling assumption—be in fact authentic. A contemporary academic said:

> The definitive affirmation that something is forged *(al-qaṭʿu bil-waḍʿ)* cannot be reached through the external [*i.e.* chain-related] indices *(qarāʾin)* [only]. The reason is that we know that the totality of the hadiths did not reach the hadith scholars. How then could we definitely affirm that X alone narrated such a hadith?[560]

Nevertheless compelling assumption is reached through a stringent enough gauntlet of tests, while the purely rational possibility that a forgery may in fact be authentic and vice-versa is weak and unconvincing, like the purely rational possibility that a well-built house suddenly collapse on its dwellers or that a sane king suddenly decide to reward all his subjects that are wearing white and punish those that are wearing black.[561] Hence

[559]This is inconceivable for Qur'ān and *mutawātir* hadiths since they convey certainty of knowledge *(al-ʿilm al-yaqīnī)* as do also the *mashhūr* hadiths and all the hadiths the *Umma* concurs in putting in practice, such as the reality of the punishment of the grave and the *Ṣaḥīḥayn* of Bukhārī and Muslim. This certainty of knowledge is on two levels: (a) "categorical certainty of knowledge" *(al-ʿilm al-yaqīnī al-qaṭʿī)* for Qur'ān and *mutawātir*, (b) "subjective certainty of knowledge" *(al-ʿilm al-yaqīnī al-naẓarī)* for the rest. The *mashhūr* is a type of *āḥād* narration with three or more narrators at each link of its chain, also called *mustafīḍ*. See on this Ibn Fūrak and Ibn Taymiyya as cited by Ibn Ḥajar in *al-Nukat ʿalā Ibn al-Ṣalāḥ* (1:372-374). See also *infra*, note 1275.

[560]The late founder of Niẓāmiyya University in Hyderabad Muḥammad Anwar Allāh al-Fārūqī in *al-Kalām al-Marfūʿ fīmā Yataʿallaqu bil-Ḥadīth al-Mawḍūʿ* (Ar. trans. p. 31-32).

[561]Cf. Abū Ghudda, notes on al-Laknawī's *Rafʿ wal-Takmīl (Īqāẓ* 5).

the agreed-upon practice of the experts that it is impermissible to narrate the forgery except to identify it as such, contrary to the weak hadith which it is permissible to narrate, and Allah knows best.[562]

7.4 Spurious attribution vs. valid meaning

Ibn al-Ṣalāḥ said, "A forger might manufacture discourse himself then he narrates it, or he might take the words of one of the sages or someone else and falsely attribute it to the Messenger of Allah ﷺ."[563] In the latter scenario the attribution is spurious, but could not the content be valid? Ibn ʿAbd al-Barr said in the introduction of his *Tamhīd*: "The weak hadith is not rejected outright even if it is not used as a proof *(lā yudfaʿ wa-in lam yuḥtajja bih)*. A hadith may be *ḍaʿīf* while its meaning is *ṣaḥīḥ*." Al-Qārī takes this truism to its logical conclusion and frequently asserts what he might call "sound meaning regardless of Prophetic authenticity," notably at the end of his introduction to the *Asrār* where he says, "the reader should know that a hadith may be formally *(bi-ḥasab al-mabnā)* fabricated yet *ṣaḥīḥ* and complying with the Qur'ān and Sunna as far as meaning is concerned *(bi-ḥasab al-maʿnā)*."

An example of this "sound-of-meaning formal forgery" outside the *Asrār* would be the hadith, *The Prophet ﷺ could see equally well in the darkness of the night and the brightness of the day.* This is narrated from ʿĀ'isha رضي الله عنها by Ibn ʿAdī, al-Bayhaqī, Ibn ʿAsākir, and Ibn Bashkuwāl in *al-Ṣila* and from Ibn ʿAbbās by al-Bayhaqī who declares its chains weak in *Dalā'il al-Nubuwwa* (6:74-75) while some consider it a forgery such as Ibn Diḥya, Ibn al-Jawzī, and al-Dhahabī. However, al-Suyūṭī marks it "fair" *(ḥasan)* in *al-Jāmiʿ al-Ṣaghīr* (§7027) and Ibn Ḥajar cites it in *Fatḥ al-Bārī* (1959 ed. 1:515) as a report from Baqī b. Makhlad while Aḥmad al-Ghumārī in *al-Mudāwī li-ʿIlal al-Jāmiʿ al-Ṣaghīr wal-Munāwī* (5:204-205) declares it definitely "sound of meaning" because it is confirmed by the two hadiths in al-Bukhārī from Anas رضي الله عنه that *he ﷺ could see equally before him and behind him* and from Abū Hurayra رضي الله عنه that Allah Most High said of His friend, *then I become his sight by which he sees.*

Similarly, in the entry *Do not give salām to someone who is eating,* al-Qārī says: "Baseless in its phrasing but sound in its meaning" *(lā aṣla lahu fī mabnāh wa-huwa ṣaḥīḥ fī maʿnāh)*. He says this of many hadiths and often goes on to prove his assertion by discussing the meaning as well, producing

[562]Cf. chapters on the forgery in Ibn al-Ṣalāḥ, *ʿUlūm al-Ḥadīth* and Ibn Ḥajar, *Nukat.*

[563]Ibn al-Ṣalāḥ, *ʿUlūm al-Ḥadīth*, chapter on the twenty-first type of hadith: "The forgery."

some truly inspired pages reminiscent of his great doctrinal and sufi commentaries such as *Sharḥ al-Fiqh al-Akbar*, *Sharḥ ʿAyn al-ʿIlm,* and *Sharḥ al-Shifā*.

It is not very strange that pearls and diamonds could be extracted from the meanings of a forgery. As the hadith master al-Mizzī said, "**everything the Prophet ﷺ said is excellent but not everything excellent was spoken by the Prophet ﷺ.**"[564] Thus, although authentic Prophetic Hadith is Divinely revealed and incomparable to the rest of human discourse, nevertheless it is not a precondition that a saying must be spoken by the Prophet ﷺ to be beneficial to humankind or Sharīʿa-worthy of discussion, explanation, and even recommendation. Benefits are found in the sayings of the Companions ﷺ and Successors, the Imams of *fiqh*, the Sufis, the Israelite reports, the ancient philosophers and physicians, etc. As related in the *Sunan* and *Muṣannafāt* from the Prophet ﷺ and our liege-lord ʿAlī b. Abī Ṭālib ﷺ, *Wisdom is the lost property of the believer, wherever he finds it he has the right to take it.*[565] Similarly, Imam Aḥmad said, "I seldom look into a book except I benefit." The only precondition of such wisdom is that it not contradict any of the principles of Islām. "Yet each," al-Būṣīrī declaimed, "derives what he has from the Messenger of Allah!"

Consequently al-Qārī often remarks that a hadith is "baseless" *(lā aṣla lahu)* or "unsound *(ghayr ṣaḥīḥ)* in its phrasing *(mabnā)* or wording *(lafẓ)* **but** sound *(ṣaḥīḥ)* in its meaning *(maʿnā)*" notably when he discusses famous Sufi narrations, but also in the following entries:

- The wording *when there was no Ādam nor water nor clay* in the entry *I was a Prophet when Ādam was still between water and clay.*
- *Allah never takes an ignorant friend for Himself and even if He did He would teach him.*
- *Among you women are those that spend half their lives not praying!*
- *The Arabs are the leaders of the non-Arabs.*
- *The believer speaks truth and believes what he is told.*
- *The believer's back is a qibla.*

[564] As quoted by al-Sakhāwī in question 34 of *al-Ajwibat al-Marḍiyya*. At the same time, the Sufi masters said that not one single good teaching reaches us except it was revealed to and transmitted by our Prophet ﷺ first, whether in, before, or after his time as Imam al-Būṣīrī said in *Qaṣīdat al-Burda*: "And each without exception takes from the Messenger of Allah ﷺ" while Shaykh Yūsuf al-Nabhānī said in the introduction to *Ḥujjat Allāh ʿalā al-ʿĀlamīn*: "And every single favor in creation comes from Allah to him ﷻ, and from him to everything else."

[565] See note 819.

- *The believer's heart is sweet, he loves sweetness.*
- *The best fulfillment of a promise is immediate.*
- *The best acts of worship are the bitterest ones.*
- *The crowd is a mercy.*
- *Die Muslim and care about nothing else.*
- *Do not give salām to someone who is eating.*
- *Every forbidden thing is sweet.*
- *To every good thing there is an obstacle.*
- *Glory is allotted and the glory-seeker shall be distressed.*
- *Goodness is in me and my Community to the Day of Resurrection.*
- *The greeting of the House is circumambulation.*
- *Haughtiness toward the haughty is a charity.*
- *The hoarder of food is despised.*
- *How lovely are those of my Community that pick their teeth!*
- *I am the most eloquent of all those that speak the Arabic language.*
- *The ink of the ulema is dearer than the blood of the shuhadā'.*
- *Perform well your supererogatory works so your obligatory ones become complete through them.*
- *Small alms repel much tribulation.*
- *Spend from your pocket and be supplied from the Unseen.*
- *Speech describes the speaker.*
- *This world is the seedbed of the hereafter.*
- *Whatever protects from cold protects from heat.*
- *When you fry you will know.*
- *Whoever does not fear Allah, fear him!*
- *Whoever sits with a scholar, it is as if he sat with a Prophet.* Etc.

This systematically digressive method lengthens al-Qārī's text at the expense of hadithic sharpness. However, it improves its didactic benefits to such an extent that as a masterpiece of general Muslim culture replete with doctrine, jurisprudence, sufism, philology, wit, and poetry, the *Asrār* is more interesting than every other manual of the forgery genre before it. This method also connects the meanings contained in those forgeries to firmly-established evidence from the Qur'ān and the Sunna as in the entry *The believer is vulnerable and the disbeliever is covered* in which al-Qārī says "It is not a hadith but its meaning is that a believer is exposed to tribulations as atonement for his sins while the disbeliever is safe from

them, basking in prosperity so that his sins remain with him forever. Furthermore, *The world is the prison of the believer and the Paradise of the disbeliever*."[566]

Al-Qārī identifies the entry *the human devils surpass the jinni devils* as a saying of Mālik b. Dīnār but goes on to link it to a Qur'anic verse and elucidates its benefits in typically exquisite fashion:

> Its meaning may have been inferred from the saying of Allah Most High, ﴿Thus have We appointed unto every Prophet an adversary—devils of humankind and jinn﴾ (6:112), since He first mentioned the human devils before the jinni devils. This is also because the whispering of the jinni devil goes away upon one's taking refuge in Allah, contrary to the human Satans, and because the influence of the latter's company is heightened by the fact they share the same species with human beings.

Al-Qārī shines even when he is wrong. In the entry *al-barru abarru bi-ahlih*, he misunderstands *barr* as "dry land" instead of "pious son" but typically goes on to elaborate its meaning on the basis of his misunderstanding (cf. entry *The land is kindest to its own sons and daughters*):

> It might be taken from the fact that land is mentioned before the sea in the verse ﴿He it is Who makes you to go on the land and the sea﴾ (10:22) and from the saying of the Most High, ﴿Have We not made the earth a receptacle both for the living and the dead﴾ (77:25-26), meaning, it embraces them the way a mother embraces her children, as indicated by the saying of the Most High, ﴿Thereof We created you and thereunto We return you﴾ (20:55).

7.5 Hadithic verdict vs. juridical ruling and *ʿamal*

In the chapter on Imam al-Shāfiʿī of our *Four Imams and Their Schools* we cited many illustrations of the famous rule of the *Salaf* that "the hadith that circulates among the jurists is better than that which circulates among the *muḥaddithūn*."[567] Al-Qārī goes further, applying this general rule toward the specific authentication of narrations on the sole merit of their being quoted by a *mujtahid*. In his entry *The purification of the earth is its dryness (q.v.)* he says:

[566]See note 688.

[567]Saying of Wakīʿ b. al-Jarrāḥ cited by al-Dhahabī in the *Siyar* (Arna'ūṭ ed. 9:158, 12:328-329).

> When a scholar qualified for independent inference of expert legal rulings from foundational proofs uses a certain hadith as a proof in extracting one such ruling, it is unimaginable that the hadith not be authentic or at least fair in his view,[568] after which it is immaterial if weakness or fabrication slips into its chain of transmitters.
>
> This is indeed the position of some of the Hanafi imams and others.[569]

Our teacher, the last remnant of the jurists of old, Shaykh Muḥammad ʿAfīfī al-ʿAkitī al-Shāfiʿī, took a lenient approach in his discussion of al-Qārī's "thumbnail-kissing report" (see entry *Wiping the eyes with the index digits after kissing them upon hearing the caller to prayer*):

> I am aware that a number of *muḥaddith*s (such as Ibn Ṭāhir al-Ẓāhirī, our [i.e. Shāfiʿī] al-Sakhāwī, and al-Shawkānī) have considered this hadith to be inauthentic (all using the phrase: *lā yaṣiḥḥu*; although "not *ṣaḥīḥ*," they nevertheless did not use the stronger term *bāṭil*, for example) and some modern *muḥaddith*s considered it an outright forgery (al-Albānī[570] & co.), even when Mullā ʿAlī himself did not declare it *mawḍūʿ* (as he would elsewhere in this work for other sayings); rather, he himself left open the possibility that it could very well be a sunna of the Four *Khulafā'*. But yes, the saying is still problematic.

[568]Unless the *Mujtahid* adduces a weak hadith out of precaution *(iḥtiyāṭ)* as per the *Sunan* authors and the Four Schools; or because he deems it valid even to support juridical rulings *(aḥkām)*—such as Imam Aḥmad and Abū Dāwūd; or for another reason as shown by al-ʿIrāqī in his *Alfiyya* and its *Sharḥ* (1:320), Sakhāwī in *Fatḥ al-Mughīth* (2:39), Zakariyyā al-Anṣārī in *Fatḥ al-Bāqī* (1:320), and others cf. Mamdūḥ, *al-Taʿrīf* (1:81-82).

[569]Cf. Ibn al-Humām in *al-Taḥrīr* as cited in Ibn ʿĀbidīn, *Ḥāshiya* (4:37), al-Tahānawī, *Qawāʿid fī ʿUlūm al-Ḥadīth* (p. 57-58), and al-Kawtharī in his marginalia on al-Ḥāzimī's *Shurūṭ al-A'immat al-Khamsa* as cited by Abū Ghudda in his editions of the latter two. Yet al-Kawtharī himself said in the introduction to his commentary on Shaykh al-Islām al-Taqī al-Subkī's *al-Sayf al-Ṣaqīl*: "Assent is given, in each science, only to its own imams and no one else. For an imam in a certain science is often of the level of the common public in another science."

[570]See section "The Status of Albānī" in introduction. He tends to declare forged what no one before has declared forged—followed by his imitators—such as *Sacrifices are the Sunna of your father Ibrāhīm...* (Aḥmad and Ibn Mājah), *Whoever enlivens the night before [ʿId] al-Fiṭr and the night before [ʿId] al-Aḍḥā, his heart shall not die the Day all hearts die* (al-Ṭabarānī), *People on the Day of Resurrection shall be called by the names of their mothers* (see n. 1549), *Free yourself of worldly cares as much as you can...* (Ṭabarānī, Quḍāʿī, etc.), *Beware the world for it is more bewitching than Hārūt and Mārūt* (Ibn Abī al-Dunyā, al-Bayhaqī etc.), *I was shown Waraqa in my sleep wearing white garments, and if he were in Hell, he would have worn other than that* (al-Tirmidhī, al-Ḥākim), *Amuse yourselves and play sports, for I hate lest people deem your Religion harsh* (al-Ṭabarānī) and other mostly weak narrations, a tendency which betrays systemic obfuscation of the difference between *ḍaʿīf* and *mawḍūʿ*.

Yet, despite the strict assessment of this hadith by the *muḥaddith*s, the possible attribution of it to al-Khiḍr ﷺ, and the uncertain attribution of this *ʿamal* to the Ṣiddīq ﷺ, one must balance this with the *taḥqīq* of jurists (ours as well as the Hanafis, for example) who have certainly been forgiving (in comparison to the *muḥaddith*s' assessment of it) regarding this *ʿamal*, spoke well about it, and did not exclude it from the chapters on *adhān* despite the difficulties connected with its attribution. At this point we must remember that the ultimate reference for us on what to do/not to do *(ʿamal)* is in the province of *fiqh* and not hadith. So, **when there appears to be a difference of opinion between the *muḥaddith* versus the *faqīh* in the assessment of a particular *ʿamal*, it is always proper, wiser and safer to rely on the views of the jurists**.

The way my teachers explain the cause for this kind of *khilāf* is thus: (1) it may be that the "documentation" for this *ʿamal* was not written down "properly" or even at all in the early period because it was not necessary to do so in the first place. This is the reason why the compilation of volumes *(tadwīn)* has a life of its own: even writing the *wājibāt*, for instance, took its own course and time. This partly explains why many of the "excellent deeds" *(faḍā'il al-aʿmāl)*-type of *ʿamal* are found in much of our *taṣawwuf* literature (the *mukhāṭabāt*, etc.) and theyre are still many benefits from our *quṭb*s and their practices that have not been written down, and so until the Last Day.[571] (2) There had been very little written about a particular merit *(faḍīla)*, for example, which the public at large *(ʿawāmm)* had been practicing it through the ages (or taking practices of this kind for granted orally) until, in later centuries, some people begin asking for their written references. Because hadith scholars can only base their assessment on something written down *(manṣūṣ)*, it is understandable that the assessment among some of them may be bleak.[572] But because of the precedent of *ʿamal*, jurists,

[571]Cf. al-Shaʿrānī's frequent expression in his *Mīzān al-Kubrā*: "And here there are secrets which the people of Allah Most High know and which are not consigned in a book."

[572]Nevertheless, "There does not exist today any reliable non-written transmission" back to the Prophet according to Shāh Walī Allāh in *Ḥujjat Allāh al-Bāligha* (1:132-133), and "There is no way for *tatabbuʿ* of narrations whatsoever other than the books that were compiled in the science of hadith" according to the *musnid* and *ḥāfiẓ* ʿAbd al-Ḥayy al-Kattānī in his monograph *Inārat al-Aghwār wal-Anjād bi-Dalīl Muʿtaqad Wilādat al-Nabī Ṣallā Allāh ʿalayh wa-Sallama min al-Sabīl al-Muʿtād* (p. 28, 39-56), refuting—as did others of the Maghrebine masters before him such as ʿAbd al-Qādir al-Fāsī, his son and grandson Muḥammad and al-Ṭayyib, al-Masnāwī al-Dilā'ī, his student the *muḥaddith* Muḥammad b. ʿAbd al-Salām al-Bunānī, and Muḥammad b. Muḥammad al-Maqarrī—those of the Algerian *ʿawāmm* who came up with the claim (without narrative basis whatsoever let alone a forged one) that "the Prophet ﷺ came out, when he was born, from other than the customary path of birth," namely, from his mother's flank or her navel.

on the other hand, have never been quick to condemn it and solved its problematic attribution by considering it to be among the meritorious deeds (*i.e.*, *faḍīla*, a "take it or leave it" type of *ʿamal*). That is why, regarding this particular *ʿamal*, for example, there is in the books of ḥadith, the statement of the *muḥaddith*: "It is something not done and NOT forbidden, etc. etc."

I have seen myself the *muḥaddith* and *faqīh* Sayyid Muḥammad b. ʿAlawī (the son of the author of the study *al-Manhal*[573] and later the author of the big *Manhal*[574] itself) رضي الله عنهما doing this *ʿamal* in many of his gatherings in Indonesia when the *ʿawāmm* were doing it—not to mention *Musnid al-ʿAṣr* al-Fādānī.

The reason I have not mentioned this in our article concerning the controversy surrounding its textual attribution other than to say clearly that it is not an outright forgery despite some modern *muḥaddith* having said so, is for the larger concern for two facts: (1) the *ʿawāmm* are used to practising this good *ʿamal*, hence, such a position may result in *fitna* and confusion for him or her and a rift *(mukhālafat qulūb)* between themselves and their family or community or Sufi guide and path; and (2) the defense of the assessment of our own jurists. We have been taught that part of the *adab* of giving an answer with regards to practices of the *faḍā'il* type, for example when some scholars have considered them wrong but the society where one lives in practices them (especially when the act is not blameworthy in itself-in that there is no *naṣṣ* that has come down prohibiting or discouraging it), then it behooves the jurists to search for any weaker *qawl* to justify the practice. This is precisely what Imam Ibn Ḥajar [al-Haytamī] means by "a legal response in the sense of a directive" *(al-fatwā bi-maʿnā al-irshād)* and why Imams al-Bakrī and al-Jurdānī, for instance, included this *ʿamal* in their *fiqh* magna opera.

At worst, one can assume from my omitting to explain this controversy that I have made *taqlīd* of those who consider the hadith and/or *athar* (or whatever source is cited for the *ʿamal*: written down, solely spoken, inspirational or practiced) merely weak instead of outright forged. If they are unhappy that some still choose to follow a weaker position in ḥadith, then we can only say that this is

[573]ʿAlawī b. ʿAbbās al-Mālikī's 15-page *al-Manhal al-Laṭīf fī Aḥkām al-Ḥadīth al-Ḍaʿīf* in his *Majmūʿ Fatāwā wa-Rasā'il* (ed. Muḥammad b. ʿAlawī, 1993, p. 245-260).

[574]Muḥammad b. ʿAlawī al-Mālikī, *al-Manhal al-Laṭīf fī Uṣūl al-Ḥadīth al-Sharīf* (7th ed. Medina, 2000) in 300 pages.

the point when Muslims today have to learn to agree to disagree.[575]

Others—both Hanafis and non-Hanafis—restrict the inference of an implicit authentication strictly to the *mujtahid* who is also a hadith expert.[576]

Al-Qārī himself states:

[1] In his commentary on the entry *Whoever makes up a missed obligatory prayer in the last Jumuʿa in Ramadan*: "Do not pay any attention to what the author of the *Nihāya* cites nor to any of the other commentators of the *Hidāya*. These are not hadith scholars!"

[2] In the second section of Part III of this book he also states, "One of the universal rules stipulates that the citation of Prophetic hadiths, legal questions, and Qur'ānic exegesis is unlawful other than from the books that are commonly used [in those disciplines]. The reason is that other books are unreliably protected from the forgeries of the freethinkers *(zanādiqa)* and interpolations of the atheists *(malāḥida)*, unlike the well-preserved books whose copies are authentic and numerous."

[3] Finally, in Section Three of his introduction he states, "The hadith master Abū Bakr Ibn Khayr stated that all the scholars agree upon the fact that no Muslim is allowed to say: 'The Messenger of Allah ﷺ said this or that' until that person has acquired the actual narration of that saying even in the remotest sense of qualified narration."

Thus, even for al-Qārī, merely citing a hadith forms no proof except if the *Faqīh* who cites it is also a reliable hadith expert and/or its source is well-known. Al-Laknawī quotes all three statements and comments:

> Even if the author of the book is among the highly esteemed and perfect jurists, one does not simply rely on the hadiths mentioned therein nor affirm that they indeed have a basis and are authentic merely because they are quoted therein…. And if someone should say, "The great merit and magnificent rank of those that cite such narrations is enough reference," we reply, no! A hadith is not accepted without sourcing *(isnād)*, even if an eminent authority cites it…. Consider *Iḥyā' ʿUlūm al-Dīn* … and the *Hidāya*…. So if the foremost jurists are devoid of meticulous hadith expertise, we do not concede the narrations they mention without chain nor source

[575]Shaykh Muḥammad ʿAfīfī al-ʿAkitī, email communication, 3 December 2004.

[576]Cf. al-Zaylaʿī, *Naṣb* (2:137) citing Ibn al-Jawzī's *Taḥqīq*: "If the *muḥaddith* and *ḥāfiẓ* cites a hadith as a proof…"; Ibn Ḥajar, *Talkhīṣ al-Ḥabīr* (Medina ed. 1:170, 2:143) and *Fatḥ al-Bārī* (2:257); Abū Ghudda as already quoted; al-Laknawī (see this page); and others.

except after the documentation of the hadith scholars.[577]

A similar example is al-Shawkānī's trusting authentication of a hadith on the mere basis of its being cited by Ibn Ḥajar without comment in *Talkhīṣ al-Ḥabīr*.

In sum, the *Mujtahid*'s implied authentication presupposes [i] either the *shuhra* of the hadith—its widespread dissemination and general acceptance and practice by the *Umma*[578]—whose adduction by the *Mujtahid* Imam, rather than forming an independent judgment, merely reflects and illustrates; otherwise such adduction does not form a strong enough proof for its authenticity even if it promotes its standing; [ii] or that the *Mujtahid* Imam is also an expert in hadith. Allah knows best.

7.6 *Taṣawwuf*

Like his sources, al-Qārī often—about thirty times—refers a hadith to al-Ghazzālī's *Iḥyā' ʿUlūm al-Dīn*, a foremost book of *taṣawwuf* which nevertheless contains a sizeable proportion of very weak or forged narrations, as do others such as *al-Durrat al-Fākhira*, *Qūt al-Qulūb*, *al-Ghunya* etc. Al-Qārī authored a two-volume commentary on the abridgment of the *Iḥyā'* and one of the remarkable aspects of his encyclopedia of forgeries is the attention he pays to Sufi themes and his liberal use of Sufi terminology. In the entry *Allah was and there was nothing with him* (an authentic hadith), for example, he mentions "the station of the convergence of convergence" and refers implicitly to the spiritual wayfarer's vision of Allah Most High as the only True Being in existence, a vision Shaykh Aḥmad Sirhindī and others termed "oneness of vision" or *waḥdat al-shuhūd*:

> Another interpretation is that everything other than Allah is ﴿as a mirage in a desert which the thirsty one supposes to be water﴾ (24:39), or dust blown about by the winds of lust. Hence, in the sight of the knower, temporal creations have no actual existence next to the infinitely Pre-Eternal One. For creatures have no independent existence whether intrinsically or as far as their attributes and qualities are concerned. This is the reason one of their spokesmen said: "Except Allah—by Allah!—there is none, in all existence; and there is no abode in all abodes but He." He said this from the Station of Convergence *(maqām al-jamʿ)*. Pointing to it

[577] Al-Laknawī, *ʿUmdat al-Riʿāya* (1:13) as cited in Abū Ghudda's margins on *al-Ajwibat al-Fāḍila* (p. 30, 34).
[578] Cf. ʿItr in note 630.

are the saying of Allah Most High: ﴿Everything shall perish except His countenance﴾ (28:88) and the hadith of the Prophet ﷺ:

> *The most truthful word the Arabs ever said is Labīd's: Lo! Everything other than Allah is vain.*[579]

As for him who reached the station of the convergence of convergence *(maqām jamʿ al-jamʿ)* and from whom was shed the veil of obstacles, multiplicity does not veil him from oneness nor oneness from multiplicity, as Allah Most High said: ﴿And you threw not when you did throw, but Allah threw﴾ (8:17).

In the entry *Allah* تعالى *never takes an ignorant friend to Himself and, even if He did, He would teach him,* al-Qārī says:

> If Allah wanted to take someone for a friend, He would teach him first, then take him for a friend; and whenever He takes one for a friend He certainly teaches him. The first meaning is for wayfarers and seekers *(al-sālikīn al-murīdīn)* while the second one is for those who are bereft and enraptured *(al-majdhūbīn al-murādīn)*.

In the entry *Most of the people of Paradise are the naïve,* al-Qārī says:

> One of the accomplished Sufis said: "It concerns those who are satisfied with Paradise and its pleasures such as the virgins and palaces and all the kinds of joys and distractions, instead of the beatific Meeting and the station of Vision and Presence."

More examples of al-Qārī's sufism can be gleaned from his entries *The believer's intention is better than his deeds, The heart is the house of the Lord, I have a time with Allah which neither an angel brought near nor a Messenger-Prophet are able to share, I saw my Lord the day of Nafr, I was a Treasure unknown, Neither My heaven nor My earth can contain Me but the soft, humble heart of my believing servant can contain Me, Part of the Divine safeguard (ʿiṣma) is to find yourself powerless, To take pity on the creatures of Allah is to glorify His commands, The tribe's piper is unemotional, Wearing the Sufi cloak and the fact that al-Ḥasan al-Baṣrī received it from ʿAlī* رضي الله عنه*, Were it not for you, I would not have created the firmaments,* and *Whoever knows himself knows his Lord.*

[579] In al-Bukhārī and Muslim from Abū Hurayra رضي الله عنه.

7.7 Ṣabbāgh and other editions of al-Qārī's *Asrār*

Muḥammad Luṭfī al-Ṣabbāgh's first edition of the *Asrār* came out in 1391/1971 at Beirut's Dār al-Amāna and the second edition—on which this translation is based—at Beirut's al-Maktab al-Islāmī in 1406/1986. Earlier editions include:

- Cairo: al-Maṭbaʿat al-Āmira, 1289/1872.
- Lahore: Maṭbaʿ-i Muḥammadī, 1302/1885, a reprint of the 1289 edition.
- Delhi: al-Maṭbaʿ al-Mujtabā'ī, 1315/1897 or 1898, with Ibn Ṭāhir al-Qaysarānī's *Tadhkirat al-Mawḍūʿāt* in its bottom margins;
- Karachi: Maṭābiʿ wa-Karīkhāna Tijārat Kutub Arām Bāgh, without date; Qur'ān Maḥal, also without date, an Urdu translation in 608 pages.
- Beirut: Dār al-Kutub al-ʿIlmiyya, 1985, edited by Muḥammad al-Saʿīd b. Basyūnī Zaghlūl.

Originally a member of the Ikhwān al-Muslimīn in Syria and a student of Muḥammad Bahjat al-Bayṭār (1311-1396/1894-1976) and ʿAlī al-Ṭanṭāwī (1327-1420/1909-1999)—two of its prominent 20th-century "Salafis," like him Damascus-born—Muḥammad b. Luṭfī b. ʿAbd al-Laṭīf al-Ṣabbāgh's (b. 1348/1930) expertise was in Arabic literature and philology before he turned to hadith. He has authored over forty books, mostly on *daʿwa* and education but also on *tafsīr*, hadith, history, marginalia on works of critical biography such as al-Dāraquṭnī's *al-Ḍuʿafā'*, and even a rewriting of *Tafsīr al-Jalālayn*. He has focused on works devoted to forgeries and weak hadiths as witnessed by his editions of al-Suyūṭī's *Taḥdhīr al-Khawāṣṣ min Akādhīb al-Quṣṣāṣ* (1984) and *al-Durar al-Muntathira fīl-Aḥādīth al-Mushtahara* (1982), al-Zurqānī's *Mukhtaṣar al-Maqāṣid al-Ḥasana* (1983) Ibn al-Jawzī's *al-Quṣṣāṣ wal-Mudhakkirīn* (1988), al-ʿIrāqī's *al-Bāʿith ʿalā al-Khalāṣ min Ḥawādith al-Quṣṣāṣ* (2001) and his own *Tārīkh al-Quṣṣāṣ wa-Atharuhum fīl-Ḥadīth al-Nabawī* (1985).

Although characterized by meticulousness and a useful critical apparatus for the most part, Ṣabbāgh's work on al-Qārī's *Asrār* is tainted by its pursuit of a "Salafi" agenda, which causes him to part with mainstream orthodoxy in favor of dubious positions and blind imitation of Aḥmad b. Taymiyya among others. This flaw shows from his very first footnote in commentary of al-Qārī's opening statement, "To proceed, the servant of the pre-Eternal Word and attendant of the true and right Hadith, ʿAlī b. Sulṭān Muḥammad al-Qārī, says…": "His description of the Qur'ān as 'the pre-eternal Word' *(al-kalām al-qadīm)* is open to question, since Ibn

Taymiyya said in his *Fatāwā*: 'the term *qadīm* was not related from the *Salaf* and they only agreed upon calling the Qur'ān "Allah's uncreated Speech" (*kalām Allāh ghayr makhlūq)*.'" This typically contrived, contentious, self-conflicted quotation strikes the doctrinal chord for the rest of the book. In reality the *Salaf* related "al-Qadīm" among the Divine Names (as narrated in the hadith of the 99 Names in Ibn Mājah's *Sunan*), and there is agreement in the *Umma* that the Divine Speech is an Attribute of the Essence described as both uncreated and without beginning. Furthermore, *qadīm* is synonymous with *ghayr makhlūq* in credology.

Al-Ṣabbāgh takes issue with what he deems al-Qārī's über-Hanafism (*rūḥ al-taʿaṣṣub ilā al-madhhab al-Ḥanafī taḥakkama kalāmah sāmaḥahu Allāh wa-iyyānā*, p. 471) which in reality barely shows—even in entries such as *There is no dowry payment less than ten dirhams* and *Wiping the neck is security against fetters*—although al-Qārī was accused by his detractors of writing anti-Shāfiʿī and anti-Maliki tracts.

Al-Ṣabbāgh makes other undue interventions which we expose within their various contexts, as well as a number of spelling and typographical errors which we have pointed out; and Allah knows best.

Mullā ʿAlī al-Qārī's Encyclopedia of Hadith Forgeries

Translation based on the 1986 Beirut 2nd edition of al-Qārī's work by Muḥammad Luṭfī al-Ṣabbāgh under the title

al-Asrār al-Marfūʿa fīl-Akhbār al-Mawḍūʿa,
al-Maʿrūf bil-Mawḍūʿāt al-Kubrā

(The Lifting of Secrets Concerning Forged Reports, Known as the Major [Book of] Forgeries).

[Part One: al-Qārī's Preamble]

بسم الله الرحمن الرحيم

﴿In the Name of Allah All-Beneficent Most Merciful﴾

Glory be to Allah Who has revealed the magnificent pre-eternal Qur'ān and elucidated it with the positively authentic hadiths from the noble Prophet ﷺ as transmitted by the Companions, the Successors, and those who succeeded them among the imams of the Religion who strove to extract rulings and principles in the right way. Allah bless and honor and glorify him and everyone affiliated with him!

To proceed: the servant of the pre-eternal Word and attendant of the right and true Hadith, ʿAlī b. Sulṭān Muḥammad al-Qārī who hopes for the forgiveness of his Lord, confirms that the Word of Allah is definitely protected, through His favor and generosity, from any mistake in its diction or orthography in conformity with His saying—Almighty and Exalted is He!: ﴿We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption)﴾ (15:9). To that end a group of committed guardians was established to preserve it despite the gap between their time and that of the Messenger of Allah ﷺ, and so to this day, a thousand years after the Emigration to the City of Islām.[580]

Nevertheless the hadiths that pertain to the rulings of Islamic Law have become conjectural in people's eyes due to their remoteness in time. Hence, some fabricated hadiths began to circulate among the uneducated public. The great scholars rose one and all, sifting the sound from the unsound, the fair from the weak, the Prophetic from the non-Prophetic, the broken-chained and the fabricated hadiths. The *ḥāfiẓ* Abū Nuʿaym narrated in the *Ḥilya* from Abū Hurayra ﷺ, from the Prophet ﷺ:

> *Truly Allah has, for every innovation plotted against Islām, a Friend (walī) from among His Friends to defend it [and say its proofs].*[581]

[580] See notes 1042 and 1482 for the dating of the completion of the *Asrār* (1013-1014).

[581] *Inna lillāhi ʿinda kulli bidʿatin takīdu al-islāma wa-ahlahu waliyyan yadhubbu ʿanhu wa-yatakallamu bi-ʿalāmātihi.* Narrated *marfūʿ* from Abū Hurayra by Abū Nuʿaym in the *Ḥilya* (10:434=1985 ed. 10:400) and *Akhbār Aṣfahān* (1:322), Ibn Shāhīn in *Sharḥ Madhāhib Ahl al-Sunna* (p. 39), Ibn ʿAsākir in the *Tabyīn* (p. 104-105=p. 100), Abū al-Shaykh in *Ṭabaqāt al-Muḥaddithīn fī Aṣbahān* (3:245-247 §473), and al-Harawī al-Anṣārī in *Dhamm al-Kalām* (3:293 §689). Al-ʿAjlūnī cites it in the introduction of *Kashf al-Khafā'* (1:7). Al-Suyūṭī signals it is a sound *(ṣaḥīḥ)* narration in *al-Jāmiʿ al-Ṣaghīr* although the *Mughīr* (p.

That is, he repels what one or more of the enemies of Islām have forged.

[1 The absolute prohibition of lying about the Prophet ﷺ]

Among the hadiths that were mass-transmitted from him ﷺ in meaning, and nearly also in wording, is this narration by the Two Arch-Masters [al-Bukhārī and Muslim] and al-Ḥākim from Abū Hurayra رضي الله عنه:

> *Whoever knowingly (mutaʿammidan) attributes a lie to me, let him take his seat in Hellfire!*

In another version al-Bukhārī, Muslim, al-Tirmidhī, al-Nasā'ī, Ibn Mājah and al-Dāraquṭnī all narrate that Anas رضي الله عنه said:

> *What really prevents me from narrating many hadiths to you is the fact that the Prophet ﷺ said: Whoever knowingly attributes a lie to me, let him take his seat in Hellfire!*

They all equally narrated from ʿAlī رضي الله عنه that the Prophet ﷺ said:

> *Do not attribute lies to me, for truly whoever attributes a lie to me—let him step into the Fire!*

The Two Arch-Masters and al-Tirmidhī narrated from al-Mughīra b. Shuʿba, who said:

> *I have heard the Prophet ﷺ say: Truly, a lie attributed to me is unlike a lie attributed to anybody else! Whoever attributes a lie to me, let him take his seat in Hellfire!*

Al-Bukhārī, Abū Dāwūd, al-Nasā'ī, Ibn Mājah and al-Dāraquṭnī narrated from ʿAbd Allāh b. al-Zubayr رضي الله عنهما:

> *I said to al-Zubayr, 'I do not hear you narrate from the Messenger of Allah ﷺ the way So-and-So and So-and-So narrate.' He replied: 'It is true that I never separated from him since I entered Islām.*

29-30) declares it a forgery, as does the Saudi editor of the *Dhamm*, though apparently not al-Qārī himself. The rest of the hadith states: *Therefore, take advantage of these gatherings in defending the weak and rely on Allah, and Allah is enough for reliance!* The hadith seems very weak because it is apparently narrated only through Abū al-Ṣalt al-Harawī ʿAbd al-Salām b. Ṣāliḥ al-Balkhī who is discarded cf. *Talkhīṣ al-Ḥabīr* (Medina ed. 1:234-235), from ʿAbd al-Ghaffār [or al-Ghafūr] al-Madīnī [or al-Madanī], whose status as a narrator is unknown as stated by al-ʿUqaylī (3:100) and Ibn Ḥajar, *Lisān* (4:43). Al-Dhahabī in *Mīzān al-Iʿtidāl* (2:640-641 §5149) states that he is "Perhaps [ʿAbd al-Ghaffār b. al-Qāsim] Abū Maryam [al-Anṣārī] (§5147), whose narrations are forged."

However, I heard him say: Whoever attributes a lie to me, let him take his seat in Hellfire!

Al-Dāraquṭnī added: "I swear he never said *knowingly* yet you all report it as *knowingly*."

Al-Bukhārī and al-Dāraquṭnī narrated from Salama b. al-Akwaᶜ that the Prophet ﷺ said:

Whoever attributes to me what I never said, let him take his seat in Hellfire!

Al-Bukhārī, al-Tirmidhī, al-Dāraquṭnī, and al-Ḥākim in *al-Madkhal* [*ilāl-Ṣaḥīḥ*] narrated from Ibn ᶜAmr رضي الله عنهما that the Prophet ﷺ said:

[Convey what I said to others, even a single verse. Narrate from the Israelites without qualms (ḥaraj) and] narrate from me, but do not attribute lies to me! Whoever attributes a lie to me, let him take his seat in Hellfire!

Aḥmad, al-Tirmidhī who declared it sound, and Ibn Mājah narrated from Ibn Masᶜūd رضي الله عنه:

He ﷺ said: Whoever knowingly attributes a lie to me, let him take his seat in Hellfire!

Aḥmad, al-Dārimī, and Ibn Mājah also narrated from Jābir رضي الله عنه:

He ﷺ said: Whoever knowingly attributes a lie to me, let him take his seat in Hellfire!

Likewise Aḥmad, al-Dārimī and Ibn Mājah narrate from Abū Qatāda رضي الله عنه:

I heard him ﷺ say on this very pulpit: Beware of reporting too frequently from me. Whoever reports from me, let him say only the truth in all honesty. Whoever knowingly attributes a lie to me, let him take his seat in Hellfire!

Ibn Mājah narrated the following Prophetic hadith from Abū Saᶜīd al-Khudrī رضي الله عنه:

Whoever knowingly attributes a lie to me, let him take his seat in Hellfire!

Imam Muslim, al-Tirmidhī and al-Nasā'ī narrated from Abū Saᶜīd رضي الله عنه that the Prophet ﷺ said:

Do not write anything I say except the Qur'ān. Whoever wrote something [else] I said, let him erase it.[582] *Narrate from the Israelites at will. Narrate from me without attributing lies to me. Whoever attributes a lie to me, let him take his seat in Hellfire!*"

Abū Yaʿlā, al-Uqaylī, and al-Ṭabarānī in *al-Awsaṭ* narrated from Abū Bakr al-Ṣiddīq ﷺ that the Prophet ﷺ said:

Whoever attributes a lie to me or rejects (radda) something I have ordered, let him take possession of a house in Gehenna.[583]

Aḥmad and Abū Yaʿlā narrate from ʿUmar ﷺ that the Prophet ﷺ said:

Whoever attributes a lie to me is already in the fire!

Aḥmad, al-Bazzār, Abū Yaʿlā, al-Dāraquṭnī and al-Ḥākim in *al-Madkhal* all narrated that ʿUthmān Ibn ʿAffān ﷺ used to say:

I am prevented from relating from the Messenger of Allah ﷺ, not that I was not the most mindful (awʿā) of his Companions about him, but I do bear witness that I heard him say: Whoever attributes a lie to me, let him take possession of a house in the Fire.

[582]Qāḍī ʿIyāḍ said in his commentary on *Ṣaḥīḥ Muslim*: "The early Muslims among the Companions and the Successors differed much over the writing of knowledge. Many detested it while most allowed it. Then the Muslims reached consensus over its permissibility and this difference disappeared. They differed concerning the meaning of the hadith that stipulates prohibition. It was said that it concerns those whose memorization is reliable lest they start relying on the writ when he writes; thus the hadiths that allow writing would refer to those whose memorization is unreliable, as in the hadiths 'Write for Abū Shāh,' the hadith of ʿAlī's ﷺ notebook, the hadith of the book of ʿAmr b. Ḥazm containing the obligations, the *Sunan*, and the blood-money, the hadith of the book of *ṣadaqa* and the edict of *zakāt* sent by Abū Bakr ﷺ with Anas when he appointed him over al-Baḥrayn, the hadith of Abū Hurayra that '[ʿAbd Allāh] Ibn ʿAmr b. al-ʿĀṣ ﷺ used to write and I did not use to write,' and other hadiths. It was also said that the hadith of prohibition was abrogated by the abovementioned hadiths and that the prohibition was issued at the time it was feared that hadith would be confused with Qur'ān; when this was no longer feared, permission to write was given. It was also said that the prohibition was only against writing hadith with the Qur'ān on one and the same page lest they mix and become indistinguishable for the reader." Note that **even in the original prohibition, the Prophet ﷺ clearly gave the order to nevertheless "narrate from me"** cf. the hadiths cited below [1] from Abū Mūsā al-Ghāfiqī (p. 186), *Whoever has memorized something, let him report it*; [2] from Saʿd b. al-Midḥās (p. 190), *He who knows something, let him not hide it*, reminiscent of *Whoever hides knowledge he has will come with a bridle of fire on the Day of resurrection*; [3] from Mālik b. ʿAṭāhiya (p. 191), *Whoever has grasped something let him report it* among others; and [4] the saying of the Companion al-Munaqqaʿ al-Tamīmī (p. 191): *I never narrated anything from him except a ḥadīth mentioned in a book....*

[583]Narrated from Abū Bakr al-Ṣiddīq by Abū Yaʿlā (1:74-75 §73) and al-Khaṭīb in *al-Jāmiʿ* (2:189 §1572) with a worthless chain because of ʿAmr b. Mālik al-Rāsibī and others cf. al-Haythamī (1:142), *Mīzān* (*munkar*) and *Lisān*.

Abū Yaʿlā and al-Ṭabarānī narrated from Ṭalḥa b. ʿUbayd Allāh ﷺ that the Prophet ﷺ said:

Whoever knowingly attributes a lie to me, let him take his seat in Hellfire!

Al-Bazzār, Abū Yaʿlā, Dāraquṭnī and al-Ḥākim in *al-Madkhal* all narrate from Saʿīd b. Zayd b. ʿAmr b. Nufayl رضی اللہ عنہما that the Prophet ﷺ said:

Indeed a lie attributed to me is unlike a lie attributed to anybody else; whoever knowingly attributes a lie to me, let him take his seat in Hellfire!

Aḥmad, Hannād b. al-Sarī, in *al-Zuhd*, al-Bazzār, al-Ṭabarānī, and al-Ḥākim in *al-Madkhal* narrate from Ibn ʿUmar that the Prophet ﷺ said:

Whoever attributes a lie to me, a house is being built for him in the fire!

Aḥmad, al-Ḥārith b. Abī Usāma in his *Musnad,* and al-Ṭabarānī narrate from Muʿāwiya b. Abī Sufyān رضی اللہ عنہما that the Prophet ﷺ said:

Whoever attributes a lie to me, let him take his seat in Hellfire!

Aḥmad, al-Bazzār, Abū Yaʿlā, and al-Ṭabarānī narrated from Khālid b. ʿUrfuṭa ﷺ that the Prophet ﷺ said:

Whoever knowingly attributes a lie to me, let him take his seat in Hellfire! Al-Bazzār has: *Whoever attributes to me what I never said, let him take his seat in Hellfire!*

Aḥmad, al-Ḥārith b. Abī Usāma, al-Bazzār, al-Ṭabarānī, and al-Ḥākim in the *Madkhal* narrate from Yaḥyā b. Maymūn al-Ḥaḍramī that Abū Mūsā al-Ghāfiqī ﷺ heard ʿUqba b. ʿĀmir al-Juhanī ﷺ on the pulpit reporting hadiths from the Messenger of Allah ﷺ. Abū Mūsā said:

"Your friend here is truly either a *ḥāfiẓ* or bound for perdition! Indeed, the last thing the Prophet ﷺ enjoined upon us is *Hold fast to the Book of Allah! You will encounter people who will love to hear/narrate about me. Therefore, whoever attributes to me something I never said, let him take his seat in Hellfire, and whoever has memorized something, let him report it.*

Aḥmad, Abū Yaʿlā, and al-Ṭabarānī narrated from ʿUqba b. ʿĀmir ﷺ that the Prophet ﷺ said:

Whoever knowingly attributes a lie to me, let him take his seat in Hellfire!

Aḥmad, al-Bazzār, and al-Ṭabarānī narrated from Zayd b. Arqam ﷺ that the Prophet ﷺ said:

Whoever knowingly attributes a lie to me, let him take his seat in Hellfire!

Aḥmad narrated from Qays b. Saʿd b. ʿUbādat al-Anṣārī رضي الله عنهما that the Prophet ﷺ said:

Whoever knowingly attributes a lie to me, let him take his bed of Fire or his house in Gehenna.

Al-Bazzār and al-ʿUqaylī in *al-Ḍuʿafā'* narrated from ʿImrān b. Ḥuṣayn رضي الله عنهما that the Prophet ﷺ said:

Whoever attributes a lie to me, let him take his seat in Hellfire!

Al-Ṭabarānī in *al-Awsaṭ* narrated from ʿAbd Allāh b. ʿAmr رضي الله عنهما that a certain man wore an attire similar to that of the Prophet ﷺ, went to one of the households of Medina, and said: "The Prophet ﷺ ordered me to settle into whichever household of Medina I wish."[584] They prepared a house for him then sent a messenger to the Messenger of Allah ﷺ to tell him the news. He then told Abū Bakr and ʿUmar رضي الله عنهما:

Go to him and, if you find him alive, kill him, then burn him. If you find yourselves relieved of him already, and I am convinced you will,[585] *then burn him.* When they went to look for him, they found that he had gone out by night to urinate and a snake had bitten him so he died. They lit a fire and burnt him. Then they returned to the Prophet ﷺ and narrated the story to him. He said: *Whoever knowingly attributes a lie to me, let him take his seat in Hellfire!*[586]

Ibn ʿAdī narrated in *al-Kāmil* from Burayda ﷺ: "There was a quarter belonging to the Banū Layth two miles away from Medina. A man had pro-

[584]Inserted here in the full wording of this hadith: *They said: Our past experience with the Messenger of Allah ﷺ shows he never ordered indecencies.* Al-Ṭabarānī, *Awsaṭ* (2:318), al-Haythamī (1:145), and al-Suyūṭī, *Taḥdhīr al-Khawāṣṣ* (p. 88 §27).

[585]This could also be translated: *And let me not see you until you are!*

[586]Ibn Ḥajar in *al-Nukat ʿalā Ibn al-Ṣalāḥ* (2:853) said that the chains for the narrations recounting this context to the hadith are not established as authentic, as demonstrated by Abū Ghudda in his *Lamaḥāt min Tārīkh al-Sunna* (p. 56-65).

posed to marry a woman from among them in the Time of Ignorance but the folk had refused. He went to them all primmed up and said: "The Messenger of Allah ﷺ gave me this tunic and ordered me to rule over your property and lives." Then he left and took up residence with that woman to whom he had proposed. The people informed the Messenger of Allah ﷺ of this. He said:

> *The enemy of Allah lies!* He then sent a man after him, ordering him *If you find him alive strike his neck with the sword and if you find him dead, burn him with fire.* He found him dead from a snake-bite and burnt him. This is [the meaning of] his saying ﷺ *Whoever knowingly attributes a lie to me, let him take his seat in Hellfire!*

Al-Ṭabarānī narrated that ʿAbd Allāh b. Muḥammad b. al-Ḥanafiyya said:

> I went with my father to one of our in-laws among the Companions of the Prophet ﷺ that converted to Islam. I heard him say: "I heard the Messenger of Allah ﷺ saying:
>
> *Bilāl! Comfort us with it (the prayer).*
>
> I said: "Did you actually hear hadith from the Messenger of Allah?" He became angry and turned to them reporting that the Prophet ﷺ had sent one man to one of the quarters of the Bedouin Arabs. When he arrived, he told them: "The Prophet ﷺ ordered me to rule as I wished with regard to your women." They replied: "We hear and we obey the order of the Messenger of Allah!" Then they sent one of theirs to him ﷺ saying, "So-and-so came to us and said, 'The Messenger of Allah ﷺ ordered me to rule as I wished with regard to your women.' If you really gave that order then we hear and we obey; if not, we only desired to inform you." The Prophet ﷺ became angry and sent out a man from the Anṣār, telling him:
>
> *Go and kill him then burn him with fire!*
>
> When he reached him, the man had already died and had been buried. He ordered him exhumed then had him burnt with fire. Then he [the Companion] said that the Messenger of Allah ﷺ said:
>
> *Whoever knowingly attributes a lie to me, let him take his seat in Hellfire!*
>
> He then said: "Do you think that I could attribute lies to the Messenger of Allah ﷺ after this?"

Al-Ṭabarānī narrated in *al-Awsaṭ* from Zayd b. Arqam ﷺ and al-Barā' b. ʿĀzib رضي الله عنهما that the Prophet ﷺ said:

Whoever knowingly attributes a lie to me, let him take his seat in Hellfire!

He also narrated in *al-Awsaṭ* from Abū Mūsā al-Ashʿarī ﷺ that the Prophet ﷺ said:

Whoever knowingly attributes a lie to me, let him take his seat in Hellfire!

He also narrated in *al-Awsaṭ* from Muʿādh b. Jabal ﷺ that the Prophet ﷺ said:

Whoever knowingly attributes a lie to me, let him take his seat in Hellfire!

He also narrated it from ʿAmr b. Murrat al-Juhanī with the same wording and—in *al-Muʿjam al-Ṣaghīr*—from Nubayṭ b. Shurayṭ. He also narrates it from ʿAmmār b. Yāsir; ʿAmr b. ʿAbasa; ʿAmr b. Ḥurayth; Ibn ʿAbbās together with al-Dārimī; ʿUtba b. Ghazwān; al-ʿUrs b. ʿUmayra together with Ibn ʿAdī; Yaʿlā b. Murra together with al-Dārimī; Abū Mālik al-Ashjaʿī from his father Ṭāriq b. Ashyam together with al-Bazzār; Salmān b. Khālid al-Khuzāʿī [Allah be well-pleased with all of them] together with Abū Nuʿaym and al-Ismāʿīlī, from the Prophet ﷺ, as follows:

Whoever knowingly attributes a lie to me, let him take possession of a house in Hellfire!

Al-Ṭabarānī narrated from ʿAmr b. Dīnār that the sons of Ṣuhayb ﷺ told him: "Father! The sons of the Companions of the Prophet ﷺ report from their fathers." He replied: "I heard the Prophet ﷺ say:

Whoever knowingly attributes a lie to me, let him take his seat in Hellfire!

He also narrates it with this wording from al-Sā'ib b. Yazīd رضي الله عنهما while he narrates it from Abū Umāmat al-Bāhilī ﷺ as follows:

Whoever knowingly attributes a lie to me, let him take his seat right in the middle of Gehenna![587]

He also narrated from Abū Qirṣāfa ﷺ that the Prophet ﷺ said:

[587]Literally, *between the two eyes of Gehenna.*

Report from me whatever you hear but nobody is allowed to attribute lies to me! Indeed, whoever attributes a lie to me or reports from me what I never said, a house will be built for him in Gehenna to revel in.

He also narrated from Rāfiᶜ b. Khadīj رضي الله عنهما that the Prophet ﷺ said:

Do not attribute lies to me. Truly, a lie attributed to me is unlike any lie attributed to anybody else!

He also narrated from Aws b. Aws al-Thaqafī رضي الله عنه that the Prophet ﷺ said:

Whoever attributes a lie to his Prophet, or to himself, or to his two parents, will never come near Paradise.

He also narrated in *al-Awsaṭ* from Ḥudhayfa b. al-Yamān رضي الله عنهما that the Prophet ﷺ said:

Do not attribute lies to me. Truly, whoever attributes a lie to me is impudent!

In *al-Awsaṭ* he narrated that Abū Khalda said:

I heard Maymūn al-Kurdī reply, as he was sitting with Mālik b. Dīnār who had asked him: "Why does our shaykh [=Maymūn] not narrate hadiths from his father? Indeed your father met the Prophet ﷺ and heard from him": "My father used not to narrate to us from him ﷺ out of fear that he add or subtract words. He said to us, 'I heard the Prophet ﷺ say *Whoever knowingly attributes a lie to me, let him take his seat in Hellfire!*'"

Al-Ṭabarānī also narrates from Saᶜd b. al-Midḥās رضي الله عنه that the Prophet ﷺ said:

Whoever knows something, let him not hide it; but whoever knowingly attributes a lie, let him take possession of a house in Gehenna!

Al-Ṭabarānī and al-Rāmahurmuzī in al-*Muḥaddith al-Fāṣil* (The Discerning Hadith Scholar), from Mālik b. ᶜAtāhiya رضي الله عنه:[588] "The Messenger of Allah ﷺ took our word in his Farewell pilgrimage, saying:

[588]This could be either Mālik b. ᶜAtāhiya al-Kindī or Mālik b. ᶜUbāda al-Ghāfiqī, both Companions, Allah be well-pleased with them.

Hold fast to the Qur'ān! You will meet people who [long to hear] report[s][589] *about me: whoever has grasped something [I said], let him report it; but whoever attributes to me something I never said, let him take possession of a house in Gehenna.*

They also narrate from Rāfiᶜ b. Khadīj رضي الله عنهما:

One day the Prophet ﷺ passed us by while we were talking to each other. He said, *What were you saying?* We replied, "What we heard from you, Messenger of Allah!" He said: *Do converse, but let whoever knowingly attributes a lie to me take his seat in Gehenna.*

Ibn Saᶜd and al-Ṭabarānī narrate that al-Munaqqaᶜ al-Tamīmī رضي الله عنه said:

"I brought the Prophet ﷺ the obligatory remittance from our camels. He gave an order and it was collected. I said: 'Among them are two camels that are a gift for you.' He ordered the gift separated from the remittance. Several days passed and the people began spreading a rumor that the Prophet ﷺ was sending Khālid b. al-Walīd to the slaves of Muḍar to convey the charity to them. I said: 'I swear by Allah that our people [the Tamīm] have nothing!' I went to him ﷺ and informed him about the rumor. He raised his two hands until I saw the whiteness of his armpits and he said: *O Allah! I do not allow them to attribute any lies to me!*[590]

Al-Munaqqaᶜ said: "Consequently I never narrated anything from him ﷺ except a hadith mentioned in a book or made current in a practice *(sunna)*. Lies were attributed to him while he was alive, what then after his death?"

Al-Dāraquṭnī narrated from Rāfiᶜ b. Khadīj رضي الله عنهما:

"We were with the Prophet ﷺ when someone came and said: 'Messenger of Allah, the people are saying this and that about you.' He replied: *I never said it. I only say what descends from heaven. Woe to you! Do not attribute lies to me! Truly, a lie attributed to me is unlike any lie attributed to anybody else!*

Al-Bazzār narrated from Ibn ᶜUmar رضي الله عنهما that the Prophet ﷺ said:

[589]The correction *who long to hear reports about me* was added from the version of al-Bukhārī in *al-Tārīkh al-Kabīr* and al-Ṭabarānī in *al-Muʿjam al-Kabīr* cf. also *Kanz al-ᶜUmmāl* instead of al-Rāmahurmuzī and al-Qārī's *who report about me.*

[590]Abū Ghudda questioned the authenticity of its chain in his *Lamaḥāt min Tārīkh al-Sunna* (p. 64).

Among the most abominable lies is to claim one's two eyes saw what they never really saw, and among the most abominable lies is to attribute to me what I never said.

Al-ʿUqaylī also narrated in *al-Ḍuʿafāʾ* from Abū Kabshat al-Anmārī ﷺ the wording:

Whoever knowingly attributes a lie to me, let him take his seat in Hellfire!

Al-ʿUqaylī narrates the same wording from Ghazwān b. ʿUtba b. Ghazwān, from his father ﷺ. Both he and al-Dāraquṭnī in *al-Afrād* (Exclusive Specimens)[591] narrate from Abū Rāfiʿ:

Whoever attributes a lie to me, let him take his seat in Gehenna!

Ibn ʿAsākir narrated in his *Tārīkh* from Wāthila b. al-Asqaʿ ﷺ:

"I heard the Messenger of Allah ﷺ say, *Truly, it is one of the enormities to attribute to me what I never said.*

Ibn ʿAdī and al-Ḥākim in *al-Madkhal* narrated through another chain from Wāthila b. al-Asqaʿ that the Prophet ﷺ said:

Truly, among the most abominable lies is to put words I never said in my mouth, and to claim one's two eyes saw a dream they never really saw.

In his *Tārīkh* al-Khaṭīb narrates from al-Nuʿmān b. Bashīr رضی اللہ عنہما the wording:

Whoever attributes a lie to me, let him take his seat in Hellfire!

Al-Ṭabarānī narrated it from Usāma b. Zayd رضی اللہ عنہما as follows:

Whoever attributes to me what I never said, let him take his seat in Hellfire!

Al-Ḥākim narrated in *al-Madkhal* from Jābir b. ʿAbd Allāh رضی اللہ عنہما:

The anger of Allah is tremendous against anyone who knowingly attributes a lie to me.

[591] *I.e.* one-hadith narrators; one-compiler narrators including many of al-Ṭabarānī, Abū Nuʿaym, Ibn ʿAsākir, and al-Ḥākim's authorities; one-narrator hadiths; one-locality narrations, *e.g. talqīn* for the people of Shām; and similar rarities. See the relevant discussions on *afrād* in Ibn al-Ṣalāḥ and its commentaries, and Ibn Ḥajar's *Nuzhat al-Naẓar*.

Al-Ḥākim narrated in the same book from Bahz b. Ḥakīm [b. Muʿāwiya b. Ḥayda], from his father, from his grand-father ﷺ from the Prophet ﷺ:

Whoever knowingly attributes a lie to me, let him be cursed by Allah, the angels, and all the people! Neither bloodwit nor talion shall be accepted from him (lā yuqbalu minhu ṣarfun wa-lā ʿadl)!

Al-Ḥākim also narrated in *al-Madkhal* from Ḥudhayfa ﷺ:

Whoever knowingly attributes a lie to me, let him take his seat in Hellfire!

He equally narrated, in the same book, *al-Madkhal,* from ʿAbd Allāh b. al-Zubayr رضي الله عنهما:

Whoever narrates a lie from me, let him take his seat in Hellfire!

Both al-Bazzār and Ibn ʿAdī narrated from Abū Hurayra ﷺ that the Prophet ﷺ said:

Three men shall never come near Paradise: one who pretends to be the son of a person who is not his actual father; one who attributes a lie to his Prophet; and one who claims to have seen what his two eyes never saw.

Aḥmad, Hannād, and al-Ḥākim in his *Mustadrak* narrated from Abū Hurayra ﷺ the wording:

Whoever puts words in my mouth which I never said, let him take his seat in Hellfire! One version has *his house in Gehenna!*

Ibn Ṣāʿid in his compilation of all the narrative routes of this hadith narrated from Saʿd b. Abī Waqqāṣ ﷺ the wording:

Whoever puts words in my mouth which I never said, let him take his seat in Hellfire!

Al-Khaṭīb in his *Tārīkh* narrated from Abū ʿUbayda b. al-Jarrāḥ ﷺ the wording:

Whoever knowingly attributes a lie to me, let him take his seat in Hellfire!

Ibn ʿAdī narrated from Ṣuhayb ﷺ the wording:

Whoever attributes a lie to me shall be tasked, the Day of Resurrection, to tie up two hairlets. [Ṣuhayb added:] "This is what prevents me from narrating."

Al-Dāraquṭnī in *al-Afrād* and al-Khaṭīb in his *Tārīkh* narrated it thus from Salmān al-Fārisī. So did Ibn al-Jawzī and the ḥāfiẓ Yūsuf b. Khalīl al-Dimashqī—in his compilation of the narrative routes of this hadith—from Abū Dharr. So did Ibn Ṣāʿid and others from Ḥudhayfa b. Asīd [Allah be well-pleased with all of them].

Ibn ʿAdī narrated from Abū Hurayra رضي الله عنه:

Whoever innovates a heresy (aḥdatha ḥadathan) or abets/protects (āwā) someone who does, upon him is the curse of Allah, the angels, and all people! Also cursed is he who knowingly attributes a lie to me!

Ibn Qāniʿ in his *Muʿjam* narrated from Usāma b. Zayd رضي الله عنهما:

Whoever puts words in my mouth which I never said, let him take his seat in Hellfire!

The story behind the latter report is that he [the Prophet ﷺ] once sent a man on a mission but the latter attributed lies to Him. He ﷺ then invoked against that man. The latter was found dead, his stomach split open, uninhumable because the earth rejected him.

Al-Dāraquṭnī and Ibn al-Jawzī narrated from ʿAbd Allāh b. al-Zubayr رضي الله عنهما:

Whoever knowingly attributes a lie to me, let him take his seat in Hellfire!

Ibn al-Jawzī narrated through another route that ʿAbd Allāh b. al-Zubayr once asked his companions:

Do you know the meaning of the hadith,

Whoever knowingly attributes a lie to me, let him take his seat in Hellfire?

A man lusted after a certain woman. He went to her family one night and said, "I am the envoy of the Messenger of Allah who sent me to you to be hosted by you in a house of my choosing." As he was waiting for the night arrangements to be made, one of them went to the Prophet ﷺ and said, "So-and-so came to us

saying that you ordered him to be hosted in any of our houses he would choose." The Prophet ﷺ said:

He lies! O So-and-so! Go with this man. If Allah enables you [to catch him], behead him and burn him. Let me not see you again until you do!

The weather turned to rain. The man went out to wash himself *(li-yatawaḍḍa')* but a viper bit him and he died. When the Prophet ﷺ was told about that, he said:

He is in the Fire.

Ibn Qāniᶜ in *Muᶜjam al-Ṣaḥāba* and Ibn al-Jawzī narrated from ᶜAbd Allāh b. Abī Awfā ﷺ the wording:

Whoever knowingly attributes a lie to me, let him take his seat in Hellfire!

They also narrated it from Yazīd b. Asad ﷺ while al-Ḥākim narrates it from ᶜAffān b. Ḥabīb ﷺ.

Al-Jawzaqānī and Ibn al-Jawzī narrated from an unnamed Companion the wording:

Whoever puts words in my mouth which I never said, let him take possession of a seat right in the middle of Gehenna!

Ibn Ṣāᶜid and others narrated from ᶜĀ'isha ﷺ the wording:

Whoever attributes words to me which I never said, let him take his seat in Hellfire!

Al-Dāraquṭnī and Ibn al-Jawzī narrated from Umm Ayman ﷺ:

Whoever knowingly attributes a lie to me, let him take his seat in Hellfire!

Ibn al-Jawzī narrated from ᶜAlī ﷺ the wording:

Whoever attributes a lie to the Messenger of Allah is polishing for himself a cozy seat in Hellfire!

Ibn al-Jawzī narrated that Ibn ᶜAbbās رضی اللہ عنہما said:

Al-ᶜAbbās once said: "Messenger of Allah, what if we built for you an arbor from the top of which you can address people and they will easily hear you?" The Prophet ﷺ replied:

I shall always be in this situation—their dust reaches me and they stamp upon my heels—until Allah relieves me from them. But whoever attributes a lie to me, his appointed tryst is the Fire![592]

Ibn ᶜAdī narrated from Safīna ﷺ:

Whoever knowingly attributes a lie to me, let him take his seat in Hellfire!

Likewise, Ibn Khalīl from Zayd b. Thābit; Kaᶜb b. Quṭba; Abū al-ᶜUsharā's father; and ᶜAbd Allāh b. Zaghb ﷺ, the latter also narrated by Abū Nuᶜaym.

Abū Nuᶜaym also narrated it from Jābir Ibn Ḥābis ﷺ as follows:

Whoever attributes words to me which I never said, let him take his seat in Hellfire!

Important Note

The *ḥāfiẓ* al-Suyūṭī said: "More than one hundred Companions of the Prophet ﷺ narrated this hadith and several of the elite scholars have compiled its narrative routes back to them."

Ibn al-Jawzī related from Abū Bakr Muḥammad b. Aḥmad b. ᶜAbd al-Wahhāb al-Isfarāyīnī that there is no hadith in the world narrated by all ten of the Ten Companions who were assured Paradise except the hadith *Whoever attributes a lie to me.* Ibn al-Jawzī said: "I have not seen ᶜAbd al-Raḥmān b. ᶜAwf's narration so far."

The erudite scholar and compiler Abū al-Qāsim ᶜAbd al-Raḥmān b. Muḥammad al-Fawrānī narrated an amusing anecdote here:

Abū Bakr Aḥmad b. Muḥammad b. ᶜAlī al-Mu'addib narrated to us that Abū al-Muẓaffar Muḥammad b. ᶜAbd Allāh b. al-Khayyām al-Samarqandī narrated to him: "I have heard both Ilyās and al-Khiḍr say, 'We heard the Messenger of Allah ﷺ saying: *Whoever attributes words to me that I never said, let him take his seat in Hellfire!*

[592]Narrated *mursal* from ᶜIkrima by ᶜAbd al-Razzāq (5:434) minus the last phrase.

According to al-Dhahabī, Abū ʿAmr Ibn al-Ṣalāḥ dictated this hadith and said: "We encountered it in the transcript *(nuskha)* of Ilyās and al-Khiḍr." Al-Dhahabī said: "I do not know who forged this transcript."

Beneficial Note

The teacher of our teachers, Jalāl al-Dīn al-Suyūṭī said:

> I do not know that any single one among the enormities *(kabā'ir)* was ever stipulated by any of the scholars of *Ahl al-Sunna wal-Jamāʿa* to cause apostasy except attributing a lie to the Messenger of Allah ﷺ. Indeed, Shaykh Abū Muḥammad al-Juwaynī among our Shāfiʿī colleagues, the father of Imām al-Ḥaramayn, said: "Anyone who knowingly attributes a lie to him ﷺ definitely becomes a non-Muslim." A group of scholars agreed with him, among them Imam Nāṣir al-Dīn Ibn al-Munayyir, one of the Maliki imams.[593]

Al-Juwaynī and Ibn al-Munayyir's position is supported by the hadith of the Prophet ﷺ:

> *A lie attributed to me is unlike any lie attributed to anybody else!*

It is also supported by the Prophet's ﷺ order to kill the man that lied about him and burn him after his death.[594] This is because to attribute lies to the Prophet ﷺ is to attribute lies to Allah, since Allah Most High says:

> ﴿Nor does he speak of his own desire. It is no less than inspiration sent down to him﴾ (53:3-4).

This is further strengthened by the hadith:

> *I do not say other than what descends from heaven.*[595]

If this is the case, ﴿Then who does more wrong than such as invent a falsehood against Allah?﴾ (6:144); ﴿It is those who believe not in the Signs of Allah that forge falsehood﴾ (16:105).

[593]Al-Suyūṭī, *Taḥdhīr al-Khawāṣṣ* (p. 125=p. 64-65). Qārī virtually reproduces al-Suyūṭī's text from the beginning to the end of this introduction but the latter is itself based on Ibn al-Jawzī's introduction to his own *Mawḍūʿāt*.

[594]But see note 586.

[595]Cf. *supra* (p. 247). At any rate, the *mutawātir* hadith on the prohibition of lying is proof enough that verses 53:3-4 include hadith in their meaning.

It means those that forge lies about Allah and His Messenger. To attribute lies to other than them does not expel one from belief by consensus of *Ahl al-Sunna wal-Jamāʿa*.

Section [2: The narrator's liability]

Muslim, al-Tirmidhī who declared it sound *(ṣaḥīḥ)*, and Ibn Mājah narrated from al-Mughīra b. Shuʿba ﷺ, from the Prophet ﷺ:

> *Whoever reports a narration from me when it seems to him (wa-huwa yurā) that it is falsehood, he is one of the kādhibīn/kādhibayn.* It is narrated both in the plural [*he is one of the liars*] and in the dual [*he is one of the two liars*].

Muslim and Ibn Mājah narrate the same from Samura b. Jundub ﷺ while Ibn Mājah narrates from ʿAlī ﷺ the wording *man rawā* instead of *man ḥaddatha* for "whoever narrates."

Al-Bazzār and Ibn ʿAdī narrated from Anas ﷺ the wording:

Whoever attributes a lie to me in the narration of a hadith (fī riwāyati ḥadīthin), let him take his seat in Hellfire!

Ibn Shāhīn narrated from Anas ﷺ the wording:

Whoever attributes a lie to me in a narration (fī ḥadīthin) shall come among the losers on the Day of Resurrection!

Al-Dāraquṭnī in *al-Afrād* narrated from Anas ﷺ, from the Prophet ﷺ:

I swear it by Him in whose Hand is Abū al-Qāsim's soul! None narrates from me something I never said except he shall take his seat in Hellfire!

Aḥmad and Ibn ʿAdī narrated from Ibn ʿAbbās رضي الله عنهما the wording:

Beware of narrating anything from me except what you know for sure. Truly, whoever knowingly attributes a lie to me, let him take his seat in Hellfire!

Al-Ṭabarānī narrated from Abū Umāma ﷺ:

Whoever knowingly narrates a lie on my authority, let him take his seat in Hellfire!

Al-Nawawī said in his commentary on Muslim:

> It is prohibited to narrate a fabricated hadith if one knows full well of its being so or even if one strongly presumes that it might be so. Therefore, whoever narrates a hadith which he knows or strongly presumes to be fabricated without making that fact clear at the time he narrates it, surely falls under the punishment which the Prophet ﷺ threatened. **Nor is there any difference, in the prohibition of the attribution of lies to the Prophet ﷺ, between purely legal rulings and the matters that do not contain rulings such as encouragement [to piety] and warning [against evil deeds], exhortation, and other speech. In all this, such attribution is absolutely forbidden and one of the gravest sins and most offensive of all deeds by the Consensus of those Muslims whose word counts in matters of consensus.** In fact, the decision-making scholars unanimously agree upon the fact that it is utterly forbidden to attribute lies to an ordinary person; what about one whose pronouncement is Law and whose speech is Revelation? To lie about such a person is the same as lying about Allah Most High Who said, ﴿Nor does he speak of his own desire. It is no less than revelation revealed to him﴾ (53:3-4).

The hadith master Jalāl al-Dīn al-Suyūṭī said:

> All the ulema of hadith concur that it is absolutely not allowed to narrate forgeries in any way whatsoever, unless the fact that it is a forgery is made clear at the same time. This is different from weak hadith. The latter may be narrated in other than legal rulings and articles of faith. Among those who categorically affirmed this are al-Nawawī, Ibn Jamāᶜa, al-Ṭībī, al-Bulqīnī, and al-ᶜIrāqī.

I say: The hadith master of his time, al-ᶜAsqalānī,[596] has declared it explicitly in his commentary on his own *Nukhba*.[597]

Al-Dāraquṭnī said:

> The Prophet ﷺ threatened Hellfire for anyone who attributes a lie to him after he ordered [people] to report on his authority and to inform others about his sayings. This shows that he ordered [people] to report on his authority only the authentic hadiths, not the inauthentic, and only the true, not the false. It does not mean one

[596] Al-Qārī usually identifies the *ḥāfiẓ* Ibn Ḥajar as "al-ᶜAsqalānī," while he tends to reserve the *kunya* "Ibn Ḥajar" for his teacher al-Haytamī.

[597] See our article on the use of weak hadiths in Islām in *Sunna Notes I*.

should report everything that was narrated from him, since he said ﷺ:

It is sufficient sin for someone to report everything he hears.

Muslim narrated it from Abū Hurayra ﷺ.

Now, someone who narrates a hadith from the Prophet ﷺ [mostly] doubting that it is authentic shall be considered to be one of the liars according to what the Prophet ﷺ said:

Whoever reports a narration from me when it seems to him that it is falsehood...[598] and he did not say: *when he is absolutely certain it is falsehood.*

To avoid such a risk, the rightly-guided Caliphs and the chosen Companions steered clear from narrating frequently from the Prophet ﷺ. Indeed, both Abū Bakr and ʿUmar رضي الله عنهما used to ask anyone who told them a hadith from the Prophet ﷺ which they had not heard before to show proof of the authenticity of such narration on pains of punishment.[599] Likewise, ʿAlī ﷺ asked anyone who told him a hadith to swear he had actually heard it from the Prophet ﷺ.[600] Some of the careful reporters of hadith among the Companions and the Successors used to say, after reporting a hadith, "or something near that, or to that effect, or approximately like that" lest they add or miss words from the hadith, and taking into account mistakes and forgetfulness.[601] Abū Ḥanīfa al-Nuʿmān was one such careful reporter.[602]

[598]Cf. above (p. 253).

[599]For example, when Abū Bakr asked, "How much does the grandmother inherit?" al-Mughīra b. Shuʿba said *I bear witness that the Messenger of Allah ﷺ gave her one sixth.* Abū Bakr said, "Does anyone else know this?" Then Muḥammad b. Salama came forward with the same report. Narrated in the *Muwaṭṭa'* and *Sunan.* And when Abū Mūsā al-Ashʿarī said that the Prophet ﷺ said *When one of you asks permission to enter thrice and is denied, let him leave,* ʿUmar said, "I swear by Allah that you are going to have to prove this beyond doubt or I shall make you sore! Has anyone among you heard this from the Prophet ﷺ?" Abū Saʿīd al-Khudrī confirmed it. ʿUmar said to Abū Mūsā, "Truly I do not question your truthfulness, but I feared lest people start attributing things to the Messenger of Allah ﷺ." Narrated by al-Bukhārī and Muslim.

[600]"When I heard something from the Messenger of Allah ﷺ, Allah would benefit me with it as He wished; but when someone other than him narrated it to me, I would make him swear to it; if he took an oath, I would believe him." Narrated by al-Tirmidhī *(ḥasan)*, Abū Dāwūd with a sound chain, Aḥmad with two chains in the *Musnad* and also in *Faḍā'il al-Ṣaḥāba* (1:159 §142), and Abū Yaʿlā and al-Ḥumaydī in their *Musnads*. It is cited in the books of *Tafsīr* for the verse: ﴿Yet whoso does evil or wrongs his own soul then seeks pardon of Allah, will find Allah Forgiving, Merciful﴾ (4:110). See the section entitled "*Isnad*-Criticism of the First Four Caliphs" in our article "Lone-Narrator Reports" in *Sunna Notes I* (p. 120-131) for more examples which debunk the Orientalist myth that *isnad* criticism began late, in the second or third century.

[601]Al-Nawawī in his *Taqrīb* (p. 78=al-Suyūṭī, *Tadrīb* 1:538): "It is imperative for the one

The Prophet ﷺ informed us that at the end of time in his Nation there would be many lying reports and false hadiths. He warned them against that for fear some be destroyed by them. He said:

> *There will be, toward the end of time, people in my Community*[603] *who will tell you what neither you nor your forefathers ever heard before. Beware of them! Keep away from them!*[604]

Muslim narrated it from Abū Hurayra ﷺ. This is why it was said, "The chain of transmission *(isnād)* is an integral part of the Religion,"[605] because chains are pivotal for *mujtahid*s.[606]

Section [3: Unqualified preachers]

The hadith master Zayn al-Dīn al-ʿIrāqī said in *al-Bāʿith ʿalā al-Khalāṣ min Ḥawādith al-Quṣṣāṣ* (The Stimulant of Deliverance from the Innovations of the Storytellers):

> They relate the hadiths of the Prophet ﷺ indiscriminately, without any knowledge of the authentic or the inauthentic. Even if it so

who narrates in terms of meaning to say, at the conclusion of his narration: 'or something near it'—*aw kamā qāl, aw naḥwahu, aw shibhahu*—or other such expressions." Al-Suyūṭī adduces proofs that this was the practice of Ibn Masʿūd, Abū al-Dardā', and Anas. Further proofs to this effect are adduced by al-Tirmidhī in his *ʿIlal al-Kabīr* and its commentary by Ibn Rajab *Sharḥ ʿIlal al-Tirmidhī* (1:145-152), al-Khaṭīb in *al-Kifāya* (1986 ed. p. 232-247=Medina ed. p. 198-211), and al-Qāḍī ʿIyāḍ in *al-Ilmāʿ* (p. 174-182). See also Ibn Ḥajar's discussion and its commentary by al-Qārī in his commentary on Ibn Ḥajar's *Sharḥ al-Nukhba (Sharḥ Sharḥ Nukhbat al-Fikar fī Muṣṭalaḥāt Ahl al-Athar* or "Commentary on Ibn Ḥajar's Commentary on his own book 'Chosen Thoughts on the Terminology of hadith Scholars'" p. 497-502) and our article "Narration *ad sensum (riwāya bil-maʿnā) vs. ad litteram (bil-lafẓ)*" in *Sunna Notes I.*

[602]See on this Muḥammad ʿAbd al-Rashīd al-Nuʿmānī's *Makānat al-Imām Abī Ḥanīfa fīl-Ḥadīth*, edited by ʿAbd al-Fattāḥ Abū Ghudda and written in refutation of al-Albānī.

[603]*Anti-Christs and arch-liars* in two other versions in Muslim and Aḥmad.

[604]Narrated from Abū Hurayra by Muslim and Aḥmad who both also have the addition *Do not allow them to lead you astray or sow discord among you!* Sayyid ʿAlawī b. Aḥmad al-Ḥaddād said in his anti-Wahhābī encyclopedia, *Miṣbāḥ al-Anām*: "The commentator of the *Mishkāt* said: 'The Prophet ﷺ is talking about a group who will say to the people: "We are scholars and shaykhs and we are calling you to the Religion" whereas, in fact, they are liars and deceivers.'"

[605]A saying of Ibn al-Mubārak narrated by Muslim in the introduction to his *Ṣaḥīḥ* and al-Khaṭīb (6:166). The statement continues, "Otherwise, anyone can say anything."

[606]A *mujtahid* is someone qualified for *ijtihād* or independent legal reasoning. A *mujtahid muṭlaq* or "absolute *mujtahid*" is someone who attained a rank comparable to that of the Four Imams in piety and knowledge, including knowledge of Arabic, competence to apply legal reasoning, draw analogies, and infer rulings from the evidence independently of the methodology and findings of the Sunni Schools, through his own linguistic and juridical perspicuity and extensive knowledge of the texts, both the primary and those dealing with Jurisprudential *khilāf* from the Companions to his time.

> happens that they report an authentic hadith, the burden of sin remains upon them because they report what they have no knowledge about. Hence, even when it coincides with fact, they remain sinful for meddling in something they do not know. It is strictly impermissible for anyone that shares such characteristics to report hadiths from books, even from the two *Ṣaḥīḥ*s [of al-Bukhārī and Muslim] as long as he has not read them before someone who is familiar with them among those learned in hadith.[607]

The hadith master Abū Bakr [Muḥammad] Ibn Khayr [al-Ishbīlī al-Mālikī] stated that all the scholars agreed upon the fact that no Muslim is allowed to say: "The Messenger of Allah ﷺ said this or that" until that person has acquired the actual narration of that saying even in the remotest sense of qualified narration[608] because of what the Prophet ﷺ said:

> *Whoever knowingly attributes a lie to me, let him take his seat in Hellfire!*

Another version simply states *Whoever attributes a lie to me,* in absolute terms, without restriction.

Section [4: Rulings of the *Salaf* against liars]

Al-Jawzaqānī said, with his chain of transmission back to Abū al-ʿAbbās al-Sarrāj: "I witnessed Muḥammad b. Ismāʿīl al-Bukhārī when he received a letter from Ibn Karrām asking him about the authenticity of certain hadiths. Among them was al-Zuhrī's narration from Sālim, from his father [ʿAbd Allāh b. ʿUmar رضي الله عنهما] from the Prophet ﷺ:

Belief neither increases nor decreases.

Muḥammad b. Ismāʿīl al-Bukhārī wrote overleaf: "Whoever narrates such a hadith deserves harsh punishment and long imprisonment!"[609] Al-Dhahabī mentions it in his *Mīzān*.

Also in the *Mīzan*, Abū Dāwūd said:

[607] See introduction, section entitled "Semi-Shaykhs and Storytellers" (p. 29).

[608] *I.e.* through *samāʿ*, *ʿarḍ*, *ijāza*, and so forth in descending order of strength. It is insufficient that one "heard it somewhere," or "read it in a book." However, the latter is permissible for the jurists by Consensus according to Abū Isḥāq al-Isfarāyīnī and as per al-Shāfiʿī, al-Kyā al-Ṭabarī, and al-Zarkashī as cited in al-Suyūṭī's *Tadrīb al-Rāwī*.

[609] This is because "al-Zuhrī, from Sālīm, from Ibn ʿUmar" is among the prestigious chains dubbed as "the soundest chain in the world" by the scholars (cf. Ibn al-Ṣalāḥ, *ʿUlūm al-Ḥadīth*) while the hadith in question is fabricated so the forgery is offensive at several levels.

I heard Yaḥyā Ibn Maʿīn say about Suwayd al-Anbārī: "It is lawful to put him to death."

Al-Ḥākim said: "Suwayd was taken to task for narrating *Whoever falls passionately in love but remains chaste and keeps mum…. (q.v.).*" When this hadith was mentioned to Yaḥyā b. Maʿīn he said, "If I had a horse and spear I would have charged against Suwayd!"[610]

Also in the *Mīzān*:

Ibn ʿUyayna was told: Muʿallā b. Hilāl narrated from Ibn Abī Najīḥ, from Mujāhid, from ʿAbd Allāh[611]: *The face-veil [for men] is among the high manners of Prophets.* Ibn ʿUyayna said: "If al-Muʿallā really narrates this hadith from Ibn Abī Najīḥ, he is asking for decapitation!"

Al-ʿUqaylī narrated from ʿĀ'isha ﵂:

When the Messenger of Allah ﷺ caught a member of his household lying, he would keep distant from that person until the latter repented to Allah.

He also narrated that the Prophet ﷺ once rejected the testimony of a man because the latter had once told a lie. Maʿmar commented: "I am not sure what lie; did he lie about Allah Most High or about the Messenger of Allah ﷺ?"[612]

Section [5: Narrator-criticism is "licit slander"][613]

Al-Dāraquṭnī said:

[610]It is apparently another hadith of Suwayd that ired Yaḥyā, namely, *Whoever speaks out of his own opinion (raʾī) in this Religion of ours, kill him! (q.v.)* after which Yaḥyā, who may have felt that *Ahl al-Raʾī*—Hanafis—were being targeted, may have repeated his excessive condemnation at other narrations of his cf. Mamdūḥ, *Tanbīh al-Muslim* (p. 180-182) and Aḥmad al-Ghumārī, *Darʾ al-Ḍaʿf* (p. 66-67). The centenarian Maliki hadith master Suwayd b. Saʿīd al-Harawī al-Ḥadathānī (d. 240) is a famous major trustworthy narrator, one of the narrators of the *Muwaṭṭaʾ*, who turned blind late in life then narrated some rejected hadiths from memory. These hadiths are counted and identified while the rest are accepted, notably by Imam Muslim in his *Ṣaḥīḥ*—no less than 27 sound reports.

[611]When this name is used unqualified in hadith it usually refers to ʿAbd Allāh b. Masʿūd ﵁.

[612]As for the Prophetic report narrated by al-Sijzī from Ibn ʿAbbās, *Do not take ḥadīth except from those whose testimony you trust,* it is a forgery according to Ibn al-Jawzī in the *ʿIlal* and al-Ghumārī in the *Mughīr*.

[613]See on the topic of this section Ibn Abī al-Dunyā's *Dhamm al-Ghībati wal-Namīma*; al-Haytamī's *Ḥukm al-Ghība wal-Namīma*; and al-Shawkānī's *Rafʿ al-Rība ʿammā Yajūz wamā lā Yajūz min al-Ghība*.

> If someone should imagine that speaking disparagingly about the narrator of a rejected hadith constitutes slander, the reply is it is not as you imagine. In fact the consensus of the people of knowledge and learning is that it is a religious obligation and constitutes faithful sincerity in the Religion and toward Muslims. The judge Aḥmad b. Kāmil told us: Abū Saʿīd al-Harawī told us: Abū Bakr b. Khallād said: "I asked Yaḥyā b. Saʿīd once whether he did not fear that those whose hadith he abandoned would be his opponents on the day of Resurrection. Yaḥyā b. Saʿīd replied: 'I would prefer that they be my opponents rather than have the Prophet ﷺ ask me why I did not protect his hadiths against lies.'" Further, if it is obligatory to expose anyone who commits false testimony even on a small, trifling, useless matter, then someone who attributes a lie to the Prophet ﷺ is more deserving of being denounced. The lie of the false witness does not exceed the matter upon which he bears false testimony, while the one who attributes a lie to the Prophet ﷺ makes licit what is forbidden or forbids what is lawful and has already taken possession of his seat in Hellfire. How then could anyone claim that it is not lawful to deprecate someone that has already taken possession of his seat in Hellfire due to his lies about the Elect Prophet ﷺ?

Then al-Dāraquṭnī narrated that Sufyān al-Thawrī would say, "This reporter is weak, that one is strong; you may report from So-and-so, but not from So-and-so." He considered none of that to be slander. In fact, when Mālik, Shuʿba, Sufyān b. Saʿīd, and Ibn ʿUyayna were asked about a man whose reports are not up to par, they all said: "Expose him!"

When Shuʿba was asked: "This discourse against some of the narrators—is it not slander?" He replied: "Idiot! This is religion and abandoning it is prejudice."

Muḥammad b. Bundār al-Jurjānī told Aḥmad b. Ḥanbal: "It is sometimes too difficult for me to say, So-and-so is weak and So-and-so is a liar." Imam Aḥmad replied: "If you remain silent and I remain silent then when will the ignorant distinguish the authentic reports from the inauthentic?"

Sufyān al-Thawrī is related to have passed by a certain man and said: "A liar! By Allah! I swear that if it were not impermissible for me to keep silent, I would have kept silent."

Al-Shāfiʿī is related to have said: "When someone knows that a certain hadith reporter is a liar, he is not at liberty to remain silent concerning him. Speaking out does not constitute slander. The scholars are like numismatists *(al-nuqqād)*. The numismatist of his Religion has no choice but to tell counterfeits from the real thing."

Shuʿba b. al-Ḥajjāj used to say: "Come, let us commit slander for the sake of Allah's Religion!" The same quip is narrated from Ibn ʿUyayna.

In al-Dhahabī's *Mīzān*, Ibn Ḥibbān said: "I heard Jaʿfar b. Abān al-Miṣrī dictate in Mecca, 'Muḥammad b. Rumḥ told us: al-Layth told us from Nāfiʿ, from Ibn ʿUmar رضي الله عنهما, from the Prophet ﷺ:

> *Whoever gladdens a believer has gladdened me, and whoever gladdens me has gladdened Allah… A caller shall call out on the Day of Resurrection: Where are those whom Allah hates? Then the beggars in the mosques shall stand up.*

"I said to him, 'Shaykh! Fear Allah and do not attribute lies to the Messenger of Allah!' He replied: 'I shall not forgive you for this! You all envy me because of my chain of transmission!' I did not let him off the hook until he swore that he would never narrate in Mecca, and only after I and others had threatened to denounce him to the Sultan."[614]

Section [6: Brazen forgers and charlatans]

It is related that Aḥmad b. Ḥanbal and Yaḥyā b. Maʿīn prayed in the Ruṣāfa mosque. Right before them, a storyteller started narrating:

> Aḥmad b. Ḥanbal and Yaḥyā b. Maʿīn told us: ʿAbd al-Razzāq told us from Maʿmar, from Qatāda, that Anas said, "The Messenger of Allah ﷺ said:
>
> *When somebody says: There is no god but Allah, Allah Most High creates from each of those words a bird whose beak is made of gold and whose feathers are made of coral...*'"

He went on telling a story about twenty pages long. Aḥmad b. Ḥanbal and Yaḥyā b. Maʿīn looked at each other. Aḥmad said: "Did you really tell him this?" Ibn Maʿīn replied: "I swear by Allah that this is the first I ever heard of this hadith!" When the man finished his story he began col-

[614]See entry *Whoever gladdens his brother believer has gladdened Allah.*

lecting donations from the audience and sat waiting for the last of them. Ibn Maʿīn motioned him to come over. He got up and walked over, expecting another handout.

Ibn Maʿīn: Who told you this hadith?
The storyteller: Aḥmad b. Ḥanbal and Yaḥyā b. Maʿīn!
Ibn Maʿīn: I am Ibn Maʿīn and this is Aḥmad b. Ḥanbal. We never heard this to be a hadith of the Messenger of Allah ﷺ. If you must lie, do it at someone else's expense!
The storyteller: You are Yaḥyā b. Maʿīn?
Ibn Maʿīn: Yes I am!
The storyteller: I had heard so many times that Yaḥyā b. Maʿīn was an idiot but only now do I find out for myself!
Ibn Maʿīn: And how, may I ask, do you find that out?
The storyteller: Because you seem to think there is not, in the whole wide world, any Yaḥyā b. Maʿīn and Aḥmad b. Ḥanbal other than you two! Do you not know that I have narrated from no less than seventeen Yaḥya b. Maʿīns and Aḥmad b. Ḥanbals?

At this point Aḥmad muffled his mouth and whispered: "Let him go." The man got up and walked away with a sneer of contempt.[615]

Al-Ṭurṭūshī mentions that when Sulaymān b. Mihrān al-Aʿmash entered al-Baṣra he caught sight of a storyteller narrating in the mosque, "al-Aʿmash told us from Abū Isḥāq, from Abū Wā'il…" Hearing this, al-Aʿmash went into the middle of the circle and started plucking the hair from under his armpits. The storyteller said, "O shaykh! Have you no shame? We are busy with knowledge and you do this?" Al-Aʿmash replied: "What I am doing is better than what you are doing." "How is that?" asked the storyteller. Al-Aʿmash said: "Because I am practicing a Sunna whereas you are telling lies. I am al-Aʿmash and I never told you any of the hadiths you claim!"

Al-Dhahabī said in his *Mīzān*:

Jaʿfar b. al-Ḥajjāj al-Mawṣilī said: "Muḥammad b. ʿAbd Allāh al-Samarqandī visited us in al-Mawṣil and began narrating very poor reports. A group of scholars gathered and we went to him to denounce what he was doing. Lo and behold, he was in the middle of a crowd of common people. When he saw us in the distance he understood we had come to denounce him. He said: 'Qutayba told us, from Ibn Lahīʿa, from Abū al-Zubayr, from Jābir, that the Messenger of Allah ﷺ said:

[615] Al-Dhahabī in the *Siyar* (9:511) considers this report forged.

The Qur'ān is the Speech of Allah, uncreated.

"At that point we dared not say anything against him lest we provoke the mob, so we backed down."

Related from al-Shaʿbī:

I entered a certain mosque to pray when, lo and behold, at my side there was a shaykh with a large beard, surrounded by a huge crowd. The man started narrating: "So-and-so told me from So-and-so… all the way to the Prophet ﷺ:

Allah has created two trumpets. Each trumpet shall be sounded twice: the blow of swooning and that of resurrection.

I could not keep quiet, so I finished my prayer quickly and went to him. I told him: "O shaykh! Fear Allah and do not narrate mistakes. Truly, Allah has created only one trumpet but it shall sound two blows: the blow of swooning and the blow of resurrection." The man replied: "Impudent one! So-and-so narrated to me from So-and-so and you dare correct me!!" Then he took up his shoes and began to beat me with them. The entire crowd followed suit and took turns hitting me. I swear by Allah that they did not stop until I had sworn to them that Allah had indeed created thirty trumpets, each trumpet sounding a blow. Then they left me alone.

The hadith master Abū Bakr al-Khaṭīb narrated with his chain from [the forger] Muḥammad b. Yūnus al-Kudaymī who said:

I was in al-Aḥwāz when I heard a shaykh telling stories. He said: *When the Prophet ﷺ married off Fāṭima to ʿAlī رضي الله عنهما, Allah ordered a tree called Ṭūbā to scatter moist Pearls for the inhabitants of Paradise to gift one another in dishes.* I told him: "O shaykh! This is a lie you have attributed to the Messenger of Allah ﷺ." He replied: "Woe to you, shut up! The scholars narrated it to me."

Ibn al-Jawzī said:

One of our contemporary storytellers has written a book in which he mentioned that al-Ḥasan and al-Ḥusayn went to see ʿUmar رضی اللہ عنہم and found him busy. ʿUmar noticed them, got up, kissed them, and gave each of them a thousand [coins]. They went back home and told their father. ʿAlī said ﷺ: "I heard the Messenger of Allah ﷺ saying,

> *ʿUmar is the Light of Islām in this world and the Lamp of the inhabitants of Paradise in the hereafter.*

Al-Ḥasan and al-Ḥusayn went back to ʿUmar to tell him what they had just heard from their father. ʿUmar then ordered for an inkwell and parchment to be brought and wrote: "The two liege-lords of the youths of Paradise narrated to me from their father that the Messenger of Allah ﷺ said this." Then he willed that the parchment be placed in his shroud and this was done. The morning after ʿUmar was buried they found the parchment on top of the grave and it said, "Al-Ḥasan and al-Ḥusayn told the truth, their father told the truth, and the Messenger of Allah ﷺ told the truth." How bizarre that impudence should drive that man to write such drivel! He was not even satisfied with that but even showed it to the major jurists who then wrote endorsements for that book!

Ibn ʿAqīl said:

One of the preachers declaimed: *Allah says, "Mūsā! Whom do you want?" He replies, "My brother Hārūn." "Muḥammad! Whom do you want?" He replies, "My uncle and my mother." "Nūḥ! Whom do you want?" He replies "My son." "Yaʿqūb! Whom do you want?' He replies, "Yūsuf." Allah then says, "All of you want something from Me! Where is he who wants Me?"* Then the preacher became enraged and, slamming his hand on his chair, blurted "You, the reciter! Recite ﴿They seek His countenance﴾ (18:28)!" The man recited, the gathering became agitated, people fainted and tore their clothes—all imposture. Yet some believed that what he said was the soul of spiritual truth and the essence of learning![616]

It is narrated in one of the compilations that a storyteller presided a gathering in Baghdad in which he narrated, as explanation for the verse

[616]The ineptness of that preacher's fabrication shows in the fact that while Mūsā, Nūḥ and Yaʿqūb علیہم السلام all made their requests explicit, the Prophet Muḥammad ﷺ always submitted in full and never made any such request from Allah Most High.

﴿It may be that your Lord will raise you to an Exalted Station﴾ (17:79): "He will seat the Prophet ﷺ with Him on His Throne *(yujlisuhu maʿahu ʿalā ʿarshihi)*."[617] When imam Muḥammad b. Jarīr al-Ṭabarī heard of this he [supposedly] became incensed and rejected it so strenuously that he wrote on his front door a verse of poetry stating,

Glory to Him Who has no comrade
nor sitting-companion on the Throne!

At this, the mob of Baghdad were roused against him. They stoned his door until it became completely covered with stones.[618]

Section [7: Strategic forgeries by infiltrators]

Al-ʿUqaylī narrated with his chain to Ḥammād b. Zayd: "The freethinkers *(zanādiqa)* have fabricated twelve thousand hadiths, all attributed to the Messenger of Allah ﷺ."

Ibn ʿAdī narrated with his chain to Jaʿfar b. Sulaymān: "I heard [the Caliph] al-Mahdī saying: "One of the freethinkers admitted in my presence to forging four hundred hadiths that are currently circulating among the people."

Ibn ʿAsākir similarly narrated from al-Rashīd that a freethinker was brought before the latter who ordered him put to death. The *zindīq* said: "Commander of the Believers! What can you do about four thousand hadiths I forged and spread among you, in which I made the licit forbidden and the forbidden licit, not one word of which was spoken by the Prophet ﷺ?" Al-Rashīd replied: "What can *you* do, *zindīq*, about Ibn al-Mubārak and Abū Isḥāq al-Fazārī who will be sifting them word by word?"

[617]Narrated verbatim from Mujāhid by Ibn Abī ʿĀṣim in *al-Sunna* (p. 305 §695) with a weak chain that is both *maqṭūʿ* and *munqaṭiʿ*. The report is most strenuously declared disclaimed *(munkar)* by Ibn ʿAbd al-Barr in *al-Tamhīd* (7:158, 19:64) and al-Dhahabī in the *Mīzān* (3:439 §7072) among many others. Yet this is the favored interpretation of the verse for many Hanbalis including al-Khallāl (see note 163) and, predictably, Ibn Taymiyya and his student Ibn al-Qayyim.

[618]Related by al-Ṣafadī in *al-Wāfī bil-Wafayāt* (2:213-214), Yāqūt al- Ḥamawī in *Muʿjam al-Buldān* (18:57), and al-Suyūṭī in *Taḥdhīr al-Khawāṣṣ min Akādhīb al-Quṣṣāṣ* (p. 211-212). Al-Ṭabarī in his *Tafsīr* validates the chain of Mujāhid's narration of the Prophet's ﷺ seating on the Throne but it lacks the words "with Him." The story also says the Hanbalis aggressed al-Ṭabarī for failing to include Imam Aḥmad in his book *Ikhtilāf al-Fuqahā'*. Frederik Kern cites the story in his introduction to his edition of a passage of al-Ṭabarī's *Ikhtilāf al-Fuqahā'* (Cairo, 1902). Another reason—mentioned by al-Dhahabī—was the antagonism between al-Ṭabarī and the Hanbali Abū Bakr b. Abī Dāwūd, who falsely accused him of being a *Rāfiḍī* cf. *Siyar* (Fikr ed. 11:291-301 §2696).

It is narrated in al-ʿUqaylī's book that Muʿallā b. ʿAbd al-Raḥmān al-Wāsiṭī said when he was about to die: "I have fabricated seventy hadiths on the excellent virtues of ʿAlī ﷺ."

Al-Khaṭīb narrated from al-Rabīʿ b. Khuthaym: "A hadith shines a light like daylight by which you may recognize it or casts a darkness like that of night by which you may disown it."[619]

Section [8: The danger posed by storytellers]

In light of the fact that most of the storytellers and preachers are ignorant of exegesis and the narrations that pertain to it as well as the hadith and its degrees of authenticity, it was related that

> *None tells stories before the people except a leader (amīr), his deputy (ma'mūr), or a self-promoter (murā'in).*

This was narrated [from the Prophet ﷺ] by Ibn Mājah through a sound chain from ʿAmr b. Shuʿayb [b. Muḥammad b. ʿAbd Allāh b. ʿAmr b. al-ʿĀṣ رضي الله عنهما], from his father, from his grandfather.

Abū Dāwūd narrated it with a good chain from ʿAwf b. Mālik ﷺ with the word "fraud" *(mukhtālin)* instead of "self-promoter" while al-Ṭabarānī from ʿUbāda b. al-Ṣāmit, has "meddler" *(mutakallif)*.

Al-Ṭabarānī narrated from Khabbāb b. al-Aratt ﷺ that the Prophet ﷺ said:

> *Truly, the Israelites perished when they started telling stories.*

Al-Zayn al-ʿIrāqī said, "Among the problems caused by the storytellers is the fact that they tell much of the uneducated public things their minds and understanding cannot grasp. As a result they fall into wrong beliefs. If such is the case when what the storytellers say is true, imagine what happens when it is falsehood! Hence Ibn Masʿūd said ﷺ:

> *Never do you address people with a discourse their minds cannot grasp except it becomes for some of them a cause for strife.*

Muslim narrated it in the introduction to his *Ṣaḥīḥ*.

[619] Al-Rabīʿ b. Khuthaym was one of the *Awliyā'* of the *Tābiʿīn*. On this rule see our *Sunna Notes I*, article on authentication by *kashf* among the early imams of hadith.

Another vice of the storytellers is the fact that they always fall prey to self-importance and vanity in everything. Imam Aḥmad narrated with a sound chain that al-Ḥārith b. Muʿāwiya rode to ʿUmar b. al-Khaṭṭāb ﷺ to ask him permission to tell stories and narratives. ʿUmar ﷺ said: "Do as you like." Al-Ḥārith said: "I will only do what you decide." He replied: "I fear for you that you will speak in gatherings and begin to feel superior to them. Then you will continue to speak in public until you imagine yourself as high above them as the Pleiades. Then Allah will lower you to the same extent under their feet the Day of Resurrection!"

Al-Ṭabarānī narrates with a good chain from ʿAmr b. Dīnār that Tamīm al-Dārī sought ʿUmar's permission to tell stories. The latter refused. When Tamīm asked a second time, ʿUmar said, "If you wish this," motioning slaughter with his hands. Al-ʿIrāqī comments: "See how ʿUmar ﷺ hesitated to allow one of the Companions, both of them righteous and pious, to preach and become a storyteller? And who, among the Successors and those who succeeded them, resembles Tamīm al-Dārī ﷺ?"

Ibn ʿAsākir narrated from Bukayr that Tamīm al-Dārī asked permission from ʿUmar رضی اللہ عنہما to tell stories. ʿUmar told him, "Do you know that you are asking to be slaughtered? What makes you so sure your ego will not shoot up to the sky until Allah casts you down?"

Ibn ʿAsākir also narrates from Ḥumayd b. ʿAbd al-Raḥmān that Tamīm al-Dārī sought for years the permission of ʿUmar to tell stories. The latter always refused to allow him. Then he asked him to allow him just one day. When Tamīm insisted, ʿUmar asked him: "What will you be saying?" Tamīm replied, "I shall be reading Qur'ān, exhort them to do good, and forbid them wrongdoing." ʿUmar said: "That, indeed, is slaughter." Then he said, "Preach before I come out on Jumuʿa." Thus, Tamīm would preach once a week, on Jumuʿa.

Ibn ʿAsākir also narrated from Abū Suhayl b. Mālik, from his father, from Tamīm al-Dārī, that the latter sought the permission of ʿUmar رضی اللہ عنہما to tell stories and he allowed him. Later, when he passed by him while he was preaching, he hit him with a birch. I suppose this was because he exceeded his alloted time![620]

[620]In the end our liege-lord ʿUmar did give permission to Tamīm al-Dārī to address public gatherings. Al-Sā'ib b. Yazīd said this was unprecedented in the time of the Prophet ﷺ and Abū Bakr, calling Tamīm "the first *qāṣṣ* in Islām" (narrated by Aḥmad). ʿUmar also gave permission to Abū Hurayra to narrate from the Prophet ﷺ at his own discretion.

Ibn Mājah narrated with a fair chain from Ibn ʿUmar رضي الله عنهما: "Storytelling was not practiced in the time of the Messenger of Allah ﷺ nor in that of Abū Bakr al-Ṣiddīq nor in that of ʿUmar رضي الله عنهما." Aḥmad and al-Ṭabarānī narrated the same from al-Sā'ib b. Yazīd رضي الله عنهما.

Al-Ṭabarānī narrated through Mujāhid from the four ʿAbd Allāh—Ibn ʿUmar, Ibn ʿAbbās, Ibn al-Zubayr, and Ibn ʿAmr رضي الله عنهم—that the Messenger of Allah ﷺ said:

The storyteller is on the brink of Divine reprisal.[621]

This hadith is information about the unseen and is therefore counted among the miracles of the Prophet ﷺ and a breach of custom.

Aḥmad narrated in *al-Zuhd* from Abū al-Malīḥ:

> Maymūn mentioned the storytellers and said: "Inevitably a storyteller must do one of three things: he will either enhance his discourse with something that debilitates his faith; or he will become pleased with himself; or he will command others to do what he, himself, never does. This is why the Prophet ﷺ said:
>
> *The storyteller is on the brink of Divine reprisal.*

Among the vices typical of the gatherings of storytellers is what [al-Qāḍī al-Ḥāfiẓ Aḥmad b. ʿAlī b. Saʿīd al-Ḥimṣī] al-Marwazī narrated in *al-ʿIlm* as did Abū Nuʿaym in the *Ḥilya* from Abū Qilāba: "None causes the death of knowledge like the storytellers. One may sit with a storyteller for a whole year and not retain the least benefit from him!"

Abū Nuʿaym narrated from Saʿīd b. ʿĀṣim: "A storyteller used to sit near the mosque of Muḥammad b. Wāsiʿ. One day he said, scolding his audience: "Why do I not see humble hearts? Why do I not see weeping eyes? Why do I not see trembling flesh?" Muḥammad b. Wāsiʿ answered: "Slave of Allah! I think these people came only for your sake. **When the remembrance comes from the heart it shall definitely touch the heart**!"[622]

Al-Marwazī in *al-ʿIlm* and Abū Nuʿaym narrated from al-Aʿmash: "I heard Ibrāhīm al-Nakhaʿī say, "Nobody seeks the Countenance of Allah

[621]Narrated by al-Ṭabarānī in *al-Kabīr* (12:426) through unknowns cf. al-Haythamī (1:191) while al-ʿIrāqī in *al-Bāʿith ʿalā al-Khalāṣ* (p. 82-83) said, "This hadith is inauthentic *(lā yaṣiḥḥ)* and I only mentioned it for deterrence *(lil-tarhīb)*" *i.e.* it is forged in his view. On the different terminological uses of *lā yaṣiḥḥ* see p. 216 and note 551.

[622]This spiritual rule is the secret of the Prophetic Companions and Friends of Allah and the exposure of today's frauds who call themselves *dāʿī* when they themselves need *daʿwa*.

through storytelling [in the best sense] save Ibrāhīm al-Taymī; and yet I dearly wish for him that he quit it with all his sins acquitted—nothing against him and nothing for him."

Abū Nuʿaym narrated from Ibrāhīm al-Nakhaʿī: "Whoever sits to preach only so that people gather around him, do not sit with him!"[623]

Abū Nuʿaym also narrated in the *Ḥilya* from al-Zuhrī: "Whenever the gathering gets too long, Shayṭān will have a share in it."

Ibn al-Mubārak narrated from ʿUqba b. Muslim: "Let your talk be to one, two, three, or four persons. If the circle becomes greater, either be quiet or run away."

Al-Marwazī narrated from Sālim that Ibn ʿUmar رضي الله عنهما would be found outside the mosque saying: "Nothing other than the voice of that preacher of yours made me go out of the mosque."

He also narrated from Mujāhid that a storyteller came to the mosque and sat near Ibn ʿUmar. The latter ordered him to leave but he refused. Then Ibn ʿUmar sent for a policeman who forced him to leave.

It is related from al-Ḥasan [al-Baṣrī]:

> Truly, storytelling is an innovation! Truly, supplicating Allah with a loud voice is definitely an innovation! Truly, stretching the hands while supplicating Allah is definitely an innovation![624] Truly, the gathering of men and women is definitely an innovation!

An amusing anecdote is related about a storyteller named Zurʿa who used to preach in the mosque of Kūfa. It happened that Abū Ḥanīfa's mother wanted to ask about something so Abū Ḥanīfa answered her—Allah have mercy on him! His mother refused his response, saying: "I will only

[623]Cf. "Sit with one whose limbs address you, not his mouth" (al-Tustarī) and "The knowledge of the hypocrite is his speech while the knowledge of the Believer is his actions" (ʿAbd Allāh b. al-Muʿtazz).

[624]*I.e.* for the preacher on the pulpit on Jumuʿa as authentically related in the *Sunan*. As for all other cases outside *Ṣalāt* loud, collective supplication with hands outstretched followed by wiping the face is sunna (also within *Ṣalāt* at the moment of *qunūt* without wiping), contrary to the claim of Shaykh Taqi Usmani in his *Contemporary Fatawa* (Karachi: Idaratul Maarif, 2001) that "the correct position is that congregational supplications are neither a sunna nor something prohibited." For evidence to the Sunni character of collective supplication see livingislam.org/fiqhi/fiqha_e56.html. On the proofs of stretching out hands and wiping the face see al-Ṣāliḥī, *Subul al-Hudā* (8:706-709) and Abū Ghudda's edition of al-Ahdal's *Sunniyyat Rafʿ al-Yadayn fīl-Duʿā' baʿd al-Ṣalāt*.

accept what Zurʿa the storyteller says!" Abū Ḥanīfa took her to Zurʿa and said: "This is my mother, she came to ask you about this and that." Zurʿa replied: "You are far more knowledgeable than I, do answer her yourself!" Abū Ḥanīfa said: "I have already answered her such-and-such." Zurʿa said to Abū Ḥanīfa's mother: "The answer is what Abū Ḥanīfa said." His mother was satisfied and left.

Ibn ʿAdī narrated from al-Ḥusayn al-Karābīsī:

There was in Baghdad a *qāṣṣ* whose name was Abū Marḥūm the Storyteller and people would gather around him. One day he commanded his audience to "ask him about *tafsīr* and about the *tafsīr* of *tafsīr*!"[625] A man spoke from behind a balustrade and said, "Abū Marḥūm, may Allah amend you!" Abū Marḥūm retorted, "A pox on you—you son of a whore!" The man said, "Someone prays for you and you say this to him?" Abū Marḥūm said, "Yes! Do you not read what Allah Most High says ﴿Those who shout out to you from behind the private apartments, most of them have no sense﴾ (49:4)?" The man asked "What do you say about *muzābana* and *muḥāqala*?"[626] Abū Marḥūm said, "*Muḥāqala* is to pare garments with a middleman *(ḥalq al-thiyāb ʿind al-simsār)* and *muzābana* is to call your Muslim brother a customer *(zabūn)*!"

Section [9: The reason behind al-Qārī's *al-Asrār al-Marfūʿa*]

When I saw that a group of the masters of the Sunna had compiled the hadiths made famous by common usage, sifting the sound, the fair, and the weak, differentiating between "halted" (*mawqūf*) Companion-reports, the "raised" (*marfūʿ*) Prophetic reports, and the forgeries, all for the best, it came to my feeble mind that I might summarize those books[627] and restrict myself to the reports that were said to be baseless *(lā aṣla lahu)* or fabricated from scratch *(mawḍūʿ bi-aṣlihi)*. My hope is that this work contribute to a more perfect classification in this genre. As for the hadiths that

[625]Similarly the translator heard someone explain in English the terms *waḥda*, *waḥdāniyya*, and *aḥadiyya* as "unity, unicity and unicicity"!

[626]*Muzābana* is the sale of budding dates for a hundred parts of dates and *muḥāqala* the sale of planted seeds for a hundred portions of wheat for example cf. ʿAbd al-Munʿim, *Muʿjam al-Muṣṭalaḥāt wal-Alfāẓ al-Fiqhiyya* (3:225); or, respectively "a forbidden sale in which something whose number, weight, or measure is known is sold for something whose number, weight or measure is not known" and "a forbidden sale in which, for instance, unharvested wheat is bartered for harvested wheat, or land is rented for wheat, or wheat for seeds." Aisha Bewley, glossary in Ibn Taymiyya's *The Madinan Way* (p. 94-95).

[627]Al-Qarī mentioned two hadith genres, the "widespread ḥadith" and its subset, the "forgery" genre cf. our introduction.

are established [as having a basis], they simply cannot be counted nor encompassed; nor is it possible to gather them exhaustively in one place.[628]

I have left out the reports over which there is scholarly disagreement as to their being forged or not.[629] I did this out of precaution against danger, since something may be forged through a certain narrative route but authentic through another. Indeed all this hinges upon the experts' impressions of the chains of transmission and according to their well-trained sights. Otherwise, it would be impossible to say anything definitive about ascription. For **it is rationally conceivable that something sound *(ṣaḥīḥ)* be in point of fact weak or fabricated and that something fabricated be an authentic "raised" *(marfūʿ)* Prophetic report** except for mass-transmitted *(mutawātir)* hadiths since the latter convey certitude of knowledge in an unquestionable way.[630] Hence, al-Zarkashī said:

> There is a vast, huge difference between our saying "this report is not authentic" *(lā yaṣiḥḥ/ghayr ṣaḥīḥ)* and our saying it is forged. Forgery is the affirmation that it is a lie, while our saying "this report is not authentic" is merely information that the report is not firmly established. Its not being firmly established does not imply that it is established as non-existent. Allah Most High knows best![631]

Furthermore, the reader should know that **a hadith may be formally *(bi-ḥasab al-mabnā)* fabricated yet *ṣaḥīḥ* and complying with the Qur'ān and Sunna as far as meaning is concerned** *(bi-ḥasab al-maʿnā)*.[632]

[628]The nonagenarian qadi and *musnid* of Aṣbahān Aḥmad b. Muḥammad b. Muḥammad b. al-Labbān al-Taymī al-Aṣbahānī al-Shurūṭī, known as Abū al-Makārim (507-597) said, "The hadith texts *(mutūn)* that are extant to this day are up to one hundred thousand" while al-Dhahabī limits the *ṣaḥīḥ* among them to ten thousand.

[629]This may have been al-Qārī's original intent but he did, in fact, include many reports over which there is disagreement that they are forged.

[630]Dr. Nūr al-Dīn ʿItr adds (class communication): "So do the *mashhūr* hadiths and all the hadiths the *Umma* has concurred in putting in practice." The *mashhūr* is a type of *aḥad* narration with three or more narrators at each link of its chain, also called *mustafīḍ*. See on this Ibn Fūrak and Ibn Taymiyya as cited by Ibn Ḥajar in *al-Nukat ʿalā Ibn al-Ṣalāḥ* (1:372-374). See more in the study on the *Asrār* in our introduction.

[631]This rule is stated by al-Zarkashī in his *Nukat ʿalā Ibn al-Ṣalāḥ*, Ibn Ḥajar in *Natā'ij al-Afkār* and *al-Qawl al-Musaddad*, Ibn al-Humām in *Fatḥ al-Qadīr* (1:141), and others. Ibn ʿArrāq (1:140) cites it then surveys the difference between *lā yaṣiḥḥ* and *mawḍūʿ* in Ibn al-Jawzī and al-Dhahabī's usage, noting that when there is a slight doubt in Ibn al-Jawzī's grading of forgery he will use *lā yaṣiḥḥ* instead of *mawḍūʿ*. Yet Abū Ghudda in his notes on al-Laknawī's *al-Rafʿ wal-Takmīl* and his introduction to al-Qārī's *Maṣnūʿ* goes to great length to show that the difference holds only in *fiqhī* discussions whereas in hadithic discussions of potential forgeries there is no difference between *lā yaṣiḥḥ* and *mawḍūʿ*: see *supra* p. 212 and note 551. See also, though less probative, al-ʿAẓīmābādī's first reply in *Ghunyat al-Almaʿī* in the 1983 ʿIlmiyya reprint of al-Ṭabarānī's *Muʿjam al-Ṣaghīr* (2:157-160).

[632]See our study on the *Asrār* in the introduction for commentary on this important rule which has the semi-ulema and their disciples tied in knots.

I ask Allah for success and for Him to lead me to true accomplishment. He alone guides to the straight road.

I will cite, in the pages that follow, the hadiths in alphabetical order, whether they begin with verbs, prepositions, or nouns.[633]

[633]This order has been readjusted to fit the Latin alphabet.

[Part Two: Dictionary of Forgeries]

A

Abandoning a habit is enmity. Baseless, as stated by Ibn al-Dayba^{c}. تَرْكُ الْعَادَةِ عَدَاوَةٌ

The *Abdāl*. See The Substitute-saints.

Ablution on top of ablution is light upon light. In the *Iḥyā'* but its documenter [al-^{c}Irāqī] said, "I have not come across it" as did, before him, al-Mundhirī.[634] Al-^{c}Asqalānī said it is a weak hadith that Razīn [b. Mu^{c}āwiya b. ^{c}Ammār al-^{c}Abdarī al-Saraqusṭī al-Mālikī (d.535)] narrates in his *Musnad* [=*al-Tajrīd lil-Ṣiḥāḥ wal-Sunan*].[635] الْوُضُوءُ عَلَى الْوُضُوءِ نُورٌ عَلَى نُورٍ

Abstaining from supper causes senility. Al-Qutaybī[636] said, "This is a common saying among people but I do not know whether the Messenger of Allah ﷺ said it first or if it used to be said before him." Thus in *al-Nihāya*. He seems unaware of the hadith: تَرْكُ الْعَشَاءِ مَهْرَمَةٌ

> *Eat supper (ta^{c}ashshaw), even with a handful of dry, shabby dates, for abstaining from supper causes senility.*

Narrated by al-Tirmidhī who said it is disclaimed *(munkar)*. All in all it has a basis—evidently.[637]

[634]When a *ḥāfiẓ* says "I never heard of it before," "I do not know it," "I could not find it anywhere" and the like, it means it is forged cf. al-Suyūṭī, *Tadrīb* (type 22: *the Maqlūb*), Abū Ghudda, introduction to al-Qārī's *Maṣnū^{c}*, and ^{c}Itr, *Manhaj al-Naqd* and *Manāhij al-Muḥaddithīn* while al-Khumaysī dissents in his *Mu^{c}jam* (p.177-178 §509) on the grounds that Ibn Abī Ḥātim and Ibn Ḥazm said it of eminently known figures. The answer is that such blunders do not invalidate the rule.

[635]Cf. *Fatḥ al-Bārī* (1:234). Al-Dhahabī said in the *Siyar* (Fikr ed. 15:33): "The imam of the Malikis in the Meccan Sanctuary, he [Razīn] included into his book flimsy reports which he would have done well to keep out." Yet its import is confirmed by the weak hadith in the *Sunan* from Ibn ^{c}Umar, from the Prophet ﷺ, *Whoever performs ablution on top of purity, Allah records for them ten good deeds.*

[636]Another name for Ibn Qutayba.

[637]Its chain contains two very weak narrators, one of whom is suspected of forgery, and a third, unknown narrator. Ibn Abī Ḥātim in his *^{c}Ilal* (2:11) said Abū Zur^{c}a refused reading

مَا فَضَلَكُمْ أَبُو بَكْرٍ بِفَضْلِ صَوْمٍ وَلَا صَلَاةٍ وَلَكِنْ بِشَيْءٍ وَقَرَ فِي قَلْبِهِ

Abū Bakr is not better than you because of praying or fasting more but because of something that has firmly settled in his heart. Meaning something immutable, deep-rooted, continuous, and permanent, consisting in the remembrance of the Lord. This is in the *Iḥyā'* but al-ʿIrāqī said, "I did not find it as a Prophetic saying." In al-Ḥakīm al-Tirmidhī's *Nawādir [al-Uṣūl]* it is attributed to [the *Tābiʿī*] Bakr b. ʿAbd Allāh al-Muzanī.[638]

أَبُو حَنِيفَةَ سِرَاجُ أُمَّتِي

Abū Ḥanīfa is the luminary of my Community.[639] Forged by unanimous agreement of the hadith scholars.[640]

عَظِّمُوا مِقْدَارَكُمْ بِالتَّغَافُلِ

Acquire greater eminence by looking the other way. Not a hadith.

التَكَلُّفُ حَرَامٌ

Affectation is categorically forbidden. Ibn al-Daybaʿ said, "I do not know it in this wording but al-Bukhārī narrates that ʿUmar ﷺ said,

We were forbidden affectation.

So then, its meaning is established as true. Besides, it is confirmed by Ibn ʿAsākir's narration from al-Zubayr b. al-ʿAwwām ﷺ [from the Prophet ﷺ] in his *Tārīkh*:

O Allah! I and the righteouss of my Community are innocent of affectation.

He also narrates it as:

O Allah! I and my Community are innocent of affectation.

The latter is narrated from al-Zubayr b. Abī Hāla ﷺ, namely, the son of Khadīja ﷺ the wife of the Prophet ﷺ. Its meaning can also be inferred from the Qur'ānic verse, ﴿Nor am I a pretender﴾ (38:86).

out this hadith due to its excessive weakness.

[638]Cf. al-Sakhāwī, *Fatḥ al-Mughīth* (4:119), and *Itḥāf* (1:187). Ibn al-Qayyim declares it forged in *Miftāḥ Dār al-Saʿāda* (1:302) where he erroneously attributes it to Abū Bakr b. ʿAyyāsh as well as in his *Naqd al-Manqūl* (§151) and *al-Manār al-Munīf* (§246) while Ibn Taymiyya in *Majmūʿ al-Fatāwā* (2:385) deems its meaning true.

[639]Its full wording is *There shall be in my Community a man by the name of Muḥammad b. Idrīs* [*i.e.* al-Shāfiʿī] *who will be more harmful for my Community than Iblīs, and there shall be in my Community a man by the name of Abū Ḥanīfa—he is the luminary of my Community.*

[640]As are the anti-Abū Ḥanīfa reports adduced in ʿAbd Allāh b. Aḥmad's purported *al-Sunna* and al-Khaṭīb's *Tārīkh Baghdād.*

ʿAlī carried Khaybar's gate. Ibn Isḥāq cites it in his *Sīra* but some scholars did not accept it. Al-Sakhāwī said it had several narrative routes, all of them worthless. Al-Zarkashī said al-Ḥākim narrated it through various routes from Jābir ﷺ as follows:

عَمِلَ عَلِيٌّ بَابَ خَيْبَرَ

كُلُّ الْأَعْمَالِ فِيهَا الْمَقْبُولُ وَالْمَرْدُودُ إِلَّا الصَّلَاةَ عَلَيَّ فَإِنَّهَا مَقْبُولَةٌ غَيْرُ مَرْدُودَةٍ

التَّكْبِيرُ جَزْمٌ

> *When ʿAlī ﷺ reached the fort [of Khaybar], he unhinged one of its gates and threw it on the ground. Later, seventy men gathered to put it back with the greatest difficulty.*

Ibn Isḥāq narrated it in his *Sīra* from Abū Rāfiʿ as *seven men could not budge it.*[641]

All good deeds may be accepted or rejected except the invocation of blessing upon the Prophet ﷺ: it is always accepted and never rejected. We discuss it in the entry, *The invocation of blessing on the Prophet is never rejected.* Al-ʿAsqalānī said here it is very weak but mentioned none of its documenters nor showed any chain to substantiate his finding.[642]

Allāhᵘ akbar! must be blunt.[643] Al-Sakhāwī said "It is baseless as a Prophetic saying even if al-Rāfiʿī narrated it. Rather, it is a saying of Ibrāhīm al-Nakhaʿī as attributed by al-Tirmidhī in his *Jāmiʿ* [and ʿAbd al-Razzāq]:

> *"Allāhᵘ akbar" [initiating prayer] must be blunt and "as-Salāmᵘ ʿalaykum" [closing prayer] must be blunt.*[644]

Al-Suyūṭī said,

> Saʿīd b. Manṣūr narrates in his *Sunan* from Ibrāhīm al-Nakhaʿī *"Allāhᵘ akbar" must be blunt and recitation must be blunt.* He also narrates through a different chain that he said *They would say "Allāhᵘ akbar" bluntly*—meaning without warbling nor inflating.[645]

[641] The latter seems the likelier wording while another disclaimed *(munkar)* version has forty cf. *Mīzān* and *Lisān al-Mīzān* ("ʿAlī b. Aḥmad b. Farrūkh").

[642] See also entry *The deeds of my Community were shown to me.*

[643] See also entry *Making 'as-Salāmu ʿalaykum' blunt is a sunna.*

[644] *I.e.* fast as explained by Ibn Ḥajar in Sakhāwī's *Maqāṣid* (p. 161). This is the Sunna according to Abū Hurayra as narrated by al-Tirmidhī who adds "And this is how the people of learning prefer it" notwithstanding al-Qārī's gloss, "he meant by bluntness the pause...."

[645] Also narrated from Ibrāhīm al-Nakhaʿī by Ibn Abī Shayba with a sound chain: "*Adhān* must be blunt (*al-adhān jazm*)," i.e. without nominative declension of *akbar* but *sukūn*, which becomes a fatḥa when pronounced in sequence, which yields *Allāhᵘ akbarᵃ-l-Lahᵘ akbar!* (cf. Ibn ʿĀbidīn, *Ḥāshiya* 1:386) rather than *Allāhᵘ akbarᵘ-l-Lahᵘ akbar!* as most raise it, or *Allāhᵘ akbarᵘ Allahᵘ akbar!* as raised in some non-Arab parts, and Allah knows best.

I think he meant by bluntness the pause and separation from what follows since this expression is self-sufficient in meaning. The same ruling applies to the recitation of Qur'ān for it is desirable to stop at every pause.

لَعَنَ اللهُ الدَّاخِلَ فِينَا بِغَيْرِ نَسَبٍ وَالخَارِجَ مِنَّا بِغَيْرِ سَبَبٍ

Allah تعالى *curse anyone among us who falsely claims kinship and anyone who denies his lineage without reason!* Al-Sakhāwī said, "Our teacher —he means al-ʿAsqalānī—left a blank and said nothing about it but it has firm corroborations such as the hadith,

> *One of the most ignominious lies is that a man claim lineage to other than his true father, etc.*

Al-Bukhārī narrated it. He also narrated:

> *He that claims to be the son of a person he knows is not his father, Paradise is categorically forbidden for him!*

In the *Shifā*: Muṣʿab narrates from Mālik b. Anas that whoever claims lineage to the family of the Prophet ﷺ—meaning falsely—should be severely beaten in public and imprisoned for a long time until he repents in full sight of all because he made light of the right owed the Prophet ﷺ.

In sum, the report cited above is forged, and Allah knows best.

لَعَنَ اللهُ المُغَنِّيَ وَالمُغَنَّى لَهُ

Allah تعالى *curse both the singer and the one for whom he is singing!* Al-Nawawī said it is forged. Al-Sakhāwī and al-Zarkashī mentioned it while al-Suyūṭī made no comment.

لَعَنَ اللهُ الكَذَّابَ وَلَوْ كَانَ مَازِحاً

Allah تعالى *curse the liar even if he is only joking!* Al-Sakhāwī said, "I do not know it as a saying of the Prophet ﷺ." However, it is narrated:

> *Even when I joke I only say the truth.*[646]

لَعَنَ اللهُ الْفُرُوجَ عَلَى السُّرُوجِ

Allah تعالى *curse the vulvas on the saddles!* Baseless.

[646] Al-Ṭabarānī from Ibn ʿUmar with a fair chain per al-Haythamī (8:89) but al-Tirmidhī narrates something similar from Abū Hurayra *(ḥasan ṣaḥīḥ)*.

إِنَّ اللهَ لَا يَقْبَلُ دُعَاءً مَلْحُوناً

Allah تعالى *does not accept a supplication in incorrect Arabic.* Al-Taqī al-Subkī asserted it as a narrated hadith. It seems likeliest that what is meant by "incorrect" here is indeed syntax and phrasing. It was also said that it means a wrongful supplication.[647]

إِنَّ لِلَّهِ مَلَكاً مَا بَيْنَ شُفْرَيْ عَيْنَيْهِ مَسِيرَةُ خَمْسِمِائَةِ عَامٍ

Allah تعالى *has an angel whose two eyebrows are a distance of five hundred years apart.* No extant basis could be found for it.[648]

إِنَّ لِلَّهِ مَلَائِكَةً تَنْقُلُ الْأَمْوَاتَ

Allah تعالى *has angels in charge of transporting the dead.* Al-Sakhāwī said it is baseless. Something similar was mentioned by Ibn al-Malak.[649]

إِنَّ اللهَ جَعَلَ لَذَّةَ الْأَغْنِيَاءِ فِي طَعَامِ الْفُقَرَاءِ

Allah تعالى *has put the pleasure of the rich in the food of the poor.* Al-ʿAsqalānī has graded it forged while al-Jalāl al-Suyūṭī said at the end of his book on forgeries that he was asked about the hadith *Allah has transferred the pleasure of the food of the rich to the food of the poor* and replied that it was forged.

إِنَّ اللهَ يَكْرَهُ الرَّجُلَ البَطَّالَ

Allah تعالى *hates the idle man.* Al-Zarkashī said, "I could not find it." Al-Suyūṭī said, "Ibn ʿAdī has, with a chain containing a discarded narrator,

Allah truly loves the Believer that has a trade.

"And al-Daylamī narrates from ʿAlī,

Allah truly loves to see His servant fatigued in the pursuit of licit income."

It goes without saying that the above [reasoning] borrows from the gist to infer the truth of the wording but I do not think that any of the hadith scholars would say other than what al-Suyūṭī intends, namely that its meaning is true. Stronger in [establishing] the soundness of its wording is the report in Saʿīd b. Manṣūr's *Sunan* halted at Ibn Masʿūd ﷺ,

[647]Al-Qārī in the *Maṣnūʿ* (p. 62) says it is baseless cf. Ibn Taymiyya, *Fatāwā* (2:214, 22:488) and ʿItr, *Manhaj al-Naqd* (p. 314). The "wrongful supplication" is one that is followed by the complaint, "why has Allah not answered me yet?" or an exclusive petition such as to obtain a certain post or amount of money, marry a certain person, etc.

[648]Abū al-Shaykh narrated with his chain from Ibn Masʿūd: *The carriers of the Throne [are so immense that] each one has, from the inner corner of his eyes to the extremities of the eyes, a distance of five hundred years' travel.* Al-Suyūṭī mentioned it in the *Ḥabāʾik* in the section on the Carriers of the Throne.

[649]See page 346.

Truly I hate to see a man idle and engaged neither in the work of this world nor in that of the next!

إِنَّ اللهَ يَكْرَهُ الرَّجُلَ المِطْلَاقَ الذَّوَّاقَ

Allah تعالى *hates the ravenous divorcer.* Al-Sakhāwī said, "I do not know it in this wording" but the following two narrations are established as authentic:

The most abhorrent to Allah among lawful things is divorce[650]

and

I dislike ravenous men and ravenous women (al-dhawwāqīn wal-dhawwāqāt).[651]

إِنَّ اللهَ يَكْرَهُ الْعَبْدَ الْمُتَمَيِّزَ عَلَى أَخِيهِ

Allah تعالى *hates the servant that privileges himself over his brother.* Ibn al-Dayba^{c} said he did not know it. However in Abū al-Yumn Ibn Asākir's[652] monograph, *Timthāl al-Naʿl al-Sharīf* (The Image of the Blessed Sandal [of the Prophet ﷺ]) it was narrated that the Prophet ﷺ said, after mentioning something:

Allah hates to see His servant privileging himself over his companions![653]

رَحِمَ اللهُ مَنْ زَارَنِي وَزِمَامُ نَاقَتِهِ بِيَدِهِ

Allah تعالى *have mercy on anyone that visits me with the camel halter still in his hand!* Al-^{c}Asqalanī said it is baseless in this wording.

رَحِمَ اللهُ أَخِي الخَضِرَ لَوْ كَانَ حَيّاً لَزَارَنِي

Allah تعالى *have mercy on my brother al-Khiḍr! If he were alive he would visit me.* Al-^{c}Asqalānī said it is unestablished from the Prophet ﷺ.[654]

[650]Narrated by Abū Dāwūd, Ibn Mājah, al-Ḥākim and others most correctly *mursal* as per Abū Ḥātim and al-Dāraquṭnī in the *ʿIlal*, al-Bayhaqī in his *Sunan* Ibn Ḥajar in *Talkhīs al-Ḥabīr*, and al-Sakhāwī in the *Maqāṣid*. As for *Marry and do not divorce for divorce causes the Throne to shake,* it was forged by ^{c}Amr b. Jumay^{c} al-Kūfī per Ibn al-Jawzī, al-Suyūṭī, al-Ṣaghānī, Ibn ^{c}Arrāq, al-^{c}Ajlūnī, al-Shawkānī, al-Aḥdab, and others, although al-Qārī included it in his forty-hadith collection on marriage, *Raf^{c} al-Junāḥ* (§17).

[651]Narrated as a Prophetic hadith in the wording *Allah truly dislikes ravenous men and ravenous women* with a weak chain by al-Bazzār and Ibn Abī Ḥātim in his *ʿIlal*.

[652]This is not the great ḥāfiẓ Abūl-Qāsim, known as Ibn ^{c}Asākir, but his descendant the *muḥaddith* and shaykh of Ḥijāz in his time ^{c}Abd al-Ṣamad b. ^{c}Abd al-Wahhāb b. al-Ḥasan b. ^{c}Asākir al-Dimashqī (d. 687).

[653]Al-Sakhāwī in the *Maqāṣid*, after saying he did not know it, mentioned a report from al-^{c}Askarī with his chain from Anas that the Prophet ﷺ said: *A man follows the religion of his friend and there is no goodness in the companionship of someone who does not have in mind for you the same good you have in mind for yourself.*

إِنَّ اللهَ يُحِبُّ الرَّجُلَ المَشْعَرَانِيَّ وَيَكْرَهُ المَرْأَةَ المَشْعَرَانِيَّةَ

Allah تعالى *loves the hairy man and hates the hairy woman.* ʿAbd al-Ghāfir al-Fārisī said in his *Majmaʿ al-Gharāʾib*—an encyclopedia of difficult words in hadith:

Allah loves the azabb *and hates the* zabbā'.

[He said,] "*Azabb* means very hairy" [as does its feminine, *zabbā'*]. Al-Suyūṭī mentioned it [in *al-Durar al-Muntathira*] and made no comment [on al-Zarkashī's grading it a forgery in *al-Tadhkira*].

إِنَّ اللهَ تَعَالَى وَعَدَ هَذَا الْبَيْتَ أَنْ يَحُجَّهُ فِي كُلِّ سَنَةٍ سِتُّمِائَةِ أَلْفٍ فَإِنْ نَقَصُوا أَكْمَلَهُمُ اللهُ بِالْمَلَائِكَةِ وَإِنَّ الْكَعْبَةَ تُحْشَرُ كَالْعَرُوسِ الْمَزْفُوفَةِ كُلُّ مَنْ حَجَّهَا يَتَعَلَّقُ بِأَسْتَارِهَا يَسْعَوْنَ حَوْلَهَا حَتَّى تَدْخُلَ الْجَنَّةَ فَيَدْخُلُوا مَعَهَا

Allah تعالى *made a promise to this House that every year six hundred thousand pilgrims should visit her and, if the number fell short, the angels should complete it. The Kaʿba will be raised like the bride bedecked, each of those that visited her hanging by her drapes, running around her until she enters Paradise, then they will enter with her.* Thus in the *Iḥyāʾ*. Al-ʿIrāqī said, "I found no extant basis for it."

لَا يُعَذِّبُ اللهُ بِمَسْأَلَةٍ اُخْتُلِفَ فِيهَا

Allah تعالى *never punishes for something over which disagreement took place.* Al-Sakhāwī said, "I think it is a saying of one of the early Muslims."[655] I myself heard one of my teachers say, "Whoever imitates a learned scholar shall meet Allah safe and sound."[656] The saying of Allah Most High substantiates the above: ﴿Ask the followers of the Remembrance if you know not﴾ (16:43) as does the hadith

[654]See also the entry *If al-Khiḍr were alive, he would visit me* and *al-Khiḍr and Ilyās* عليهما السلام *meet every year…*

[655]Imam Sufyān al-Thawrī said: "When you see someone do something over which there is difference of opinion and you hold a divergent view, do not forbid him!" Narrated by al-Khaṭīb in *al-Faqīh wal-Mutafaqqih* (Beirut ed. 2:69). Al-Nawawī similarly stated: "The scholars only condemn that which musters Consensus; as for what does not muster unanimous consensus, there is no [permission to pass] condemnation, as every *mujtahid* is correct according to one of the two views on the issue." In *Sharḥ Ṣaḥīḥ Muslim*, Chapter entitled *Al-Amr bil-Maʿrūf wal-Nahī ʿan al-Munkar*, hadith of the Prophet ﷺ: *Whoever of you sees wrongdoing, let him change it with his hand; if he cannot, then with his tongue; if he cannot, then with his heart, and that is the weakest belief.* Narrated from Abū Saʿīd al-Khudrī by Muslim. The rule was mentioned by al-Suyūṭī and Ibn Taymiyya with the wording *lā yunkar al-mukhtalafu fīh, innamā yunkar al-mujmaʿu ʿalayh*. Al-Suyūṭī, *al-Ashbāh wal-Naẓa'ir* (p. 292) and Ibn Taymiyya, *al-Fatāwā al-Kubrā* (2:33).

[656]A principle to which Imam Aḥmad adhered strictly and ordered others to cf. his statement "Religion is nothing other than imitation itself. That is, imitation of the Prophet ﷺ, his Companions ﷺ, and those who came before us and did not induce us into error—imitate those without fear" (narrated from Abū Muḥammad al-Barbahārī by Ibn Abī Yaʿlā in *Ṭabaqāt al-Ḥanābila* 1:39) and his reply under torture by the Muʿtazilīs: "How can I say something that none [of the learned Imams] ever said before?"

My Companions are like the stars, whoever among them you use for guidance, you will be rightly guided.[657]

مَا اسْتَرْذَلَ اللهُ عَبْداً إِلَّا حَظَرَ عَلَيْهِ الْعِلْمَ وَالْأَدَبَ

We discuss the subject further in the entry, *Disagreement in my Community is a mercy.*

Allah تعالى *never repudiates someone without first depriving him of knowledge and good manners.* The writer of the *Mīzān* said it is a falsehood.[658]

مَا اتَّخَذَ اللهُ مِنْ وَلِيٍّ جَاهِلٍ وَلَو اتَّخَذَهُ لَعَلَّمَهُ

Allah تعالى *never takes an ignorant friend for Himself and, even if He did, He would certainly teach him.* That is to say that if Allah wanted to take someone for a friend He would teach him first then take him for a friend; and whenever He takes one for a friend He certainly teaches him. The first meaning is for wayfarers and seekers *(al-sālikīn al-murīdīn)* while the second one is for those bereft and enraptured *(al-majdhūbīn al-murādīn)*. However, its wording is unestablished and al-Sakhāwī said, "I never saw it as a Prophetic hadith."[659]

أَبَى اللهُ إِلَّا أَنْ يَصِحَّ كِتَابُه

Allah تعالى *refuses that His Book be other than sound.* Al-Sakhāwī said: "I do not know it."[660]

[657]See the documentation of this report in our *Sunna Notes II: The Excellent Innovation* (p. 41-44 n. 68) and *The Four Imams and Their Schools* (p. 399-401 n. 1063) as well as Ibn Ḥajar's 36th session of his *Muwāfaqat al-Khubr al-Khabar fī Takhrīj Aḥādīth al-Mukhtaṣar* (1:145-148).

[658]Cf. the Roman dictum *Quem Deus perdere vult prius dementat*: "Whomever God wants to lead astray He first makes insane." One of the ways this happens is by His turning the madman's tongue against His Friends.

[659]This is not in the *Maqāṣid* where al-Sakhāwī said "Our Shaykh said it is not established, but its meaning is true." Allah have mercy on Imam al-Shāfiʿī who said, "Knowledge is ignorance to the ignorant" and "The *faqīh* stands in relation to the *safīh* exactly where the *safīh* stands in relation to the *faqīh*: / This one wants nothing to do with coming near the other while the latter wants even less to be near the former." In Ibn al-Subkī, *Ṭabaqāt al-Shāfiʿiyya al-Kubrā* (1:298). He also said, "If the ulema are not the friends of Allah, then Allah has no friends."

[660]See note 634. Abū ʿAbd Allāh Muḥammad b. Aḥmad b. Muḥammad b. ʿAmr b. Shākir al-Qaṭṭān's (d. 407) narrates in his *Manāqib al-Shāfiʿī* that the latter said, "I have authored those books and spared no effort in them but there is no escape from there being mistakes in them since Allah Most High says, ﴿And if it [the Qur'ān] were from other than Allah Most High they would have surely found in it much contradiction﴾ (4:82). Therefore, whatever you find in these books of mine that contradicts the Book or the Sunna, I hereby take it back." Cf. *Kashf al-Khafā'*.

فَدَى اللهُ إِسْمَاعِيلَ عَلَيْهِ السَّلَامُ بِالْكَبْشِ

Allah تعالى *redeemed Ismāʿīl* عليه السلام *with the ram.* Al-Sakhāwī said, "These are true words, as we read in the Revelation: ﴿Then We ransomed him with a tremendous sacrifice﴾ (37:107)." There is disagreement whether it was Ismāʿīl or Isḥāq who was about to sacrified. Al-Suyūṭī abstained from taking a position.[661]

إِنَّ اللهَ تَعَالَى أَخَذَ الْمِيثَاقَ عَلَى كُلِّ مُؤْمِنٍ أَنْ يُبْغِضَ كُلَّ مُنَافِقٍ وَعَلَى كُلِّ مُنَافِقٍ أَنْ يُبْغِضَ كُلَّ مُؤْمِنٍ

Allah تعالى *took a bond from every Believer that he should hate every hypocrite and He took a bond from every hypocrite that he should hate every Believer.* This hadith does not exist.[662]

كَانَ اللهُ وَلَا شَيْءَ مَعَهُ وفي رواية وَلَا شَيْءَ غَيْرُهُ وفي رواية وَلَمْ يَكُنْ شَيْءٌ قَبْلَهُ

Allah تعالى *was and there was nothing with Him.* A version says, *nothing but Him.* A third version: *nothing before Him.* An established hadith but the part that is annexed to it, *and He is now as He ever was* is from the discourse of the Sufis and may perhaps be one of the fabrications of the pantheists that proclaim the universe is Allah Himself contrary to what the texts stipulate concerning "withness" *(al-maʿiyya)* at the level of the beatific vision *(martabat al-shuhūdiyya).*[663] Ibn Taymiyya and al-ʿAsqalānī

[661] Among those Ibn Kathīr lists as saying it was Ismāʿīl رضي الله عنه: ʿAlī, Ibn ʿAbbās, Ibn ʿUmar, Abū Hurayra, Abū al-Ṭufayl, Ibn al-Musayyib, Saʿīd b. Jubayr, al-Ḥasan, Mujāhid, al-Shaʿbī, Muḥammad b. Kaʿb, Abū Jaʿfar Muḥammad b. ʿAlī, Abū Ṣāliḥ, Aḥmad, Abū Ḥātim al-Rāzī, and Ibn Kathīr himself, to whom we add Ibn al-Qayyim's strident demonstration in *Zād al-Maʿād.* Among those reported to say it was Isḥāq رضي الله عنه: ʿUmar, al-ʿAbbās, ʿAlī, Ibn Masʿūd, Ibn ʿAbbās, Kaʿb al-Aḥbār, Masrūq, ʿIkrima, Saʿīd b. Jubayr, Mujāhid, al-Shaʿbī, ʿAṭāʾ, Muqātil, ʿUbayd b. ʿUmar, Abū Maysara, Zayd b. Aslam, Ibn Abī Burda, al-Zuhrī, ʿAbd Allāh b. Shaqīq, al-Qāsim, Makḥūl, ʿUthmān b. Ḥāḍir, al-Suddī, al-Ḥasan, Qatāda, Abū al-Hudhayl, Ibn Sābiṭ, and al-Ṭabarī although the latter narrates from Muʿāwiya رضي الله عنه that a Bedouin once called the Prophet ﷺ: *O Son of the Two Sacrificed Ones (yā ibn al-dhabīḥayn) i.e.* descendant of Ismāʿīl رضي الله عنه and ʿAbd Allāh b. ʿAbd al-Muṭṭalib: al-Ṭabarī (19:598 *sub* 37:107), also in his *Tārīkh* (1:263); al-Ḥākim (2:554); Abū Nuʿaym, *Maʿrifat al-Ṣaḥāba* (ch. on Muʿāwiya); Ibn ʿAsākir (56:200-201); Ibn Mardūyah and al-Thaʿālibī per al-Suyūṭī, *Durr*; and the *Khilaʿiyyāt* (*Shāmila* §605) cf. *Fatḥ* (12:378). Al-Zamakhsharī cites it in his *Kashshāf* (5:224). Neither Ibn Ḥajar in *al-Kāfī al-Shāf* (p. 239-240 §949) nor al-Zaylaʿī in *Takhrīj al-Kashshāf* (3:178 §1090) weaken it. It contains ʿAbd Allāh b. Saʿīd who is unknown, hence Ibn Kathīr deems it *gharīb jiddan* and al-Dhahabī says its chain is "terminally flimsy" *(wāhin).* Al-Suyūṭī in his *Fatāwā* deems it "*gharīb* and its chain contains unknowns." Al-Sakhāwī (*Maqāṣid*) said it is chainless in the wording *I am the son of the Two Sacrificed Ones.* I have not seen Shaykh ʿAbd al-ʿAzīz al-Ghumārī's monograph on the latter named *al-Tibyān li-Ḥāli Ḥadīth Anā Ibnu al-Dhabīḥayn.*

[662] Cf. *Maṣnūʿ* (p. 62) and ʿItr, *Manhaj al-Naqd* (p. 314).

[663] Rather, the statement "and He is now as He ever was" is firmly established in the words of the Sunni authorities: **[1]** Abū Manṣūr al-Baghdādī relates it as a saying of ʿAlī in *al-Farq Bayn al-Firaq* (p. 256) and it is established as a saying of **[2]** Ibn Kullāb by al-Ashʿarī in *Maqālāt al-Islāmiyyīn* (p. 298); **[3]** al-Māturīdī in *al-Tawḥīd* (p. 69, 75, 105-106); **[4]** al-Ashʿarī by Ibn ʿAsākir in the *Tabyīn* (Saqqā ed. p. 150); **[5]** Ibn Fūrak as per al-Qushayrī in his *Risāla* (beginning, "Doctrine of the Sufis"); **[6]** Ibn al-Bāqillānī in *al-Inṣāf* (p. 37) cf. also his *Tamhīd al-Awāʾil* (p. 300); **[7]** al-Qushayrī himself in *al-Miʿrāj* (p. 70); **[8]** Ibn al-Juwaynī in the entries devoted to him in *Ṭabaqāt al-Shāfiʿiyya al-Kubrā*, *Tabyīn Kadhib al-Muftarī*, and *Siyar Aʿlām al-Nubalā*'; **[9]** Abū Isḥāq al-Shīrāzī in *al-*

declared the additional phrase fabricated. If we suppose it is authentic then its interpretation is that Allah Most High never changes as far as the Essence of Perfection and the Attributes of Glory are concerned, in their Power and Ability, before and after the creation of all creatures, as indicated by the saying of Allah Most High, ﴿And verily We created the heavens and the earth, and all that is between them, in six days, and naught of weariness touched Us﴾ (50:38). That is, no exertion, fatigue, weariness, or tedium affected Us.

Another interpretation is that everything other than Allah تعالى is ﴿as a mirage in a desert which the thirsty one supposes to be water﴾ (24:39), or dust blown about by the winds of lust. Hence, in the sight of the knower, temporal creations have no actual existence next to the infinitely Pre-Eternal One. For creatures have no independent existence whether intrinsically or as far as their attributes and qualities are concerned. This is the reason one of their spokesmen said: "Except Allah—by Allah!—there is not, in all existence, and there is no abode in all abodes but He." He said this from the Station of Convergence *(maqām al-jamʿ)*.[664] Pointing to it are the saying of Allah Most High: ﴿Everything shall perish except His countenance﴾ (28:88) and the hadith of the Prophet ﷺ:

> *The most truthful word the Arabs ever said is Labīd's: Lo! Everything other than Allah is vain.*[665]

As for him that reached the station of the convergence of convergence *(maqām jamʿ al-jamʿ)* and from whom was shed the veil of obstacles, multiplicity does not veil him from oneness nor oneness from multiplicity, as Allah Most High said: ﴿And you threw not when you did throw, but Allah threw﴾ (8:17).

زَكَاةُ الجَاهِ إِغَاثَةُ اللَّهْفَانِ

The Alms tax of fame is to help the aggrieved. Unknown in this wording but certain hadiths are related to that meaning. Among them:

Ishāra ilā Madhhab Ahl al-Ḥaqq (p. 236); **[10]** Ibn ʿAṭā' Allāh in his *Ḥikam* (§34); **[11]** Ibn ʿAbd al-Salām in *al-Mulḥa fī I'tiqād Ahl al-Ḥaqq*; **[12]** Badr al-Dīn Ibn Jamāʿa in *Īḍāḥ al-Dalīl* (p. 104); **[13]** Ibn Jahbal al-Dimashqī in his *Refutation of Him [Ibn Taymiyya] Who Attributes Direction to Allah* (see our translation of this work) etc.

[664] Al-Shirbīnī said in his commentary on Ibn ʿAṭā' Allāh's *Ḥikam* (§77): "Whoever speaks from the Station of Convergence does not speak as himself but it is the True and Real that speaks through the mouth of His servant."

[665] In al-Bukhārī and Muslim from Abū Hurayra ﷺ.

The best almsgiving of the tongue is intercession; you may, through it, free a prisoner, save lives, convey beneficence and goodness to your brother, and deflect trouble from them.

Al-Ṭabarānī narrated it in the *Kabīr* and al-Bayhaqī in the *Shuʿab* from Samura b. Jundub ﷺ.

زَكَاةُ الْحُلِيِّ عَارِيَتُهُ

The Alms tax of jewelry is to loan it. Narrated as a saying of Ibn ʿUmar رضي الله عنهما.[666] Al-Bayhaqī said "As for the report from him[667] that the Prophet ﷺ said *There is no obligatory alms tax on jewelry,* it is a baseless falsehood."[668]

تَمْكُثُ إِحْدَاكُنَّ شَطْرَ عُمُرِهَا لَا تُصَلِّي

Among you women are those that spend half their lives (shaṭra ʿumurihā) without praying. Al-Zarkashī has *half their existence (shaṭra dahrihā).* Ibn Mandah said it is not established, Ibn al-Jawzī says it is unheard of, al-Nawawī considers it a falsehood, and al-Bayhaqī said, "I searched long and hard and could not find any chain of transmission for it." In sum, it is baseless in the phrasing mentioned above but its meaning may approach that of the hadith narrated by al-Bukhārī and Muslim in their *Ṣaḥīḥ*s from Abū Saʿīd [al-Khudrī ﷺ], from the Prophet ﷺ:

Is it not the case that when a woman menstruates she neither prays nor fasts? There you can see some deficiency in her religion!

بَشِّرِ الْقَاتِلَ بِالْقَتْلِ

Announce it to the killer that he will be killed! Al-Sakhāwī said it is baseless.

عُذْرُهُ أَشَدُّ مِنْ ذَنْبِهِ

His Apology is worse than his fault! Not a hadith.

العَرَبُ سَادَاتُ الْعَجَمِ

Arabs are the leaders of non-Arabs. This report is baseless but its meaning is correct.[669]

[666]Also ʿĀ'isha, Asmā', Anas, Jābir, and subsequent Imams cf. al-Bayhaqī, *Sunan* (4:138).

[667]Meaning Ibn ʿUmar cf. ʿAbd al-Razzāq (10:82 §7047).

[668]Al-Bayhaqī, *Maʿrifat al-Sunan wal-Āthār* (6:144 §8306) cf. Ibn al-Jawzī, *al-Taḥqīq fī Aḥādīth al-Khilāf* (2:42 §981) but see al-Ghumārī's *al-Hidāya fī Takhrīj Aḥādīth al-Bidāya* (5:21-22 §718) for an argument to the likelihood that the Prophet ﷺ actually said it.

[669]In the *fiqhī* senses of caliphate, prayer imamate, *kafā'a* and other aspects as well as chronological precedence in Islām; but most importantly because the Prophet ﷺ came out of them as mentioned in several sound hadiths and the hadith that *Love of the Arabs is a sign*

كَأَنَّكَ بِالدُّنْيَا وَلَمْ تَكُنْ وَبِالْآخِرَةِ وَلَمْ تَزَلْ

As if with regard to this world you never existed and with regard to the hereafter you were always there. Al-Suyūṭī said, "I never saw it narrated from the Prophet ﷺ but Abū Nuʿaym narrates it from ʿUmar b. ʿAbd al-ʿAzīz."[670]

عَسْقلانَ أَحَدُ الْعَرُوسَينِ يُبْعَثُ مِنْهُمَا يَومَ الْقِيَامَةِ سبعون ألفاً لَا حِسَابَ عَلَيهِمْ...

ʿAsqalān is one of the two brides whence people shall be resurrected on the Last Day. Imam Aḥmad narrates it in his *Musnad* but Ibn al-Jawzī includes it in the forgeries.[671]

To Attend the gathering of a learned person is better than a thousand-rakʿa prayer. Thus in the *Iḥyā'* as narrated from Abū Dharr ﷺ. Al-ʿIrāqī said, "Ibn al-Jawzī mentioned it among the forgeries as narrated from ʿUmar ﷺ—nor could I find it narrated from Abū Dharr."[672]

حُضُورُ مَجْلِسِ عَالِمٍ أَفْضَلُ مِنْ صَلَاةِ أَلْفِ رَكْعَةٍ

of faith whereby Imām Aḥmad considered hatred of the Arabs a sign of hypocrisy (*nifāq*): Ibn Abī Yaʿlā, *Ṭabaqāt al-Ḥanābila*, *ʿAqīdat al-Imām Aḥmad Riwāyat al-Iṣṭakhrī*.

[670]Narrated as a saying of [1] ʿUmar b. ʿAbd al-ʿAzīz by Abū Nuʿaym and Ibn Qutayba; [2] al-Ḥasan al-Baṣrī by Ibn ʿAbd al-Ḥakam in *Sīrat ʿUmar b. ʿAbd al-ʿAzīz* (p. 107) and Abū Ḥayyān; and [3] Sufyān b. ʿUyayna by Abū Nuʿaym (7:273). The phrase is a *locus classicus* of Arabic rhetoric cited in the works of the grammarians cf. Ibn Hishām, *Mughnī al-Labīb* (3:78-79 *ka'anna*) and others. "Qatāda said of the verse ﴿A day when He will call you and you will answer with His praise, and you will think that you have tarried but a little while﴾ (17:52) that this world seemed insignificant in their eyes once they gazed at the hereafter while al-Ḥasan said it means to show the nearness of the time of Resurrection, as if with regard to this world you never existed, etc." al-Shirbīnī, *al-Sirāj al-Munīr* (2:298 Q 17:52).

[671]A verdict Ibn Ḥajar al-ʿAsqalānī rejects in *al-Qawl al-Musaddad* (p. 27). It has a long continuation quoted by Ibn ʿArrāq in *Tanzīh al-Sharīʿa*.

[672]Al-Shāfiʿī said, "the study of hadith is better than supererogatory prayer, and the pursuit of knowledge is better than supererogatory prayer." Narrated by Ibn Abī Ḥātim in *Ādāb al-Shāfiʿī wa-Manāqibuh* (p. 97), Abū Nuʿaym (9:119), al-Bayhaqī in *Manāqib al-Shāfiʿī* (2:138), and Ibn ʿAbd al-Barr in *al-Intiqā'* (p. 138) and *Jāmiʿ Bayān al-ʿIm wa-Faḍlih* (1:123 §118). Ibn al-Jawzī reiterates it in his *Ṣayd al-Khāṭir* (p. 195).

B

Bayt al-Maqdis. See "Jerusalem."

Be a tail and do not be a head. Said by Ibrāhīm b. Ad-ham who added, "for truly the head perishes but the tail survives." Near it in meaning is the saying of one of them, "Be moderate and walk aside." كُنْ ذَنَباً وَلَا تَكُنْ رَأْساً

Be on your guard from the best of women. Not a hadith but ʿAbd Allāh b. Aḥmad only narrates it in *Zawā'id al-Zuhd* from Ismāʿīl b. ʿUbayd who said that Luqmān advised his son: *Son! Seek refuge in Allah from the worst of women and beware of the best of them, for truly, they never rush to perform good deeds but are faster in bad ones.* And in the *Tadhkira* [of al-Qurṭubī] from ʿAlī ﷺ: *Seek refuge in Allah against the worst women and beware of the best of them.*[673] كُنْ مِنْ خِيَارِ النِّسَاءِ عَلَى حَذَرٍ

Beans.[674] Baseless, as per Ibn al-Daybaʿ. Al-Zarkashī said all the reports on beans and lentils are false. البَاقِلَّاءُ

Beauty reaps mercy. These are the words of Abū Ḥāzim the *Tābiʿī*.[675] الحُسْنُ مَرْحُومٌ

The Beggar has a right to alms even if he comes on horseback. Ibn al-Daybaʿ mentioned that Imam Aḥmad said,[676] "Two hadiths circulate in the marketplaces which are baseless. One of them is their saying, *The beggar has a right to alms even if he comes on horseback,* the second, *The day you perform sacrifice* [on the tenth of Dhul-Ḥijja] *is the same* لِلسَّائِلِ حَقٌّ وَإِنْ جَاءَ عَلَى فَرَسٍ

[673] See introduction, "Misogynistic Forgeries."

[674] *I.e.* their excellence.

[675] A thief was brought before ʿUthmān ﷺ one day. He said to the thief: "I see that you are handsome. One such as you does not steal!" Narrated from ʿImrān b. Abān by Zubayr b. Bakkār al-Asadī (d. 256) in *al-Muwaffaqiyyāt* cf. al-Suyūṭī, *al-Durr al-Manthūr* (1:54) cf. *Kanz al-ʿUmmāl* (§13953).

[676] The attribution to Imam Aḥmad is inauthentic as al-Suyūṭī states further down.

weekday you begin fasting. This is strange on his part since he had previously mentioned the statement of his teacher, al-Sakhāwī, that the hadith *The beggar has a right* "is narrated by Aḥmad and Abū Dāwūd as a saying of al-Ḥusayn b. ʿAlī رضي الله عنهما with a good chain as al-ʿIrāqī said—others followed him in that—and Abū Dāwūd made no comment on it;[677] but Ibn ʿAbd al-Barr said it was not a reliable report." Al-Suyūṭī also said:

> Al-ʿIrāqī stated about the hadith, *The beggar has a right…* that that criticism was inauthentic as attributed to Imam Aḥmad since the latter narrates that very hadith in his *Musnad* with a good chain and its narrators are trustworthy. Aḥmad also narrates in *al-Zuhd* from Sālim b. Abī al-Jaʿd that ʿĪsā Ibn Maryam [عليهما السلام] said: *The beggar has a right to alms even if he comes to you riding a horse and wearing silver.* Al-Bukhārī also narrates in his *Tārīkh* from Abū Hudba, from Anas ﷺ that the Prophet ﷺ said:
>
> > *If a beggar comes to you (even) riding a horse and stretching out his hands, then his due right becomes obligatory even to the amount of half a date.*
>
> We discuss elsewhere the report, *The day you sacrifice…*[678]

اِسْتَفْتِحُوا بِالصَّدَقَاتِ أَوْ بِقَضَاءِ الدَّيْنِ

Begin with alms or by repaying loans. This is widely said but I never saw it in this wording. Ibn al-Dayba' mentioned it.[679]

لَيْسَ لِلْمُؤْمِنِ رَاحَةٌ دُونَ لِقَاءِ رَبِّهِ

The Believer cannot rest until he meets his Lord. Muḥammad b. Naṣr narrates it in *Qiyām al-Layl* as a saying of Wahb b. Munabbih. The Prophet ﷺ said:

> *Only the recipient of amnesty can rest.*[680]

Al-Sakhāwī mentioned it.

[677] Thereby authenticating it as is known of Abū Dāwūd's method as per his *Risāla ilā Ahl Makka.*

[678] See entry *The day you begin fasting is the same weekday….* On Abū Hudba see p. 102 and p. 526.

[679] Also widely said, *Whoever begins with a ṣadaqa, Allah keeps him from the evil of that day* cf. *Kashf al-Khafā s.v. istaftiḥū.*

[680] Narrated by Aḥmad, al-Bazzār, al-Ṭabarānī, Abū Nuʿaym, and Ibn ʿAsākir. Cf. *There is no rest for the believer until he meets Allah Most High,* narrated as a saying of Ibn Masʿūd by Aḥmad in *al-Zuhd* (p. 128 §846).

الْمُؤْمِنُ يَغْبِطُ وَالْمُنَافِقُ يَحْسُدُ

The Believer felicitates with longing while the hypocrite envies. Spoken by al-Fuḍayl [b. ʿIyāḍ].

الْمُؤْمِنُ سَرِيعُ الْغَضَبِ سَرِيعُ الرُّجُوعِ

The Believer gets angry quickly and relents quickly. Al-Ghazzālī cites it thus in the *Iḥyā'* but its documenter said he could not find it anywhere as cited. Its meaning is that of the hadith:

> *Bluntness (al-ḥidda) may flare in the elite of my Community.*[681]

It was also narrated in a long hadith:

> *The believer may be quick to anger and quick to relent, so one balances the other; or he may be slow to anger and slow to relent, so one balances the other; or he may be slow to anger and quick to relent, and this is the perfect believer. As for the defective one, his state is the reverse.*[682]

الْمُؤْمِنُ يَسِيرُ الْمُؤْنَةِ

The Believer has small provisions. Al-Ṣaghānī said it is forged.[683]

الْمُؤْمِنُ غِرٌّ كَرِيمٌ وَالْمُنَافِقُ خِبٌّ لَئِيمٌ

The Believer is guileless and noble while the hypocrite is perfidious and miserly. Al-Ṣaghānī said this is one of the forgeries of the *Maṣābīḥ* but he missed the mark. Aḥmad narrates it from Abū Hurayra ﷺ from the Prophet ﷺ but with *open transgressor (fājir)* instead of *hypocrite*.[684] It means the be-

[681]Narrated from Ibn ʿAbbās with very weak chains because of Salām b. Salm al-Ṭawīl by Abū Yaʿlā (4:337 §2450) cf. Ibn Ḥajar, *Maṭālib al-ʿĀliya* (13:519-520 §3244=§3231) and al-Ṭabarānī in his *Kabīr* (11:194, 11:151) cf. al-Haythamī (8:26) and Ibn ʿAdī (3:302) and graded a forgery by Ibn al-Jawzī in his *ʿIlal* (2:247) but this was challenged by *Mudāwī* (3:442-443) as it is narrated through other chains from (1) the same Companion by al-Khaṭīb (14:73) with a "worthless chain" because of Muḥammad b. al-Faḍl b. ʿAṭiyya (cf. entry *Four can never have enough of four* and al-Aḥdab 9:364 §2106); (2) ʿAlī by al-Quḍāʿī (2:242-243) and al-Bayhaqī in the *Shuʿab* (6:313) although both al-ʿUqaylī and al-Dhahabī rejected it; (3) Muʿādh through the arch-forger and *dajjāl* Abū al-Bakhtarī Wahb b. Wahb cf. Ibn Ṭūlūn, *Shadhara* (1:252-253 §353); and (4) Abū Manṣūr al-Fārisī by Ibn Abī Shayba and others with a chain accepted by al-Būṣīrī as it constitutes the best corroborant available though most likely *mursal* cf. *Maṭālib* (p. 516-520), al-Aḥdab (9:366-367).

[682]Narrated from Abū Saʿīd al-Khudrī by al-Tirmidhī *(ḥasan ṣaḥīḥ)* and Aḥmad.

[683]In imitation of Ibn al-Jawzī. Abū Ghudda in his marginalia on the *Maṣnūʿ* (p. 155) said its chain was merely weak but its meaning true—as indicated by al-Suyūṭī's remark that it is found in al-Bukhārī's Prophetic narration through Ibn Shākir from Ibn ʿUmar cf. *Fatḥ* (1:566)—and its wording a saying of ʿAlī ﷺ and Mālik cf. ʿIyāḍ, *Tartīb* (3:346, 2:67).

[684]Thus narrated from Abū Hurayra by al-Tirmidhī *(gharīb)*, Abū Dāwūd, Aḥmad, al-Ḥākim (1:43), and ʿAbd al-Razzāq, a fair narration per Ibn Ḥajar in *al-Ajwiba ʿalā al-Qazwīnī* [with al-Qārī's *Mirqāt* 1994 ed. 1:546-549] and al-Suyūṭī as quoted in *ʿAwn al-Maʿbūd*. See also *Most of the people of Paradise are the naïve*. As for the saying *The Believer is clever, aware, and cautious (al-mu'minu kayyisun faṭinun ḥadhirun)*, it comes exclusively through the notorious forger Sulaymān b. ʿAmr al-Nakhaʿī as per Ibn ʿAdī, al-Dhahabī in

liever is not a scheming person but may be duped because of his credulity and good nature.

الْمُؤْمِنُ يُخْدَعُ

The Believer is gullible. Spoken by [the *Tābiʿī*] Saʿīd b. Jubayr as cited in the *Shifā* [of Qāḍī ʿIyāḍ]. The meaning is that the nature of the good believer is guilelessness and naiveness about evil, and that he is uninterested in it. This is not due to his ignorance but rather to his noble spirit, excellent character and tolerance.[685]

الْمُؤْمِنُ لَيْسَ بِحَقُودٍ

The Believer is not spiteful. Cited in the *Iḥyā'* but al-ʿIrāqī said, "I did not come across any basis for it" but its meaning is true and what is meant is the perfect believer as Allah Most High said, ﴿And We removed from their hearts any lurking sense of injury﴾ (7:43, 15:47). Meaning, envy and spite.

الْمُؤْمِنُ حُلْوِيٌّ وَالْكَافِرُ خَمِرِيٌّ

The Believer is sweet and the unbeliever sour. Al-ʿAsqalānī said it is a baseless falsehood. We mentioned [further down] that the Prophet ﷺ loved sweets and honey and that *the believer loves sweets.*[686]

الْمُؤْمِنُ مُؤْتَمَنٌ عَلَى نَسَبِهِ

The Believer is trusted regarding his lineage. Baseless as a Prophetic report. It is but the saying of Mālik and others of the ulema in the wording "People are trusted with regard to their lineages."[687]

الْمُؤْمِنُ مُلَقًّى وَالْكَافِرُ مُوَقًّى

The Believer is vulnerable and the disbeliever is covered. Not a hadith but its meaning is that a believer is exposed to tribulations as atonement for

the *Mīzān*, Ibn Ḥajar in the *Lisān*, al-Munāwī, the *Mughīr*, and *Fatḥ al-Wahhāb*.

[685]Ibn al-Qāsim narrated that Mālik said: "I heard Zayd b. Aslam say, concerning ﴿And unto each of them We gave judgment *(ḥukm)* and knowledge﴾ (21:79) that wisdom *(al-ḥikma)* is intellect *(al-ʿaql)*. What comes to my heart is that wisdom is superlative understanding *(al-fiqh)* in the Religion of Allah. What clearly shows this is that you may see someone quite reasonable and clear-sighted in worldly matters, and someone else weak in worldly matters but knowledgeable and judicious in the matter of his Religion. Allah gave him this but deprived the former of it. This wisdom, therefore, is superlative understanding in the Religion of Allah *(al-fiqhu fī dīnillāh)*." Cf. al-Ṭabarī, *Tafsīr* (verse 21:79) and al-Mahdawī, *Taḥṣīl* as quoted in Ḥamīd Laḥmar, *al-Imām Mālik Mufassiran* (p. 279). See also entry *Most of the people of Paradise are the naïve (al-bulh)*.

[686]See entry *The Believer's heart is sweet…*

[687]The only exception to this rule is when lineage to the Prophet ﷺ is claimed, in which case kinship needs proof as it entitles one to a fifth of the spoils from the Muslim treasury among other privileges.

his sins, while the disbeliever is safe from them and basks in prosperity so that his sins remain with him forever. Further,

> *The world is the prison of the believer and the garden of the disbeliever.*[688]

المُؤْمِنُ إِذَا قَالَ صَدَقَ وَإِذَا قِيلَ لَهُ صَدَّقَ

The Believer speaks truth and believes what he is told. Unknown in this wording but it seems inferred from the saying of Allah Most High, ﴿And whoso brings the truth and believes therein: such are the dutiful﴾ (39:33). The believer here stands for the perfect believer. Al-Sakhāwī found an echo of its first half in the hadith:

> *A believer might acquire every trait except treachery and lying.*[689]

He also found an echo of its second half in the hadith:

> *Once, ʿĪsā Ibn Maryam saw a man stealing and said to him, 'Are you stealing?' Whereupon the man said, 'No, by the One besides Whom there is no god!' ʿĪsā said, 'I believe in Allah and disbelieve in my own eyes.'*[690]

Ibn Mājah also narrated from Ibn ʿUmar رضي الله عنهما:

> *Whoever swears by Allah, let him tell the truth; and if somebody should swear by Allah, let one be satisfied; whoever is not satisfied with Allah has nothing to do with Allah.*[691]

ظَهْرُ المُؤْمِنِ قِبْلَةٌ

The Believer's back is a qibla. Al-Sakhāwī said he did not know it. Its meaning is true since the back is enough of a barrier *(sutra)* while praying. Al-ʿAskarī narrates from ʿĀ'isha رضي الله عنها, from the Prophet ﷺ:

> *The believer's back is inviolable except in the application of one of the Divine sanctions.*[692]

[688]Narrated from Abū Hurayra by Muslim, al-Tirmidhī, Ibn Mājah, and Aḥmad.

[689]Narrated from Abū Umāma by Aḥmad and others through other chains. In Abū Dāwūd: *Does the believer lie? No!*

[690]Narrated by al-Bukhārī, Muslim, al-Nasā'ī, Ibn Mājah, and Aḥmad.

[691]Narrated from Ibn ʿUmar by Ibn Mājah with a sound chain per al-Būṣīrī.

[692]Narrated from ʿĀ'isha by Abū al-Shaykh in *al-Sariqa*; from ʿIṣmat b. Mālik by al-Ṭabarānī in *al-Kabīr* (17:180); and chainless in al-Bukhārī's *Ṣaḥīḥ* in *muʿallaq* form cf. *Fatḥ* (12:85), *al-Jāmiʿ al-Ṣaghīr* (§5354 *ḥasan*), and *Mudāwī* (4:433 *ḥasan*). Al-Ṭabarānī also narrates from Abū Umāma in *al-Kabīr* and *al-Awsaṭ* with a good chain per al-Mundhirī and al-Haythamī that the Prophet ﷺ said: *Whoever bares a Muslim's back unjustly shall certainly meet with Allah angry against him.*

قَلْبُ الْمُؤْمِنِ حُلْوٌ يُحِبُّ الْحَلَاوَةَ

The Believer's heart is sweet, he loves sweetness. Ibn al-Jawzī mentioned it in the *Mawḍūʿāt* but it is established that the Prophet ﷺ loved sweets and honey.[693] Ibn al-Daybaʿ mentioned this. This means that its meaning is true and it remains to see whether its phrasing is established. Al-Suyūṭī said, "Al-Bayhaqī narrated it in the *Shuʿab* and al-Daylamī from Abū Umāma, therefore, Ibn al-Jawzī's claim that it is forged is rejected."[694] Al-Daylamī also narrated it from ʿAlī, from the Prophet ﷺ:

> *The believer is sweet and loves sweetness. Whoever makes sweets prohibited upon himself has disobeyed Allah and His Prophet. Do not make any of the favors of Allah and His good things prohibited upon yourselves. Eat, drink, and give thanks. If you do not, the punishment of Allah will be incumbent upon you!*
>
> Its chain is terminally flimsy *(wāhin)*.

نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ

The Believer's intention is better than his deeds. Ibn Diḥya said it was inauthentic while al-Bayhaqī said its chain was weak. Al-ʿAskarī narrated it in the *Amthāl* from Anas ﷺ, from the Prophet ﷺ with a weak chain and it has yet another narrative route from al-Nawwās b. Samʿān رضي الله عنهما, all as confirmed al-Zarkashī. In *al-Jāmiʿ al-Ṣaghīr:*

> *The believer's intention is better than his deeds, and the deeds of the hypocrite are better than his intention; each acts according to his intention, so, when the believer does a good deed, light beams in his heart.*

Al-Ṭabarānī narrated it from Sahl b. Saʿd رضي الله عنهما. The believer's intention is better than his deeds only because it forms in itself an act of worship that entails reward, unlike the acts of the limbs. The latter form worship only when they accompany intention as per the report [in al-Bukhārī]:

> *Whoever intends to do a good deed but does not, Allah shall record it for him as a full good deed.*

Another reason is that intention resides in the place of knowledge which is the believer's heart. Sahl [al-Tustarī] said: "Allah never created more honored a place than the heart of the believer and He never gave creatures greater nobility than knowledge of the truth. Thus He placed the most honored [thing] in the most honored [place]. Whatever issues

[693] In the Six Books from ʿĀ'isha.

[694] Ibn al-Jawzī's verdict is confirmed as al-Bayhaqī said of Abū Umāma's version, "Its text is disclaimed *(matnuhu munkar)* and its chain contains unknown narrators" as al-Suyūṭī himself quoted in the *La'āli'* cf. *Tanzīh*, *Fawā'id*, etc.

from the most honored places is better than what issues from elsewhere. Perish he that busies the most honored place in the sight of Allah Most High with other than Him!" Allusions to this are in the sayings:

> *I am with those whose hearts are broken because of Me and whose graves are obliterated for me (q.v.)*

and:

> *Neither My heaven nor My earth can contain Me but the soft, humble heart of my believing servant can contain Me (q.v.).*

Another reason is that intention remains, unlike deeds, hence it was said that "Eternal life in Paradise and in Hell is the requital of intention."[695] Finally, intention is always devoid of self-display, unlike deeds.

نَوْمُ الْمُؤْمِنِ سُبَاتٌ أَيْ نَوْمٌ خَفِيفٌ وَسَمْعُهُ حُبَاتٌ أَيْ ضَعِيفٌ

The Believer's sleep is repose—i.e., dozing—and his hearing is soft—i.e., weak.[696] It is cited in the *Nihāya* without any chain of transmission while [Shams al-Dīn Aḥmad b. Ismāʿīl b. Muḥammad al-Ḥanafī] al-Kūrānī (d. 893) narrates it [in his *Sharḥ Ṣaḥīḥ al-Bukhārī* or his *Tafsīr*?] as *The believer's sleep is repose and his voice is soft.*

حُبِّبَ إِلَيَّ مِنْ دُنْيَاكُمْ ثَلَاثٌ الطِّيبُ وَالنِّسَاءُ وَجُعِلَتْ قُرَّةُ عَيْنِي فِي الصَّلَاةِ

Beloved to me are three things in your world: perfume, women, and my greatest delight is the prayer. Al-Zarkashī said that al-Nasā'ī and al-Ḥākim narrate it from Anas ﷺ without the word "three." Al-Sakhāwī said,

> I have never seen the word "three" [added to this hadith] except in two places: the *Iḥyā'* [by al-Ghazzālī] and the exegesis of Āl ʿImrān in *al-Kashshāf* [by al-Zamakhsharī]. Nor did I find any such wording in the different routes of this hadith after extensive research. In fact, adding the word "three" makes the meaning problematic, since prayer is not of this world.[697]

[695]Cf. *Tafsīr Mujāhid*, *Jalālayn*, Ṭabarī, Ibn Kathīr and others on ﴿You will revert (to your old ways)﴾ (44:15) among other verses. Dr. al-Būṭī said in his Damascus Friday *tafsīr* lectures: "Allah Most High knows that even if they were to live a million years they would be returning to disbelief."

[696]"My sleep consists in dozing *(subāt)* and my hearing is mostly choppy *(hanāt)*" said the *mukhaḍram* ʿAmr b. ʿĀmir al-Salamī on his death-bed to Muʿāwiya ﷺ who was visiting him. Narrated by Ibn ʿAsākir (46:204).

[697]These are in fact the words of Ibn Ḥajar quoted by al-Sakhāwī in the *Maqāṣid*. Two major Imams—Ibn Fūrak and al-Ghazzālī—explained the way in which the prayer is of this world in certain senses and of the next world in others cf. al-Haytamī, *Fatāwā Ḥadīthiyya* (p. 277). See also al-Fayrūzābādī *Sifr al-Saʿāda*'s beautiful page on this hadith.

As for its soundness from the viewpoint of syntax,[698] al-Suyūṭī in his documentation of the hadiths of *al-Shifā* said that Aḥmad narrated from ʿĀ'isha ﵂:

> *Three things of the world pleased the Messenger of Allah ﷺ: women, perfume, and food.*[699] *He got two but missed one—he got women and perfume but missed food.*[700]

Al-Suyūṭī said of this hadith, "Its chain is sound except that one transmitter was not named." So then, its chain becomes fair.[701] As for its soundness from the viewpoint of meaning, we may say that since his greatest delight took place in the world, it counted as being part of it. This interpretation is reinforced by the version that has,

> *perfume and women, but my greatest delight is the Prayer (Ṣalāt).*

However, does *Ṣalāt* in the hadith stand for the universal obligation of prayer or for blessing him ﷺ?[702]

جَهْدُ الْمُقِلِّ دُمُوعُهُ

The Best a pauper can give is his tears. Ibn al-Dayba' said, "This is the meaning of the hadith:

> *The best almsgiving is the pauper's utmost.*

Abū Dāwūd and many others narrate it from Abū Hurayra ﵁, from the Prophet ﷺ." The difference is obvious between the two meanings. The first is that one possesses only his tears—a hyperbole for his poverty—while the hadith means that when one is poor and gives something little from what he owns, it is the best almsgiving. Thus is it narrated:

> *One dirham has overtaken a hundred thousand dirhams.*[703]

[698]The hadith al-Qārī proceeds to cite *(women, perfume, and food)* is quite different and therefore forms no proof. The only correct wording is *Beloved to me in the world are perfume and women, but my greatest delight is the Ṣalāt,* narrated by Aḥmad, al-Nasā'ī, Abū Dāwūd and others from Anas ﵁, which al-Qārī partly cites at the end of his entry.

[699]"*I.e.* lavishing food on his kin and neighbors." Al-Sindī.

[700]Narrated from ʿĀ'isha by Ibn Saʿd (1:398) and Aḥmad (6:72=Zayn ed. 17:331 §24321 *isnād ḍaʿīf*=Arna'ūṭ ed. 40:499 §24440 *isnād ḍaʿīf*) through an unnamed *Tābiʿī* cf. al-Haythamī (10:116). Ibn Rajab cites it in *Jāmiʿ al-ʿUlūm wal-Ḥikam.*

[701]This grading is per the criterion of Ibn Ḥibbān and others whereby an unnamed or unknown *Tābiʿī* does not jeopardize the soundness of a chain because of the general praise of their entire generation by the Holy Prophet ﷺ and the default integrity of a Muslim.

[702]Qāḍī ʿIyāḍ in the *Shifā* (p. 89 §35) quotes Ibn Fūrak as reporting that one of the meanings of *ṣalāt* in this hadith is the invocation of blessings upon him ﷺ.

[703]Al-Nasā'ī, Aḥmad, Ibn Ḥibbān, and al-Ḥākim from Abū Dharr and Abū Hurayra . As for the wording of the entry, it has no basis.

أَفْضَلُ الْعِبَادَاتِ أَحْمَزُهَا

The Best acts of worship are the bitterest ones. That is, the most tasking and arduous. Al-Zarkashī said, "This report is not known." Al-Suyūṭī made no comment. Ibn al-Qayyim, however, in *Sharḥ al-Manāzil*[704] said it was baseless. I say, its meaning is true, since al-Bukhārī and Muslim narrate from ʿĀ'isha ﵂ [that the Prophet ﷺ said to her]:

> *Reward [for your pilgrimage] is proportional to [your] fatigue.*

In Ibn al-Athīr's *Nihāya* the above is attributed to Ibn ʿAbbās رضی اللہ عنہما.

خَيرُ السُّودَانِ ثَلَاثَةٌ لُقْمَانُ وَبِلَالٌ وَمِهْجَعٌ مَولَى رسول الله ﷺ

The Best black men are three: Luqmān, Bilāl, and Mihjaʿ the mawlā *of the Messenger of Allah* ﷺ.[705] Ibn al-Daybaʿ claimed that al-Bukhārī narrated it in his *Ṣaḥīh* from Wāthila b. al-Asqaʿ ﵁, from the Prophet ﷺ, but the mention of al-Bukhārī here is a lapse of the pen either from the scribe or from the writer himself as this hadith is not there at all. All that is mentioned in the *Maqāṣid* is that al-Ḥākim narrates it. Al-Manūfī said,

> The claim of Ibn al-Daybaʿ that Mihjaʿ was the *mawlā* of the Messenger of Allah ﷺ is [also] a mistake for he was in fact the *mawlā* of ʿUmar b. al-Khattab ﵁. He was the first Muslim killed at Badr. A stray arrow hit him and killed him as he was standing between the two battle-ranks. He was from Yemen.

The *Maqāṣid* mentions that the Prophet ﷺ said:

> *I swear it by Him in whose hand is my soul! The whiteness of the black man (bayāḍ al-aswad) will certainly be seen in Paradise from a distance of a thousand years.*[706]

[704]I.e. *Madārij al-Sālikīn*, a commentary on al-Harawī al-Anṣārī's brief sufi work *Manāzil al-Sā'irīn*.

[705]Narrated from Wāthila by al-Ḥākim (3:321) who declares it *ṣaḥīḥ* although he expresses doubts about his source, Ismāʿīl b. Muḥammad b. al-Faḍl al-Shaʿrānī as narrtaed by al-Samʿānī in *al-Ansāb* (8:118). Ibn ʿArrāq supports it with the *mursal* hadith of ʿAbd al-Raḥmān b. Yazīd b. Jābir adding the Negus as narrated by Ibn ʿAsākir (10:462). The latter also narrates it (1) from Ibn ʿAbbās through Abyan b. Sufyān al-Maqdisī whom Ibn al-Jawzī accused of forging this hadith cf. al-Ḥalabī, *al-Kashf al-Ḥathīth* (p. 41 §29), and (2) through al-Awzāʿī with another broken chain. Some commentaries on Sūrat Luqmān—such as Ibn al-Samʿānī and al-Zamakhsharī's—attribute this saying to Saʿīd b. al-Musayyib and identify Mihjaʿ b. ʿAbd Allāh correctly. That he was the first *shahīd* at the battle of Badr is narrated from Ibn al-Musayyib himself by Ibn ʿAbd al-Barr in *al-Istidhkār* (1:509) and others.

[706]Narrated only from Ibn ʿUmar (the mention of Ibn ʿAbbās is a corruption) by Ibn Mardūyah, al-Ṭabarānī, *Kabīr* (12:436 §13595) and, through him, Abū Nuʿaym (3:319 *gharīb*), Ibn ʿAsākir (34:65), and Ibn al-Jawzī in his *Mawḍūʿāt* (2:231), all through Ayyūb b. ʿUtba al-Yamāmī who is discarded cf. Ibn Ḥibbān, *Majrūḥīn* (1:170), al-Dhahabī, *Siyar* ("a falsehood"), *Mīzān (s.v.)*, Ibn Kathīr, *Tafsīr* on Sūrat al-Nisā' v. 69 and Sūrat al-Insān v.13 (Qurṭuba ed. 4:156-157 and 14:215 *gharīb jiddan*) and al-Suyūṭī, *La'ālī'* (1:408-409).

Al-Manūfī said the words "the whiteness of the black man" mean the one that was black in this life. This tells us that the Believers among the black will not enter Paradise except white. Al-ʿAsqalānī stated this in his commentary on al-Bukhārī.[707]

خَيْرُ البِرِّ عَاجِلُهُ

The Best fulfillment of a promise is immediate. Inauthentic in wording but its meaning is in a report from al-ʿAbbās ﷺ:

> *A good deed remains incomplete unless promptly done; doing it promptly makes others happy.*[708]

This is the meaning of the famous saying, "Waiting is worse than dying," because failure remains a possibility.

أَقْضَاكُمْ عَلِيٌّ

The Best in judgment among you is ʿAlī. Al-Sakhāwī said, "I do not know it in this wording as a Prophetic hadith.[709] Rather, al-Ḥākim in the *Mustadrak* declared it sound as narrated from Ibn Masʿūd ﷺ: 'We would tell one another that the best in judgment among the people of Medina was ʿAlī.'" Al-Sakhāwī said "It is correct to say that such a wording has the status of a Prophetic statement." This view leaves much to be desired.

In Ibn Farashtah's *(sic) Sharḥ al-Mashāriq*:[710] "It is narrated that ʿUmar ﷺ used to say, *Ubay is the most proficient among us in the Qur'ānic readings and ʿAlī the best in judgment.*"[711] More explicit yet is al-Tirmidhī's report as documented by al-Suyūṭī:

> *The most compassionate of my Community toward my Community is Abū Bakr; the staunchest in the command of Allah is ʿUmar; the most truthful in his modesty is ʿUthmān, and the best in judgment is ʿAlī.*[712]

[707]I found no such mention in *Fatḥ al-Bārī*. See sections on racialism in introduction and below (p. 563).

[708]The sources attribute this saying to Jaʿfar b. Muḥammad addressing Sufyān b. ʿUyayna although al-ʿAjlūnī in *Kashf al-Khafā'* attributes it to al-ʿAbbās.

[709]Al-Sakhāwī does not say this; furthermore he mentions other sources for the wording *The best in judgment among my Community is ʿAlī* as a Prophetic hadith.

[710]This is ʿAbd al-Laṭīf b. ʿAbd al-ʿAzīz b. Amīn al-Dīn b. Farashtā (d. 801), also known as Ibn al-Malak; see entry *The Holy Land does not make anyone holy.*

[711]Narrated from Ibn ʿAbbās by al-Bukhārī and Aḥmad. Imam al-Nawawī in his *Fatāwā* (p. 264) excluded Abū Bakr and ʿUmar from the meaning of the Prophetic statement: *the best in judgment is ʿAlī,* further adding that the phrase did not necessitate precedence in knowledge nor in absolute merit.

[712]Part of a hadith narrated from Anas by al-Tirmidhī, Ibn Mājah, and Aḥmad.

Among the benefits of learning here, the hadith master al-Sakhāwī said in his *Fatāwā*:

> I was asked about the cause for which the angels of the Merciful were bashful before our liege-lord ʿUthmān[713] and replied that I did not find it mentioned in any truly reliable report. However, our teacher, al-Badr the genealogist[714] informed us in one of his works, as related from al-Jamāl al-Kāzarūnī, that when the Prophet ﷺ linked the Emigrants and Helpers in brotherhood in Medina while Anas b. Mālik was absent, ʿUthmān stepped forward to fill in, his chest bared, so the angels stayed back out of modesty. The Prophet ﷺ then ordered him to cover his chest and they went back to their places. He ﷺ asked them the reason and they said, *Pudeur (ḥayā'an) before ʿUthmān.*[715]

خَبْرُ الْأَسْمَاءِ مَا عُبِّدَ وَمَا حُمِّدَ

The Best names are those formed of "Servant of" (ʿabd) [followed by one of the Holy Names of Allah] and those formed of ḥamd *and its derivations.*[716] Al-Suyūṭī said he never saw it anywhere. Al-Ṭabarānī in his *Muʿjam* narrated from Abū Zuhayr al-Thaqafī ﷺ:

> *When you give a name use "ʿAbd" [in compound with a Divine Name].*[717]

And from Ibn Masʿūd ﷺ, from the Prophet ﷺ with a weak chain:

> *The most beloved names to Allah are those that assert servitude to Him (mā tuʿubbida lahu).*[718]

[713]As per the report from ʿĀ'isha [in Muslim and elsewhere] and Ḥafṣa [in Aḥmad] that the Prophet ﷺ was sitting with his leg or part of his leg exposed in the presence of Abū Bakr and ʿUmar but when ʿUthmān asked to come in he covered it and said, *Shall I not feel bashful before a man when even the angels feel bashful before him?* Imam al-Qushayrī in his *Risāla Qushayriyya* (p. 563) said: "The Prophet ﷺ pointed to the fact that even though he held the self-respect *(ḥishma)* of ʿUthmān in the highest esteem yet the position or situation between himself and Abū Bakr and ʿUmar was more transparent (*al-ḥālatu al-latī baynahu wa-bayna Abī Bakrin wa-ʿUmara kānat aṣfā).*"

[714]The Ḥasanī Sayyid and Jurist al-Badr Ḥasan b. Muḥammad b. Ayyūb al-Qāhirī al-Shāfiʿī (767-866) who authored *Sharḥ al-Tanqīḥ lil-Walī al-ʿIrāqī.*

[715]Al-Sakhāwī mentions this reply of his in two places of his *Ajwiba Marḍiyya* (1:353 §94 and 3:1085 §309), adding, "This needs to be researched further." Al-Qārī also mentions it in the chapter entitled *Manāqib ʿUthmān* of his *Mirqāt.*

[716]The established narration is: *The most beloved of names to Allah Most High are ʿAbd Allāh and ʿAbd al-Raḥmān*, narrated from Ibn ʿUmar by Muslim and in the *Sunan.*

[717]Narrated by al-Ṭabarānī, al-Fasawī, Abū Nuʿaym, and al-Ḥākim with a very weak chain as indicated by al-Haythamī and others.

[718]Narrated with the beginning *The Messenger of Allah forbade that a man name his slave or his son Ḥārith, Murra, Walīd, al-Ḥakam, Aflaḥ, Najīb, or Yasār* and the completion *and the most truthful name is Hammām,* by al-Ṭabarānī in *al-Awsaṭ* and *al-Kabīr* through

Abū Nuʿaym also narrated with his chain from the Prophet ﷺ that Allah Most High said:

> *I swear it by My glory and majesty! I will never punish someone named after you.*[719]

خَيْرُ تِجَارَتِكُمْ الْبَزُّ وَخَيْرُ صَنَائِعِكُمْ الْخَرْزُ

The Best of your trades is linen and the best craft is leather. Al-ʿIrāqī said: "I never saw any chain of transmission[720] for this report." The compiler of the *Firdaws* mentioned it as a saying of ʿAlī رضي الله عنه.

خِيَارُ نِسَاءِ أُمَّتِي أَحْسَنُهُنَّ وُجُوهاً وَأَرْخَصُهُنَّ مُهُوراً

The Best women of my Community are those with the most beautiful faces and smallest dowries. Al-Sakhāwī said al-Daylamī mentioned it from the Prophet ﷺ chainless.[721]

العَارُ خَيْرٌ مِنَ النَّارِ

Better disgrace than the Fire![722] Spoken by al-Ḥasan b. ʿAlī رضي الله عنهما when he yielded, whereupon his companions said to him: "O disgrace of the

a very weak chain while yet another version has *and the most truthful names are Hammām and Ḥārith,* narrated by al-Shīrāzī in *al-Alqāb.*

[719]I.e. *Muḥammad, Aḥmad, Maḥmūd, Ḥāmid, Ḥammād*.... This particular narration is identified among the forgeries of Nubayṭ b. Shurayṭ narrated by Ibn Mandah in his *Fawā'id* (p. 119 §335) cf. *Mīzān* (1:82 *Yā Muḥammad*). Al-Suyūṭī said in *al-Riyāḍ al-Anīqa*: "The *Ḥāfiẓ* [Ibn Ḥajar] said there is not one sound hadith concerning the merit of naming oneself Muḥammad. Ibn Taymiyya even said everything narrated under that heading is forged. [Yet] the best of all the narrations related on the merit of naming oneself Muḥammad is the hadith of Abū Umāma." [*Whoever names his son Muḥammad out of love for me and seeking blessing, he and his son shall be in Paradise*]. Al-Suyūṭī said of this report in *al-Durrat al-Tājiyya ʿalāl- As'ilat al-Nājiyya* in *al-Ḥāwī lil-Fatāwā*: "Its chain for me has the grade of fair *(ḥasan)*.... This is a safe chain *(lā ba'sa bihi)* even if Ibn al-Jawzī calls it a forgery. We do not agree with him that it was forged, as I made clear in the abridgment of the *Mawḍūʿāt* and in *al-Qawl al-Ḥasan fil-Dhabb ʿan al-Sunan.*" Cf. Ibn Bukayr's (d. 388) compilation of all of these reports reproduced in full in al-Nabhānī's *Saʿādat al-Dārayn* (p. 394-400).

[720]As already related by Ibn Qutayba in his *Ta'wīl Mukhtalif al-Ḥadīth.*

[721]Narrated from ʿĀ'isha by al-Wāḥidī in *al-Tafsīr al-Wasīṭ* (2:115) which both Ibn Abī Ḥātim in the *ʿIlal* (1:410) and al-ʿUqaylī denounced as a falsehood coming only through Muḥammad b. Sulaymān b. Abī Karīma. Al-Kattānī in *al-Risāla al-Mustaṭrafa* mentions that both al-Wāḥidī and his teacher al-Thaʿālibī were weak in hadith and included forgeries in their commentaries of Qur'ān. However, it is firmly established from ʿĀ'isha in Aḥmad, Ibn ʿAbbās in Ibn Ḥibbān, and ʿUqba b. ʿĀmir in Abū Dāwūd, among other reports, that the Prophet ﷺ said *The most blessed women are those with the smallest dowries* which explains why Abū ʿUmar al-Nawqātī graded the hadith of the entry *ṣaḥīḥ* in his *Muʿāsharat al-Ahlīn* according to al-ʿIrāqī in *Takhrīj al-Iḥyā'.*

[722]When the Rāfiḍī Abū ʿĀmir Sufyān b. al-Layl al-Kūfī and others jeered our liegelord al-Ḥasan and called him "Blackener of the Believers' faces," "Shame of the Believers," and "Abaser of the Believers" for making peace with our maternal uncle Muʿāwiya, he replied: *Better shame than the Fire* and *I did not abase them but hated to shed their blood in the pursuit of kingship.* Narrated from Abū al-Gharīf ʿUbayd Allāh b. Khalīfa by Ibn Abī Shayba (7:476 §37357), al-Ḥākim (1990 ed. 3:192), al-Khaṭīb (10:305), Ibn ʿAbd al-Barr in *al-*

Believers!" He replied: *Better disgrace than the Fire!* As for what some of the uneducated say, "Better the Fire than shame," these are the words of the disbelievers except if one hyperbolically means the fire of this world. Otherwise, it is narrated:

The disgrace of the world is easier than that of the hereafter.[723]

Al-Ṭabarānī narrates it from Ibn ʿAbbās from his brother al-Faḍl رضي الله عنهم from the Prophet ﷺ. What is more the Divine Revelation says ﴿and verily the doom of the Hereafter will be sterner and more lasting﴾ (20:127).

جَوْرُ التُّرْكِ وَلَا عَدْلُ الْعَرَبِ

Better the Turks' injustice than the justice of the Arabs![724] A worthless statement and not a hadith, said Ibn al-Daybaʿ. Indeed, it is a blasphemy on the face of it, since one is saying that he prefers the injustice of a group to the justice of another, although the just are the best race of human beings while the iniquitous originate from filth.

إِتَّقُوا الْبَرْدَ فَإِنَّهُ قَتَلَ أَخَاكُمْ أَبَا الدَّرْدَاءِ

Beware the cold for, truly, it has killed your brother Abū al-Dardā'. Al-Sakhāwī said, "This report is baseless. If it does proves to be narrated then it requires an appropriate interpretation because Abū al-Dardā' رضي الله عنه lived a long time after the Prophet's death ﷺ." Al-Manūfī said, "A possible interpretation of this hadith is that the Prophet ﷺ used the past tense to denote a future event, since it definitely takes place on the basis of his truthful report."

إِيَّاكُمْ وَخَضْرَاءَ الدِّمَنِ

Beware the dunghill flower.[725] Al-Dāraquṭnī narrated it in the *Afrād* and al-ʿAskarī through al-Wāqidī. Al-Dāraquṭnī said, "It is not authentic in any way," as mentioned by Ibn al-Daybaʿ. Al-Suyūṭī said al-Daylamī narrated it from Abū Saʿīd [al-Khudrī رضي الله عنه]. This means that it is not

Istiʿāb (1:386-387), and al-Dhahabī in the *Siyar* (Risāla ed. 3:272 and 3:145) cf. *Fatḥ* (13:65), al-Ḥalabī's *Sīra* (3:359). Hence, whoever today finds any reservation in their heart toward al-Ḥasan, is a kharijite.

[723]Narrated by al-Ṭabarānī, Abū Yaʿlā, al-Ṭabarī, al-Quḍāʿī and others as part of a longer hadith suspected forged cf. Ibn Kathīr, *Bidāya* (5:213), al-Dhahabī, *Mīzān* (Qāsim b. Yazīd), and *Fatḥ al-Wahhāb* (1:221-223 §172).

[724]Al-Najm al-Ghazzī in *Kashf al-Khafā*: "A worthless, fabricated word! Allah placed Prophethood and Caliphate among the Quraysh, the lords of the Arabs!"

[725]The continuation is *What is the dunghill flower, Messenger of Allah? He said, The beautiful woman in a vile setting.* Narrated through al-Wāqidī from Abū Saʿī d al-Khudrī by al-Khaṭīb in *Tālī Talkhīṣ al-Mutashābih* (2:509 §309), al-Rāmahurmuzī in *Amthāl al-Ḥadīth* (1:120-121 §84), al-Quḍāʿī (2:96 §957), al-Qāsim b. Sallām, *Gharīb al-Ḥadīth* (2:489-490 §266) cf. Ibn Hajar, *Talkhīṣ al-Ḥabīr* (Medina ed. 3:145), Ibn al-Mulaqqin in *al-Badr al-Munīr* (7:497-498=2:179), and al-ʿIrāqī in *al-Mughnī ʿan Ḥaml al-Asfār* (1:387).

fabricated—whether halted or raised to the Prophet ﷺ.[726] The author of *Tuḥfat al-ʿArūs*[727] narrated it as a saying of ʿUmar ﷺ in this wording:

> *Beware the dunghill flower, for she begets the like of her origins. Choose a woman of high stock for she begets the like of her father, her uncle, and her brother.*[728]

The corrupt beautiful woman is compared to the greenery that grows on dung, in the vilest place. It may look good but it is corrupt within.[729]

إِتَّقِ شَرَّ مَنْ أَحْسَنْتَ إِلَيْهِ

Beware the evil of those you treated well. Al-Sakhāwī said, "I do not know it. It resembles the discourse of one of the early Muslims." In al-Dīnawarī's *Mujālasa*, attributed to ʿAlī ﷺ: *A noble person softens when entreated while a miserly one hardens when treated kindly.*

إِتَّقُوا ذَوِي الْعَاهَاتِ

Beware those with physical defects. Al-Sakhāwī said: "I did not find it in this wording."[730]

إِحْذَرُوا صُفْرَ الْوُجُوهِ فَإِنَّهُ إِنْ لَمْ يَكُنْ مِنْ عِلَّةٍ أَوْ سَهَرٍ فَإِنَّهُ مِنْ غِلٍّ فِي قُلُوبِهِمْ لِلْمُسْلِمِينَ

Beware those with yellow faces; if their color is not due to disease or lack of sleep, it stems from hatred in the heart for Muslims. Al-Daylamī cited it in his *Musnad Ibn ʿAbbās*. Al-ʿAsqalānī said, "I have not found a basis for it. Even if Ibn al-Qayyim mentions it in *al-Ṭibb al-Nabawī*, nevertheless, he does so without chain of transmission."

سِينُ بِلَالٍ عِنْدَ اللهِ شِينٌ

Bilāl's s *is a* sh *in the presence of Allah.* Ibn Kathīr said it is baseless [cf. the next entry].

إِنَّ بِلَالاً كَانَ يُبَدِّلُ السِّينَ فِي الْأَذَانِ سِيناً

Bilāl used to change the sound sh to s in the call to prayer. Al-Mizzī said, as related by al-Burhān [Abū Isḥāq Ibrāhīm b. Muḥammad al-Mālikī] al-

[726] It is one of al-Qārī's strangest assumptions that if al-Daylamī narrates something, it cannot be forged.

[727] On this book see above, p. 92.

[728] The hadith *Choose well where your seeds will go. Marry suitable matches (akfā') and give your daughters away to suitable matches* is narrated from ʿĀ'isha by Ibn Mājah, Ibn Abī Shayba, Ibn ʿAdī, al-Ḥākim, al-Ḍiyā' al-Maqdisī, and others. One version adds: *For women give birth to [boys] the likes of their brothers and [girls] the likes of their sisters.*

[729] Al-Yāfiʿī in the introduction to *Rawḍ al-Rayyāḥīn* cites a report comparing the worship of the rich to a green plant growing on top of a dunghill.

[730] It is most probably a saying of Imam al-Shāfiʿī ﷺ which continues "for they often harbor spite."

Safāqisī, "This is famous among the common people but we never saw it related in any book whatsoever."[731]

البَرَكَةُ فِي البَنَاتِ

Blessing lies in daughters. Al-Sakhāwī said it is narrated from Ibn ʿAbbās رضي الله عنهما that a man invoked death upon his daughters, whereupon the Prophet ﷺ said,

Do not imprecate [them]! Truly, blessing lies in daughters.

Its chain of transmission contains a narrator suspected of forgery.[732] It does not contradict the sound report whereby

The death of daughters is among the [Divine] honorific gifts,[733]

for situations differ according to spiritual levels. Al-Ṭabarānī in *al-Kabīr* and *al-Awsaṭ*—among other of his works—narrates from Ibn ʿAbbās that when the Prophet ﷺ received condoleances for his daughter Ruqayya رضي الله عنها he said:

Praise belongs to Allah! Burying a daughter is among the signs of honor.[734]

Al-Bazzār narrates it as *The death of daughters* and it comes through a single narrator *(gharīb)*. Ibn Abī al-Dunyā narrates [in *al-ʿAzā'*] from Ibn ʿAbbās رضي الله عنهما that when one of his daughters died and the people came to proffer their condolences he told them:

It is but nakedness Allah has veiled, neediness Allah has fulfilled and a reward Allah has brought on.

As much as epigones endeavored to add a fourth element to what Ibn ʿAbbās said, they could not—as the *Maqāṣid* said. Yet we may add, "and a

[731] Cf. Abū al-Khayr Muḥammad al-Khayḍarī's *Juz' fī ʿAdam Ṣiḥḥat Mā Nuqil ʿan Bilālin fī Ibdālih al-Shīn Sīnan*, in print at Beirut's Dār al-Bashā'ir al-Islāmiyya. Another baseless report is that Bilāl رضي الله عنه would use a *hā'* instead of a *ḥā'* when saying *ḥayya ʿalā al-ṣalāt* and *ḥayya ʿalā al-falāḥ* so the Companions complained that "Bilāl mispronounces and this is not right, considering that we are at the beginning of Islām" [!], whereupon the Prophet ﷺ supposedly said: *Bilāl's mispronunciation (laḥn) is dearer to Allah Most High than a hundred 'ḥayya ʿala al-falāḥ' from his critics, so do not raise your voices lest I reveal your secrets from beginning to end!* Cited from Mawlānā Jalāl al-Dīn al-Rūmī by Aḥmad Riḍā Khān in *al-Zamzamat al-Qamariyya fīl-Dhabbi ʿan al-Khamariyya* as translated into Arabic by Mumtāz Aḥmad Sadīdī (Karachi: al-Madīnat al-ʿIlmiyya, 2002) p. 83.

[732] Al-Sakhāwī also said: "If there were no blessing in them then the pure Household *(ʿitra)* and Prophetic lineage would not have been perpetuated through women!"

[733] Rather, this is also forged in its various wordings according to Ibn al-Jawzī, al-Dhahabī, and al-Suyūṭī, and as indicated by al-Sakhāwī himself in the *Maqāṣid* cf. also al-Munāwī, although al-Ghumārī disputes that verdict in *Fatḥ al-Wahhāb* (1:227).

[734] See previous note.

command Allah carried out, and there is no change nor strength save in Allah."

البَرَكَةُ فِي صِغَرِ القُرْصِ وَطُولِ الرِّشَاءِ وَصِغَرِ الجَدْوَلِ

Blessing lies in a small loaf, a long rope for one's well, and a small brook. Al-Sakhāwī mentioned it in the *Maqāṣid* in the entry *Make your bread small* and said it was a falsehood, apparently following al-Nasā'ī whom he quoted as saying it was a lie. Nevertheless, al-Suyūṭī mentioned it in *al-Jāmiᶜ al-Ṣaghīr* as narrated by Abū al-Shaykh in *al-Thawāb* from Ibn ᶜAbbās رضي الله عنهما and by al-Silafī in *al-Ṭuyūriyyāt* from Ibn ᶜUmar رضي الله عنهما.[735] We discuss the report *Make your bread small* separately.

الدَّمُ مِقْدَارَ الدِّرْهَمِ يُغْسَلُ وَتُعَادُ مِنْهُ الصَّلَاةُ

Blood the extent of a dirham must be washed off and the prayer repeated. Its chain contains the inveterate liar Nūḥ [b. Abī Maryam].[736] Thus in the *La'ālī'*.[737]

أُسْجُدْ لِلْقِرْدِ فِي زَمَانِهِ

Bow to the monkey in his time. Abū Nuᶜaym narrated it in the *Ḥilya* as a saying of Ṭāwūs: "People used to say...." Al-Suyūṭī mentions it.[738]

فَازَ بِاللَّذَّةِ الجَسُورُ

The Brazen reap the pleasure. Al-Sakhāwī said, "I do not know it."

A Bread loaf is not fully rounded nor placed before you until three hundred and sixty workers have had a hand in its making, the first of whom is [the archangel] Mīkā'īl. Al-ᶜIrāqī said, "I did not find any basis for it."

لَا يَسْتَدِيرُ الرَّغِيفُ وَيُوضَعُ بَيْنَ يَدَيْكَ حَتَّى يَعْمَلَ فِيهِ ثَلَاثُمِائَةٍ وَسِتُّونَ صَانِعاً أَوَّلُهُمْ مِيكَائِيلُ

[735]The report was not found in the printed edition of the *Ṭuyūriyyāt*.

[736]See section "Notorious Forgers" in the introduction.

[737]Cf. entry *The prayer must be repeated if the surface equals a dirham.*

[738]In *Kashf al-Khafā'*: "It is more famous as *Dance to the monkey in his kingdom.*" Cf. al-Rāghib al-Aṣfahānī's *Muḥāḍarāt al-Udabā'* (1:265):

Bow to evil's monkey in his time, // humor him while in his power!

This is also the meaning of the maxim, *Indulge them as long as you are in their house... (q.v.)* although Ibn Kathīr in the *Bidāya* (Year 106) glosses it as "obey him in good things" *(aṭiᶜhu bil-maᶜrūf)*. See also entries, *The tyrant is Allah's justice on earth* (note 1178) and *If you cannot cut the hand of your enemy, kiss it.*

C

بُرْمَةُ الشِّرْكِ لَا تَفُورُ

The Cauldron of polytheism never boils. As stated by Ibn al-Dayba‘ this is is not a hadith.[739]

الْيَقِينُ الْإِيمَانُ كُلُّهُ

Certitude is all of faith. Forged according to al-Ṣaghānī.

البَشَاشَةُ خَيْرٌ مِنَ الْقِرَى

Cheerfulness is better than giving a guest food and drink. Al-Sakhāwī said: “I do not know this report.”

سَوْدَاءُ وَلُودٌ خَيْرٌ مِنْ حَسْنَاءَ لَا تَلِدُ

A Child-bearing black woman is better than a beautiful sterile woman. Thus in the *Iḥyā’*. Al-‘Irāqī said Ibn Ḥibbān narrated it in the *Ḍu‘afā’* through Bahz b. Ḥākim, from his father, from his grandfather and it is inauthentic. It is also narrated in this form in *al-Nihāya*. Al-Azharī narrated it from the Prophet ﷺ while others halted it at ‘Umar رضي الله عنه.

عَلَيكُمْ بِدِينِ الْعَجَائِزِ

Cling to the faith of old women. Al-Sakhāwī said it is baseless in this wording[740] although its meaning complies with certain reports that are all weak. Al-Zarkashī said al-Daylamī narrates from Ibn ‘Umar رضي الله عنهما the wording

> *When time is about to end and lusts run amok, cling to the faith of bedouins and women!*

[739] A saying of one of the early Muslims according to al-Sha‘rānī cf. *Kashf al-Khafā’*.

[740] Ibn Ṭāhir al-Qaysarānī in his *Tadhkira*, al-Āmidī in his *Iḥkām* (4:232) and Ibn al-Subkī also reject it as baseless, the latter including it among the baseless reports cited in the *Iḥyā’* in *Ṭabaqāt al-Shāfi‘iyya al-Kubrā* (6:333) yet the fact that that wording is positively attributed to the Prophet ﷺ in the *Siyar al-Kabīr* (1:36) of Muḥammad b. al-Ḥasan suggests it might have a basis, and al-Zabīdī in his *Itḥāf* leans to the opinion that it is not forged. Also reported as a saying of Imām al-Ḥaramayn Ibn al-Juwaynī, the hadith master al-Sam‘ānī, and Abū Bakr al-Khwārizmī while Abū Sa‘īd al-Shaḥḥām dreamt that Abū Sahl al-Ṣu‘lūkī said after his death: ‘Allah forgave me for questions old women used to ask me.’” See also entry, *Most of the people of Paradise are the naïve*. ‘Umar b. ‘Abd al-‘Azīz رحمه الله mentioned that ‘Umar b. al-Khaṭṭāb رضي الله عنه said: “You were left on the clear path, its night as bright as its day. Follow the religion of the bedouins and the children of schoolmasters.” Narrated exclusively by Razīn [on him see entry *Ablution on top of ablution is light upon light*] in his *Musnad*, cf. Ibn al-Athīr, *Jāmi‘ al-Uṣūl* (1:292-293 §82).

The chain of the latter report is terminally flimsy;[741] al-Ṣaghānī went so far as to say it is forged.

البَرْدُ عَدُوُّ الدِّينِ

Cold is the enemy of religion. This is not a hadith but a saying of Saʿīd b. ʿAbd al-ʿAzīz al-Dimashqī [al-Tanūkhī], the great Imam (d. 167).[742]

مَا عُبِدَ اللهُ بِشَيْءٍ أَعْظَمَ مِنْ جَبْرِ الْقُلُوبِ

Consoling people's hearts is the greatest of all the ways of worshipping Allah. Al-Sakhāwī said, "I do not know this to be a Prophetic hadith."

شَاوِرُوهُنَّ وَخَالِفُوهُنَّ

Consult women and disagree with them. Unestablished in this form though its content is defensible. Al-Sakhāwī said,

> I do not know it as a saying of the Prophet ﷺ but Anas ؓ does report that the Prophet ﷺ said:
>
> > *Let none of you take any decision without consulting somebody! If you do not find anybody to consult, consult a woman then do other than what she says. Truly, blessing lies in disagreeing with them.*[743]
>
> Its chain of transmission is both weak and broken. Al-Daylamī, al-ʿAskarī and al-Quḍāʿī narrated from ʿĀ'isha ؓ that the Prophet ﷺ said:
>
> *Obeying women causes woe (q.v.).*
>
> Ibn ʿAdī said none but weak narrators transmitted the above from Hishām [b. ʿUrwa] but Ibn al-Jawzī was ill-inspired to include it among the forgeries.

[741] As stated by al-Suyūṭī in his *Takhrīj Aḥādīth Sharḥ al-Mawāqif* (p. 121) and *Durar al-Muntathira*. He also declared it forged by a certain Ibn al-Baylambānī in the *La'ālī'* in confirmation of Ibn al-Jawzī's verdict in his *Mawḍūʿāt* and Ibn ʿArrāq confirmed them both. Al-Suyūṭī mistakenly included it in *al-Jāmiʿ al-Ṣaghīr*.

[742] *I.e.* because cold weather confines people to their homes and dampens their energies, however it is contradicted by the authentic Prophetic hadith *Winter is the Believer's spring (al-shitā'u rabīʿu al-mu'min)*, narrated from Abū Saʿīd al-Khudrī by Aḥmad, Abū Nuʿaym, al-Quḍāʿī, Abū Yaʿlā, al-Bayhaqī in the *Sunan*, and al-ʿAskarī with the addition *its night is long so he spends it standing in prayer, and its day is short so he spends it fasting,* graded fair by al-Haythamī and al-Suyūṭī cf. *Fatḥ al-Wahhāb* (1:141-142 §97). Al-Suyūṭī compiled the hadiths on the merits of winter into a monograph.

[743] Narrated by Ibn Lāl and, through him, Ibn al-Daylamī with a thoroughly broken chain which contains ʿĪsā b. Ibrāhīm al-Hāshimī who is accused of lying. On this and similar sayings see our introduction, section entitled "Misogynistic Forgeries."

Al-Suyūṭī said [in the *Durar*], "This report [*Consult women…*] is a falsehood without basis whatsoever but there is a hadith to the same meaning:

Obeying women causes woe.

Ibn ʿAdī, Ibn Lāl, and al-Daylamī narrated it from ʿĀ'isha ﵂. Ibn ʿAdī also narrated the hadith of Umm Saʿd bt. Zayd b. Thābit, from her father, from the Prophet ﷺ:

Obeying woman causes woe.

Al-Ṭabarānī and al-Ḥākim—who graded it sound—also narrated from Abū Bakra ﵁, from the Prophet ﷺ:

When men started obeying women, they perished.[744]

Al-ʿAskarī narrated in *al-Amthāl* from ʿUmar ﵁:

Disagree with women for disagreement with them spells blessing.

He also narrates from Muʿāwiya ﵁:

Accustom women to 'No!' for truly woman is weak. If you obey her she will destroy you.

A poet said, "To stop disagreeing with women goes against the grain" *(tark khilāfihinna min al-khilāt)*.

الزَّحْمَةُ رَحْمَةٌ

The Crowd is mercy. Not a hadith but its meaning is sound from the perspective of standing together for prayers, or on the way to ʿArafa, or in the circles of *dhikr* and learning, or in the circumambulation in the times of particular blessings. In such moments the crowd adds to mercy.

الحِجَامَةُ فِي نُقْرَةِ الرَّأْسِ تُورِثُ النِّسْيَانَ فَتَجَنَّبُوا ذَلِكَ

Cupping on the crown of the head causes amnesia: avoid it! Al-Daylamī narrates this hadith through ʿUmar b. Wāṣil who said, "Muḥammad b. Sawā' talked to me *(ḥakā lī)* about it from Mālik b. Dīnār, from Anas ﵁, from the Prophet ﷺ." However, al-Khaṭīb accused Ibn Wāṣil of forgery and, moreover, its reference is hearsay *(ḥikāya)*. The Prophet ﷺ definitely had himself cupped on the crown of his head to treat a migraine.[745]

[744]This is the only firmly established hadith in the entry but its meaning is not absolute since the Prophet ﷺ extolled Uways al-Qaranī ﵁ for obeying his mother.

[745]So said al-Sakhāwī in the *Maqāṣid* without adducing evidence, nor did Ibn al-Qayyim in *Zād al-Maʿād* although he cites Ibn Sīnā's complete endorsement of the statement that such cupping causes amnesia in his *Canon*.

مَلْعُونٌ مَنْ زَادَ وَلَمْ يَشْتَرِ

Cursed is he that causes a rise in price without intention of buying! Al-Sakhāwī said he does not know it as a Prophetic hadith. However, the prohibition of false bid-up, *najash*, is firmly established [in Muslim].

قَصُّ الْأَظْفَارِ

Cutting fingernails. There is nothing established from the Prophet ﷺ concerning the appropriate way to cut the nails or his preferring a specific day for that.[746] Al-Sakhāwī said, "What is attributed to ʿAlī b. Abī Ṭālib رضي الله عنه and to our teacher [Ibn Ḥajar] is a false attribution."

[746]"Although it is found in Ibn Qudāma's *Mughnī* and Shaykh ʿAbd al-Qādir al-Jīlānī's *Ghunya*" (al-Sakhāwī) among other books of *fiqh* and/or *taṣawwuf*; "and these are two Imams or rather Mountains in Hanbali *fiqh* and science—Allah be well pleased with both of them—but hadith is taken from its people and *fiqh* is taken from its people!" (Abū Ghudda in his notes on *al-Maṣnūʿ*; see also our introduction above, section on "Hadithic Verdict vs. Juridical Ruling and *ʿAmal*"). Also cited and discussed in the *Iḥyā'* and Aḥmad Zarrūq's *al-Naṣīḥa al-Kāfiya*. See also entry *Whoever cuts his nails alternately shall never suffer ophthalmia.*

D

صَلَاةُ النَّهَارِ عَجْمَاءُ

The Day prayer is mute. Because its recitation cannot be heard, as per the *Nihāya*. Al-Nawawī said in *[al-Majmūʿ] Sharḥ al-Muhadhdhab* that it was a baseless falsehood. Al-Dāraquṭnī similarly said, "Not narrated from the Prophet ﷺ but only said by a jurist." Al-Zarkashī said, "Al-Dāraquṭnī and al-Nawawī said it was a baseless falsehood. It can be found in *Faḍāʾil al-Qurʾān* as a statement of Abū ʿUbayda b. ʿAbd Allāh b. Masʿūd." Al-Suyūṭī said,

> Ibn Abī Shayba also narrated it from him in the *Muṣannaf* as well as from al-Ḥasan [al-Baṣrī]. Its continuation is *and night prayer makes itself heard to your ears.* Saʿīd b. Manṣūr narrated it from Ḥammād b. Abī Sulaymān without this addition as did ʿAbd al-Razzāq from Mujāhid. The latter also narrated that al-Ḥasan said, *The day prayer is mute, the voice is not raised in it except for the Jumuʿa and the dawn [prayers].*

يَوْمُ صَوْمِكُمْ يَوْمُ نَحْرِكُمْ

The Day you begin fasting is the same weekday you perform sacrifice [on the 10th of Dhūl-Ḥijja]. Baseless as stated by Aḥmad and others.[747] Al-Sakhāwī mentioned it. So did al-Zarkashī, in the wording,

> *The day you perform sacrifice is the same weekday you begin fasting.*

Then he said Aḥmad b. Ḥanbal said it was baseless. If the hadith were authentic it would mean "most of the time" or else the year it was [supposedly] spoken, which was the Farewell Pilgrimage or some other time, but Allah knows best.

Days of the week. See *The fourth day of the week is a day of continuous misfortune*.

[747] Cf. Ibn al-Ṣalāḥ, *ʿUlūm al-Ḥadīth* (p. 265) and al-Amīr al-Kabīr's *al-Nukhbat al-Bahiyya fīl-Aḥādīth al-Makdhūba* (p. 135 §431). This saying appears late out of nowhere, has no known chain of transmission, and is contradicted by fact. Al-Suyūṭī declares it "a baseless lie" in the *Durar* and "a baseless falsehood" in *Tadrīb al-Rāwī* as do Badr al-Dīn al-Ḥasanī in his commentary on *Gharāmī Ṣaḥīḥ* and ʿItr in his notes on *ʿUlūm al-Ḥadīth* (p. 266). Another version begins *The day of your new year (yawmu raʾsi sanatikum).* See also entry *The beggar has a right to alms even if he comes on horseback*.

الْمَوْتُ كَفَّارَةٌ لِكُلِّ مُسْلِمٍ

الدَّيْنُ وَلَوْ دِرْهَماً وَالْعَائِلَةُ وَلَوِ بِنْتاً وَالسَّائِلُ وَلَوْ كَيْفَ الطَّرِيقُ

Death expiates sins for every Muslim. Ibn al-Jawzī included it in the *Mawḍūʿāt* and missed the mark as stated by al-ʿIrāqī in his *Amālī* who added, "It is narrated through chains of transmission that make it reach the rank of 'fair' *(ḥasan)*." Al-Bayhaqī narrates it in the *Shuʿab* as well as al-Quḍāʿī from Anas ﷺ, from the Prophet ﷺ. Abū Bakr b. al-ʿArabī declared it sound *(ṣaḥīḥ)*.[748]

Debt, even one dirham; dependants, even one girl; and the solicitor, even for the right direction. Al-Sakhāwī said, "I do not recall it as a Prophetic report but its meaning is correct."[749] The famous version is, *Solicitation is humiliating—even to ask for the right direction.* Allah is the Grantor of success.

عُرِضَتْ عَلَيَّ أَعْمَالُ أُمَّتِي فَوَجَدْتُ مِنْهَا الْمَقْبُولَ وَالْمَرْدُودَ إِلَّا الصَّلَاةَ عَلَيَّ

The Deeds of my Community were shown to me and I saw among them accepted deeds and rejected deeds except the invocation of blessings on me [which is always accepted]. Al-Suyūṭī said he could not find any chain of transmission for it. However, its meaning—as mentioned elsewhere—is attributed to Abū al-Dardā' and Sulaymān al-Dārānī.[750]

نُصْرَةُ اللهِ لِلْعَبْدِ خَيْرٌ مِنْ نُصْرَتِهِ لِنَفْسِهِ

The Defense of Allah for His servant is better than the servant's defense of himself. A saying of Wahb b. al-Ward (d. 153) who said: "Allah says: Son of Ādam! If you are wronged, bear with it and be satisfied with My support of you; the latter is better than your own support for yourself." Imam Aḥmad said, "I was told that it is written in the Torah…" and he mentioned it. Al-Sakhāwī cites this [in the *Maqāṣid*]. Al-Suyūṭī said: "'Abd Allāh b. Aḥmad narrates it thus in *Zawā'id al-Zuhd*: 'I was told...'"

لَهَدْمُ الْكَعْبَةِ حَجَراً حَجَراً أَهْوَنُ مِنْ قَتْلِ الْمُسْلِمِ

Demolishing the Kaʿba stone by stone is certainly less grave than killing a Muslim. Al-Sakhāwī said, "I did not come across it in this wording but its meaning complies with al-Ṭabarānī's report in the *Muʿjam al-Ṣaghīr* from Anas ﷺ, from the Prophet ﷺ:

[748] Shaykh Aḥmad al-Ghumārī in *Dar' al-Ḍa'f ʿan Ḥadīth Man ʿAshaqa fa-ʿAff* (p. 33) lists several of what he terms major mistakes of the great qadi Ibn al-ʿArabī al-Mālikī, claiming that the latter does not have a high rank of mastership of hadith.

[749] Cf. the Prophetic hadith *Children make one stingy and cowardly (al-walad mabkhalatun majbana)* related by Ibn Mājah, Aḥmad and others with a fair chain per Tirmidhī's criterion.

[750] See entries *The invocation of blessing on the Prophet is never rejected* and *All good deeds may be accepted or rejected but the invocation…..*

هَلَاكُ أُمَّتِي عَالِمٌ فَاجِرٌ وَعَابِدٌ جَاهِلٌ

إِنَّ الشَّيْطَانَ يَجْرِي مِنِ ابْنِ آدَمَ مَجْرَى الدَّمِ فَضَيِّقُوا مَجَارِيَهُ بِالْجُوعِ

مُوتُوا قَبْلَ أَنْ تَمُوتُوا

Whoever harms a Muslim unjustly, it is as though he had demolished the Kaʿba.[751]

The Destruction of my Community is the corrupt scholar and the ignorant worshipper. Nowhere to be found, as per the *Mukhtaṣar*.[752]

The Devil runs within human beings the way blood flows inside the veins. Therefore make its [the devil's] pathways narrow through hunger. This hadith is mentioned in the *Iḥyā*. Al-ʿIrāqī said, "It is agreed upon as narrated from Ṣafiyya ﵂ but without the second part, *Therefore make etc.* for it is an insertion *(idrāj)* from the words of a Sufi."

Die before you die. Al-ʿAsqalānī said it is unestablished *(ghayr thābit)*.[753] It is a Sufi saying.[754] The meaning is die voluntarily before you are forced to die. Voluntary death stands for abandoning lusts, idle amusements, and all the sins and errors that pertain to them.[755]

[751]Al-Sakhāwī continues in the *Maqāṣid*: "Something like it is related from several Companions—namely that the Prophet ﷺ looked at the Kaʿba and said *Truly, Allah has granted you honor and ennobled you and magnified you, yet the Believer possesses more sanctity than you.*" Narrated in this and other wordings by Ibn Mājah, al-Ṭabarānī in the *Kabīr* and *Awsaṭ*, and al-Bayhaqī in the *Shuʿab*.

[752]The title *Mukhtaṣar* here might refer either to Ibn Kathīr's *Takhrīj* entitled *Tuḥfat al-Ṭālib bi-Maʿrifat Aḥādīth Mukhtaṣar Ibn al-Ḥājib* or Ibn Ḥajar's same-entitled work or al-Fayrūzābādī's abridgment of al-ʿIrāqī's *al-Mughnī ʿan Ḥaml al-Asfār* but is most likely al-Manūfī's abridgment of al-Sakhāwī's *al-Maqāṣid al-Ḥasana* cf. p. 166 above.

[753]In his *Arbaʿīn al-Mutabāyinat al-Samāʿ* and as related from him by al-Sakhāwī in the *Maqāṣid*. Abū Ghudda in his introduction to al-Qārī's *Maṣnūʿ* includes the expression "unestablished" *(ghayr thābit)* among the examples of the forgery experts' negative verdicts denoting forgery such as *lā yaṣiḥḥ* and *lā yathbut*. Al-Sindī considered its meaning confirmed by the hadith *A martyr (shahīd) walking on the face of the earth* in his commentary on Ibn Mājah's *Sunan*. On the different terminological uses of *lā yaṣiḥḥ* and *lā yathbut* see p. 216 and note 551.

[754]E.g. in the *tafsīr*s of al-Naysābūrī, Ḥaqqī, and al-Ālūsī respectively entitled *Gharāʾib al-Qurʾān*, *Rūḥ al-Bayān* and *Rūḥ al-Maʿānī* under Q2:67; Abū al-Hudā al-Ṣayyādī, *Wasīlat al-ʿĀrifīn* (p. 60); al-Mīr Muḥammad Fāyiq al-Astrūmajhawī al-Rūmī (d. 1319/1901), *Sharḥ Ḥadīth Mūtū Qabla an Tamūtū*; also in some books of the Shīʿīs. The only established Prophetic narration in that meaning is *Whoever of you is able to die in Medina, let him do so* while *Whoever of you is able to die debt-free, let him do so* was spoken by Anas and *Whoever of you is able to die a pilgrim or on a raid or while transporting raiders, let him do so, and let him never die as a merchant or a tax-collector* by Salmān.

[755]Our master ʿUmar ﵁ and the Successors would say *Take account of yourselves before you are brought to account (ḥāsibū anfusakum qabla an tuḥāsabū)*. Narrated by Ibn al-Mubārak in *al-Zuhd* (§306), Abū Nuʿaym (1:88 §135=1:52), Ibn al-Jawzī, *Ṣifat al-Ṣafwa* chapter on ʿUmar and *Tārīkh ʿUmar b. al-Khaṭṭāb* (p. 67), Ibn ʿAsākir, al-Ḥakīm al-Tirmidhī in *al-Akyās wal-Mughtarrīn*, and Ibn Ḥibbān, *Thiqāt* (6:127). As for *Perform pilgrimage before you cannot perform pilgrimage*, narrated by al-Dāraquṭnī in his *Sunan* from Abū Hurayra and al-Ḥākim from ʿAlī, it is a falsehood and forgery according to Ibn Ḥibbān and

مُتْ مُسْلِماً وَلَا تُبَالِ

Die Muslim and care about nothing else! Al-Sakhāwī said, "I do not know it in this wording." Its meaning is true since Allah Most High says, ﴿die not ever save as those who have surrendered (unto Him)﴾ (3:102).[756]

إِخْتِلَافُ أُمَّتِي رَحْمَةٌ

Disagreement in my Community is a mercy.[757] Many imams claimed that this report was baseless, however, al-Khaṭṭābī cites it in passing in *Gharīb al-Ḥadīth* and leads the reader to believe that he considers it to have a basis.[758] Al-Suyūṭī said:

> Naṣr al-Maqdisī narrates it in *al-Ḥujja [ʿalā Tārik al-Maḥajja]* and al-Bayhaqī in *al-Risāla al-Ashʿariyya* without transmission chain. It was also mentioned by al-Ḥalīmī, al-Qāḍī Ḥusayn, Imām al-Ḥaramayn, and others. It may be that its chain was documented in one of the books of the hadith masters that did not reach us. Allah knows best.
>
> Al-Zarkashī said:
>
> Naṣr al-Maqdisī narrated it in *al-Ḥujja* from the Prophet ﷺ while al-Bayhaqī in *al-Madkhal* narrated it as a saying of al-Qāsim b. Muḥammad. It is also narrated from ʿUmar b. ʿAbd al-ʿAzīz thus, "It would not please me if the Companions of the Prophet ﷺ never disagreed. Had they not disagreed, there would be no leeway."
>
> Al-Suyūṭī commented:
>
> This shows that the word "disagreement" in the report means juridical differences. It was also said: their difference in professions and workmanship, as mentioned by a group of the scholars.[759] Glory to Him Who uses mankind howsoever He wishes!

In *Musnad al-Firdaws* through Juwaybir, from al-Ḍaḥḥāk, from Ibn ʿAbbās رضي الله عنهما:

al-Dhahabī.

[756] In his *Rafʿ al-Junāḥ wa-Khafḍ al-Janāḥ* on the merits of marriage al-Qārī adduces the strange exegesis of this verse as "Die not save as married people."

[757] *Disagreement is a mercy* (in the branches of the Law) is an axiom among the *Salaf* spoken by al-Qāsim b. Muḥammad, ʿUmar b. ʿAbd al-ʿAzīz, Abū Yazīd al-Bisṭāmī, Sufyān b. ʿUyayna, al-Layth, Mālik, Aḥmad and others, a foundational rule of Law *(qāʿida sharʿiyya)* among the Sunni Schools from the earliest time, which none denies except one deprived of intelligence and knowledge. See study in our *Four Imams and Their Schools* (p. 295-297), section on al-Bayhaqī's *Risāla Ashʿariyya* in the chapter on Imam al-Shāfiʿī ﷺ. Also see Qārī's entry *Allah never punishes for something over which disagreement took place.*

[758] These are Ibn Ḥajar' words in *Talkhīṣ al-Ḥabīr* which al-Sakhāwī cites in his *Maqāṣid.*

[759] Among them al-Qaffāl al-Shāshī as per al-Bayhaqī in his *Risāla Ashʿariyya* which is reproduced in full in Ibn ʿAsākir's *Tabyīn Kadhib al-Muftarī.*

The Disagreement of my Companions is a mercy for you.[760]

Ibn Saʿd in his *Ṭabaqāt* also mentioned that al-Qāsim b. Muḥammad said, "The disagreement of the Companions ﷺ of Muḥammad ﷺ was a mercy for people."

It follows that the disagreement of other than this Community is affliction and a curse. This is supported in meaning by another narration even if the latter differs in wording:

My Community never unites upon error.[761]

[760]A very weak chain because of Juwaybir who is discarded.

[761]*Mutawātir* in meaning due to the many narrations to that effect, among them: **[1]** *My Community shall never concur on error. Therefore, when you see disagreement, you must stay with the largest mass.* Narrated from Anas by Ibn Mājah, ʿAbd b. Ḥumayd in his *Musnad* (Sāmarrā'ī ed. p. 367 §1220), and al-Lālakā'ī in his *Sharḥ Uṣūl al-Iʿtiqād* (1:105 §153), all with very weak chains cf. al-Būṣīrī in the *Miṣbāḥ* (4:169) but the hadith is declared sound by al-Suyūṭī in *al-Jāmiʿ al-Ṣaghīr* due to the multiplicity of its chains. Another version states: **[2]** *Allah shall not make my [or: this] Community ever concur on error. The Hand of Allah is with the Jamāʿa.* Narrated from Ibn ʿAbbās by al-Bayhaqī in *al-Asmā' wal-Ṣifāt* (al-Ḥāshidī ed. 2:136 §702 *isnād ṣaḥīḥ*). Another version continues: **[3]** *Whoever dissents from them departs to Hell.* Narrated from Ibn ʿUmar by al-Tirmidhī *(gharīb)* with a weak chain. **[4]** *The Hand of Allah is with the Jamāʿa.* Narrated from Ibn ʿAbbās by al-Tirmidhī *(gharīb)* with a chain of trustworthy narrators. Al-Ṭabarī defined the *Jamāʿa* as "the largest mass" *(al-sawād al-aʿẓam)* cf. *Fatḥ al-Bārī* (13:37), hadith of Ḥudhayfa: *People used to ask the Messenger of Allah ﷺ about the good, but I wished to ask him about the evil…* and al-Mubārakfūrī, *Tuḥfat al-Aḥwadhī*, hadith *The Hand of Allah is with the Jamāʿa.* Another version continues: **[5]** *Follow the largest mass, for verily whoever dissents from them departs to Hell.* Narrated from Ibn ʿAbbās by al-Ḥākim and al-Ṭabarī and from Ibn ʿUmar by Abū Nuʿaym (3:37), al-Ḥākim with three chains (1:115-116=1990 ed. 1:199-201), al-Lālakā'ī in his *Sharḥ Uṣūl* (1:106), al-Dānī in *al-Sunan al-Wārida fil-Fitan* (3:748), al-Ḥakīm al-Tirmidhī in *Nawādir al-Uṣūl* (*Aṣl* 88), and al-Daylamī in *Musnad al-Firdaws* (5:258). Abū Ghudda wrote in his appendix to Ibn ʿAbd al-Barr's *Intiqā'* (p. 348-349): "It happened that the self-important claimant to scholarship, al-Albānī, commented on al-Tibrīzī's *Mishkāt al-Maṣābīḥ* (1:26)... at the hadith §147 from Ibn ʿUmar: He said: The Messenger of Allah ﷺ said: *Follow the largest mass (al-sawād al-aʿẓam) for whoever deviates, deviates into the Fire.* ... Al-Albānī then said: '... I did not find it in any of the known books of the Sunna, not even the 'Dictation' monographs *(Amālī)* nor the 'Benefits' *(Fawā'id)*, nor the rest of the monographs that I looked up, all totalling hundreds of books;'—this is what he said!—'nor did al-Suyūṭī mention it in *al-Jāmiʿ al-Kabīr*.' Now this is a sweeping, categorical denial as you can see, whereas the said hadith was cited by al-Sakhāwī in *al-Maqāṣid al-Ḥasana* (p. 406) and the *muḥaddith* al-ʿAjlūnī in *Kashf al-Khafā* (2:350)... [quoting] Abū Nuʿaym, al-Ḥākim, al-Lālakā'ī in *al-Sunna*, Ibn Mandah, and al-Ḍiyā' [al-Maqdisī] in *al-Mukhtāra*.... The hadith is found in all those books which are in everyone's hands, yet al-Albānī rejected it by saying: 'I did not find it in any of the known books of the Sunna, not even the *Amālī* nor the *Fawā'id*, nor the rest of the monographs that I looked up, all totalling hundreds of books!' But to reject a hadith in part or in whole, or any word in it, is not something the like of us can do for we are weak in memory and rely on books. It is imperative, in this noble Science, to possess a strong, vast, and swift memory in addition to the attributes that I have mentioned [elsewhere] before, together with discretion and prudence, soberness, and consistency in using terms of rejection with utmost precaution. And Allah Most High knows best." **[6]** *The Israelites divided into seventy-one sects, seventy of which are in the Fire; the Christians into seventy-two sects, seventy-one of which are in the Fire; and this Community shall separate into seventy-three sects, all of them in the Fire except one*

Ibn Abī ʿĀṣim narrates the latter hadith in *al-Sunna* from Anas and al-Tirmidhī from Ibn ʿUmar ﷺ in the wording,

Allah will never unite this Community upon error.

Al-Ḥākim in the *Mustadrak* narrates from Ibn ʿAbbās رضي الله عنهما that the Prophet ﷺ said:

Allah will never unite this Community upon error and the Hand of Allah is with the Congregation (jamāʿa).

Aḥmad also narrated it in his *Musnad* while al-Ṭabarānī in his *Awsaṭ* narrated from Abū Baṣrat al-Ghifārī that the Prophet ﷺ said,

I have asked Allah that my Community not unite upon error and He granted it to me.

الطَّلَاقُ يَمِينُ الْفُسَّاقِ

Divorce is the oath of reprobates. It comes up in many of the books of the Malikis. Al-Sakhāwī said, "I did not come across it raised to the Prophet ﷺ and believe it is an insertion *(mudraj)*." However, it is supported in meaning by the hadith,

No believer swears by divorce nor stipulates it except a hypocrite.[762]

which will enter Paradise. We said: Describe it for us. He ﷺ said: The Sawād al-Aʿẓam. Narrated from Abū Umāma by al-Ṭabarānī in *al-Kabīr* and *Awsaṭ* through trustworthy narrators cf. al-Haythamī (7:258-259), Ibn Abī Shayba (7:554), Ibn Abī ʿĀṣim in *al-Sunna* (1:34), Abū Naṣr al-Marwazī in *al-Sunna* (p. 22 §55), and al-Bayhaqī in the *Sunan* (8:188). On the latter wording see also the entry, *My Community shall split into seventy groups...* Al-Ṣanʿānī authored a monograph on this hadith in which he declares it sound. Abū Umāma is also related to say, **[7]** *You must stick with the largest mass.* When asked to define it he said "This verse in Sūrat al-Nūr: ﴿Say: Obey Allah and obey the Messenger. But if you turn away, then it is for him to do only that wherewith he has been charged, and for you to do only that wherewith you have been charged. If you obey him, you will go aright. But the Messenger has no other charge than to convey (the message), plainly﴾ (24:54)." Narrated by Aḥmad, al-Bazzār, and al-Ṭabarānī with trustworthy narrators cf. al-Haythamī. The *sawād al-aʿẓam* means "a massive gathering of human beings" as ascertained by the narration that during his Ascension the Prophet ﷺ passed by Prophets followed by their nations and he passed by Prophets followed by their groups and he passed by Prophets followed by no one until he saw a tremendous throng *(sawād ʿaẓīm)* and said *Who are these?* The answer came: "These are Mūsā and his nation, but raise your head and look up," whereupon the Prophet ﷺ said *[I saw] a tremendous throng (sawād ʿaẓīm) that had blocked up the entire firmament from this side and that! And it was said: These are your Nation...* Narrated from Ibn ʿAbbās by al-Tirmidhī *(ḥasan ṣaḥīḥ)*. The *sawād al-aʿẓam* is therefore as Ibn Masʿūd said in his authentic narration: **[8]** *That which the Muslims deem good, Allah deems good.* Aḥmad in the *Musnad* relates it from the words of Ibn Masʿūd *(mawqūf)* with a sound chain.

[762]Narrated from Anas by Ibn ʿAsākir but Ibn ʿAdī said it is "very much disclaimed" *(munkar jiddan)*.

لَا تَمَارَضُوا فَتَمْرَضُوا وَلَا تَحْفِرُوا قُبُورَكُمْ فَتَمُوتُوا

Do not act sick or you will truly fall sick; and do not dig your own graves or you will die. Ibn Abī Ḥātim mentions it in his *ʿIlal* from Ibn ʿAbbās رضي الله عنهما and said his father said this hadith is disclaimed. Al-Daylamī adduces its chain to Wahb b. Qays back to the Prophet ﷺ. In any case it is inauthentic. As for what the general public add, *then you will die and be doomed to Hell,* it is completely without basis.[763]

لَا تَنْظُرْ إِلَى مَنْ قَالَ وَانْظُرْ إِلَى مَا قَالَ

Do not care who said; care what is said. ʿAlī said this—Allah ennoble his face!—as narrated by al-Samʿānī in his *Tārīkh*. Al-Suyūṭī mentioned this.

لَا سَلَامَ عَلَى آكِلٍ

Do not give salaam to someone who is eating. Baseless in its phrasing but sound in its meaning.[764]

لَا تَكْرَهُوا الْفِتْنَةَ فِي آخِرِ الزَّمَانِ فَإِنَّهَا تُبِيرُ أَيْ تُهْلِكُ الْمُنَافِقِينَ

Do not hate strife at the end of times because it will wipe out the hypocrites. Al-Daylamī narrated it from ʿAlī رضي الله عنه, from the Prophet ﷺ according to al-Zarkashī. However, al-Suyūṭī said that the hadith master Ibn Ḥajar declared it disclaimed in his commentary on al-Bukhārī and reported that when Ibn Wahb was asked about it he replied it was a falsehood. Al-Sakhāwī said:

> Abū Nuʿaym narrated it thus but there is a weak transmitter in its chain and an unknown one. Asked about it, Ibn Wahb replied it was a falsehood. When he was told: "So-and-so narrated from you that the Prophet ﷺ said, *Do not hate strifes for in them is the harvest of the hypocrites* he replied: "May Allah make him blind if he is lying!" That man became blind.[765]

[763]Similarly inauthentic is *Whoever acts sick shall get sick (man tamāraḍa mariḍa)* cf. al-Amīr al-Mālikī, *al-Nukhbat al-Bahiyya* (§4121).

[764]Cf. al-Nawawī in *al-Adhkār*: "If one's mouth is full the greeter deserves no reply but otherwise one may give the salaam and it is obligatory to reply." The books of Shāfiʿī *fiqh* mention al-Suyūṭī's poem that lists as twenty the types for whom it is permissible not to return the salaam: when the one greeted is [1] praying, [2] eating, [3] reading, [4] supplicating, [5] remembering Allah, [6] delivering the *Jumuʿa* sermon, [7] raising *talbiya*, [8] answering the call of nature, [9-10] raising the call to prayer (whether *iqāma* or *adhān*), [11] administering cupping, [12-13] drowsy or sleeping, [14] copulating, [15] engaged in arbitration *(taḥākum)*, [16] an adult being greeted by a child, [17] or by someone enebriated, [18] or by a young woman from whom temptation is feared, [19] or in the bath, [20] or being greeted by someone demented. Some add: when one is counting money.

[765]In confirmation of its being a forgery, Allah Most High said that *fitna* was worse than killing (Q 2:191), and Ibn ʿAbbās narrated that the Prophet ﷺ always said at the end of each prayer: *O Allah, I seek refuge in You from every strife manifest and hidden* as narrated by Aḥmad in his *Musnad* and al-Ṭabarī in *Tahdhīb al-Āthār*; and, more importantly, he commanded each of us to say at the conclusion of *tashahhud*: *O Allah, truly I seek refuge in You from the punishment of Hellfire, and from the punishment of the grave,*

لَا تُعَظِّمُونِي فِي الْمَسْجِدِ

Do not let your children enter the mosque. See entry *Keep your young boys away from your mosques.*

لَا تَتَوَضَّؤُوا فِي الْكَنِيفِ الَّذِي تَبُولُونَ فِيهِ فَإِنَّ وُضُوءَ الْمُؤْمِنِ يُوزَنُ مَعَ حَسَنَاتِهِ

Do not magnify me in the mosque.[766] No basis is known for it.

Do not make ablutions from the latrine where you urinate, for the believer's ablutions shall be weighed with his good deeds. Yaḥyā b. ʿAnbasa fabricated it.

لَا تُسَيِّدُونِي فِي الصَّلَاةِ

Do not say "Sayyidinā" (our Liege-lord) before my name in the prayer. Al-Sakhāwī said it is baseless.[767]

لَا تَعُدْ مَنْ لَا يَعُودُكَ

Do not visit (the sick) who do not visit you (when you are ill). A saying of Ibn Wahb supported by Jābir's ﷺ hadith from the Prophet ﷺ:

Whoever visits our sick, we shall visit his sick also.

Its chain of transmission is weak. ʿAbd Allāh b. Aḥmad said to his father: "Father, our neighbor fell sick but we did not visit him." He replied: "Son, he did not visit us for us to visit him." This is most probably for upbraiding in light of the weak hadith al-Daylamī narrates from an Anṣārī named Qays:

> I was told that the Prophet ﷺ said: *Do visit those that do not visit you.*[768]

Perhaps the first hadith is understood as justice while this one is understood as kindness.

and from the trial of living and dying, and from the evil of the trial of the Anti-Christ as narrated in the *Ṣaḥīḥayn*. The Successor Ṭāwūs b. Kaysān and the entire Ẓāhirī school consider this supplication an obligatory part of prayer cf. ʿItr, *Iʿlām al-Anām* (1:560).

[766]Forged by the type of people who object to seeing the name "Muḥammad ﷺ" on a mosque wall. Allah Most High said, ﴿We exalted for you your fame﴾ (94:4) and, alone of all names, placed the Prophet's ﷺ name next to His in this world and the next.

[767]See the exhaustive proofs in favor of thus naming the Prophet ﷺ gathered by Shaykh ʿIṣām ʿArār in *al-Uns wal-Istiʾnās bi-Dhikri Lafẓ al-Siyādati fīl-Adhāni wal-Iqāmati wa-Bayna al-Nās* (Damascus: Dār al-Thaqāfa, 2004) and the discussion on using *Sayyidinā* inside prayer during the *Ṣalāt Ibrāhīmiyya* in our biography of Shaykh Yūsuf al-Nabhānī published at http://www.abc.se/home/m9783/ir/d/nbh_e.pdf .

[768]Narrated from Ayyūb b. Maysara by Aḥmad himself in his *ʿIlal*, Hannād in *al-Zuhd*, al-Bukhārī in *al-Tārīkh al-Kabīr*, and al-Bayhaqī in the *Shuʿab*.

خَالِفُوا الْيَهُودَ فَلَا تُصَمِّمُوا فَإِنَّ تَصْمِيمَ الْعَمَائِمِ مِنْ زَيِّ الْيَهُودِ

Do other than the Jews and do not wear turbans without tails for such is the fashion of the Jews. Baseless according to al-Suyūṭī.[769]

لَا بَأْسَ بِبَوْلِ الْحِمَارِ وَكُلِّ مَا أُكِلَ لَحْمُهُ

The Donkey's urine is harmless as is that of every edible animal. A forgery as stated in the *La'āli'*.[770]

نُقْطَةٌ مِنْ دَوَاةِ عَالِمٍ أَحَبُّ إِلَى اللهِ مِنْ عَرَقِ مِائَةِ ثَوْبٍ شَهِيدٍ

A Drop from the scholar's inkwell is dearer to Allah than the sweat of one hundred garments of the shuhadā'. Forged [by Ratan al-Hindī] as stated in the *Dhayl* [i.e. al-Suyūṭī's *Dhayl al-Mawḍūʿāt*].

إِنَّ الْمَيِّتَ يَرَى النَّارَ فِي بَيْتِهِ سَبْعَةَ أَيَّامٍ

The Dying man sees hellfire in his house for seven days. Al-Bayhaqī said in *Manāqib Aḥmad* that the latter was asked about it and said it is "a baseless falsehood." Al-Manūfī said: "Its text brings darkness and its forger is a criminal—May Allah disfigure him and keep his bed burning!"

[769]The vestimentary Sunna is to wear turbans with one or two hanging tails. This was mentioned in many hadiths while there is no report—and Allah knows best—of turbans without tails although al-Qārī in *Jamʿ al-Wasā'il bi-Sharḥ al-Shamā'il* quotes Mīrak as saying, "It is established from the *Sīra* works with authentic narrations that the Prophet ﷺ used to let his turban extremity hang loose at times and at times wore the turban without it." See also his *Maqālat al-ʿAdhba fīl-ʿImāmati wal-ʿAdhaba* (The Sweet Article on the Turban and Its Tail).

[770]Nor is the donkey edible. As for edible animals al-Tirmidhī said in his *Sunan* the majority of the authorities do not consider their urine filthy. Ibn Qudāma reiterates this ruling in the *Mughnī* and cites among those that consider it pure al-Zuhrī, Yaḥyā al-Anṣārī, ʿAṭā', al-Nakhaʿī, al-Thawrī, Mālik, and Aḥmad. This is also the position of Muḥammad b. al-Ḥasan as stated by al-Ṭaḥāwī in *Sharḥ Maʿānī al-Āthār* and al-Sarakhsī in *al-Mabsūṭ*. ʿAbd al-Razzāq and al-Ṭaḥāwī narrate the same from Muḥammad b. al-Ḥanafiyya, Ibrāhīm al-Nakhaʿī, and ʿAṭā'. Al-Bukhārī narrates in his *Ṣaḥīḥ* that Yūnus b. Yazīd asked Ibn Shihāb al-Zuhrī: "Can we make ablution with or drink the urine of camels?" He said: "The Muslims of old used it as medicine and saw nothing wrong with it." Imam al-Shāfiʿī however deems the Prophetic prescription of camel urine a life-and-death exception that has the same status as the dispensation for eating carrion meat in case of extreme necessity (and any filthy substance for medication other than intoxicants): al-Bayhaqī, *Sunan al-Kubrā* (2:413 §3949), al-Nawawī, *Sharḥ Ṣaḥīḥ Muslim* (11:154), al-Shāfiʿī, *Umm* (2:253), and al-Suyūṭī, *Medicine of the Prophet* ﷺ (1994 ed. p. 93, 143). Similarly, the Hanafi School considers the ruling of filth annulled only if there is certainty of medicinal benefit, otherwise, camel urine remains *najis* according to Abū Ḥanīfa and al-Ṭaḥāwī. Several major Shāfiʿīs such as Ibn Khuzayma, Ibn al-Mundhir, Ibn Ḥibbān, al-Iṣṭakhrī and al-Rūyānī adopt the position of Mālik and Aḥmad cf. Ibn al-Mundhir, *al-Awsaṭ* (2:199) and Ibn Ḥajar, *Fatḥ* (1:338). Yet the latter asserts *najāsa* is the *Jumhūr*'s position. See also his *Talkhīṣ al-Ḥabīr* (1:43-44). In the Maliki *madhhab* prayer is valid even on road-paths soiled with the urine and droppings of edible animals cf. *Mudawwana al-Kubrā* (1:151). Ibn Rushd in *Bidāyat al-Mujtahid* says the rationale of the permissive ruling is that the refuse of edible animals is not repugnant, unlike that of humans and inedible animals.

E

إِنَّ الْأَرْضَ لَتَنْجُسُ مِنْ بَوْلِ الْأَقْلَفِ أَرْبَعِينَ يَوْماً

The Earth is defiled forty days from the urine of the uncircumcised. Its chain of transmission contains Dāwūd al-Waḍḍāᶜ (Dāwūd the Arch-forger).

الْأَرْضُ فِي الْبَحْرِ كَالْإِصْطَبْلِ فِي الْبَرِّ

Earth is to the sea what the stable is to the land.[771] Baseless.

الْأَرَضُونَ سَبْعٌ فِي كُلِّ أَرْضٍ نَبِيٌّ كَنَبِيِّكُمْ

The Earths are seven, in each earth a Prophet like your Prophet. This is narrated from Ibn ᶜAbbās رضي الله عنهما. Ibn Kathīr said after referencing it to Ibn Jarīr [al-Ṭabarī], "This is understood—provided it is soundly reported from Ibn ᶜAbbās[772]—to originate among Israelite reports. Such a report and its like, if inauthentically related from the Sinless One ﷺ, is rejected back to whoever says it."

أَكْلُ الطِّينِ حَرَامٌ عَلَى كُلِّ مُسْلِمٍ

Eating soil is forbidden for every Muslim. Al-Bayhaqī said that many hadiths are narrated on this prohibition, none of them sound. Others said the same and it is indeed the case according to al-Sakhāwī. Al-Zarkashī said, "The hadith on eating soil and its prohibition is the subject of a mo-

[771] Adduced in the *Iḥyā'* in illustration of the scarcity of dry land in relation to the seas.

[772] Reported from Ibn ᶜAbbās "﴿Allah it is Who has created seven heavens, and of the earth the like thereof﴾ (65:12): *Meaning seven earths, on each earth a Prophet like your Prophet, an Ādam like Ādam, a Nūḥ like Nūḥ, an Ibrāhīm like Ibrāhīm, and a ᶜĪsā like ᶜĪsā.*" Narrated by al-Ḥākim (2:493 *isnād ṣaḥīḥ*) and al-Bayhaqī in *al-Asmā' wal-Ṣifāt* (Kawtharī ed. p. 389-390=Ḥāshidī ed. 2:267-268 §831-832). The latter said "This chain from Ibn ᶜAbbās is sound but the report is completely aberrant (*shādhdh bi-marra*) and I do not know anyone who followed up Abū al-Ḍuḥā in narrating this [from Ibn ᶜAbbās]" cf. Ibn Ḥajar, *Fatḥ* (*Bad' al-Khalq, mā jā' fī sabᶜ arāḍīn*), Ibn Kathīr, *Bidāya* (1:21), *Tafsīr* (4:386), al-Suyūṭī, *Tadrīb* (1:233=1:268-269), al-Qinnawjī, *Abjad al-ᶜUlūm* (1:440-446) where he cites al-Qasṭallānī's gloss that these may refer to Prophets sent to the jinns and al-Shawkānī's opinion in *al-Sayl al-Jarrār* that this report is "weak or forged." The report resembles the *many Ādams before our Ādam* report cf. our introduction (p. 72), section on Sufi forgeries. Yet al-Kawtharī said "ᶜAbd al-Ḥayy al-Laknawī wrote a monograph authenticating this hadith." Abū Ghudda identifies it in his notes on al-Laknawī's *Rafᶜ wal-Takmīl* (p. 188) as *Zajr al-Nās ᶜan Inkār Athar Ibn ᶜAbbās* (Rebuking Those Who Deny the Report of Ibn ᶜAbbās) cf. al-Laknawī, *Naqd Awhām Ṣiddīq Ḥasan Khān* (p. 158-159), a thorough work he wrote in Arabic after first writing two treatises in Urdu, *al-Āyāt al-Bayyināt ᶜalā Wujūd al-Anbiyā' fīl-Ṭabaqāt* (Clear Evidences on the Existence of Prophets in the Strata) and *Dāfiᶜ al-Waswās fī Athar Ibn ᶜAbbās* (Repelling Whispers concerning the Report of Ibn ᶜAbbās). Al-Bayhaqī's verdict takes precedence and Allah knows best.

nograph but its reports are not sound."[773] I say, the fact that a report is not sound does not mean it is not fair or weak.[774] Al-Suyūṭī in his *Jāmiᶜ al-Ṣaghīr* cited al-Ṭabarānī's narration from Abū Hurayra ﷺ that the Prophet ﷺ said

Whoever eats soil is like one who has facilitated his suicide.[775]

الْبَاذِنْجَانُ لِمَا أُكِلَ لَهُ

Eggplant fulfills whatever [need] it is eaten for. A baseless falsehood. Al-ᶜAsqalānī said, "I could not find it anywhere." One of the hadith masters said it was forged by the freethinkers *(zanādiqa)*. Al-Zarkashī said, "The general public is so infatuated with it that I even heard one of them say it is sounder than the hadith *Zamzam water fulfills whatever [need] it is drunk for*[776]—a blasted error! In fact every narration about eggplant is a falsehood." Al-Suyūṭī said, "I have not seen a single chain for it except in *Tārīkh Balkh* and it is a forgery." He also said in his hadith-related Fatwās [*al-Ḥāwī lil-Fatāwā*]:

> Whoever said that could not be more wrong! The eggplant hadiths are a lie, a falsehood, and forgery by consensus of the imams of hadith. Ibn al-Jawzī warned about them in *al-Mawḍūᶜāt* and al-Dhahabī in *al-Mīzān* among others. As for the Zamzam hadith there is a difference of opinion concerning it. Some said it is sound, some fair, and some weak, but no-one said it was forged.[777]

مِصْرُ أَطْيَبُ الْأَرَضِينَ تُرَاباً وَعَجَمُهَا أَكْرَمُ الْعَجَمِ أَنْسَاباً

Egypt has the sweetest soil of all lands and its non-Arabs are the noblest of non-Arabs in ancestry. Al-ᶜAsqalānī said, "Something to that effect is attributed to ᶜAmr b. al-ᶜĀṣ but I do not know it to be a Prophetic hadith." What is meant by the non-Arabs may stand for the Jews and Christians since they are the descendants of Yaᶜqūb b. Isḥāq b. Ibrāhīm al-Khalīl, upon our Prophet and them blessings and peace.[778]

[773] *La'ālī'* (2:249) says that both Ibn Mandah and al-Ṭuraythīthī compiled hadith monographs on mud-eating.

[774] Al-Qārī mentions this rule at the end of his introduction citing al-Zarkashī himself but see notes 631 and 796.

[775] Pica or geophagy is a rare eating disorder, cf. www.emedicine.com/ped/topic1798.htm and www.cabinetmagazine.org/issues/3/soileaters.php. See also note 96.

[776] See p. 7.

[777] Al-Suyūṭī also declares the eggplant hadith "a baseless falsehood" in *Tadrīb al-Rāwī*.

[778] *I.e.* the original Judeo-Christians to whom ᶜĪsā ﷺ was sent, not latter-day Christians.

Egypt is the arrow-quiver of Allah on earth; no enemy targets it except Allah destroys him.[779] Al-Sakhāwī said:

مِصْرُ كِنَانَةُ اللهِ فِي أَرْضِهِ مَا طَلَبَهَا عَدُوٌّ إِلَّا أَهْلَكَهُ اللهُ

> I never saw it in this wording but some reports were narrated to that effect, all inauthentic. Nevertheless, Muslim narrated from Abū Dharr ﷺ that the Prophet ﷺ said:
>
> > *You will conquer a land in which people speak of the qīrāṭ*[780]*; treat them kindly for they have inviolable rights and kinship (dhimmatan wa-raḥiman/dhimmatan wa-ṣihran).*[781]

Al-Zuhrī said: "They have a kinship because of Hājar and inviolable rights because of Ibrāhīm the son of the Prophet ﷺ."[782] Al-ʿAsqalānī said, "The inviolable rights stand for the covenant of protection according to which they entered Islam in the days of ʿUmar ﷺ, as Egypt was conquered peacefully. Thus, among the shining proofs of his Prophethood ﷺ in this hadith are the mention of the conquest of Egypt and the granting of its inhabitants a covenant of protection."[783]

Likewise, al-Zarkashī said:

> The report is baseless but al-Ṭabarānī narrates from Kaʿb b. Mālik ﷺ:
>
> > *When you conquer Egypt do be kind to the Copts for they have inviolable rights.*
>
> Its basis is in Muslim. Al-Suyūṭī said [in *al-Durar al-Muntathira*]:
>
> In [al-Maqrīzī's book] the *Khuṭaṭ*: it is said in one of the revealed Books, *Egypt is the store-house of all the Earth; whoever tries to harm it, Allah demolishes them.* Further, Kaʿb al-Aḥbār reportedly said: *Egypt is a country exempt of dissensions. Whoever aims to harm it, Allah casts him into perdition.* And Abū Mūsā al-Ashʿarī ﷺ: *The people of Egypt are the weak soldiers, whoever plots*

[779]Baseless according to al-Sakhāwī, al-Zarkashī, and al-Zurqānī.

[780]A currency according to al-Nawawī; a Coptic name for feasts according to al-Sakhāwī (who attributes this explanation to Ḥarmala, the narrator of the *qīrāṭ* report); or a euphemism—referring to the use of expletives—current in the language of the Egyptians at the time and consisting in saying, "I gave X his *qarārīṭ* = I told him off" cf. al-Ṭaḥāwī, *Sharḥ Mushkil al-Āthār* (3:296) and Ibn al-Athīr, *Nihāya* (*s.v. qīrāṭ*).

[781]The continuation of the hadith has *But when you see two men fight with one another over the placement of a brick, leave it!* Abū Dharr said that, eventually, he passed by Rabīʿa and his brother ʿAbd al-Raḥmān b. Shuraḥbīl b. Ḥasana fighting over the placement of an unburnt brick so he left Egypt.

[782]Both Hājar and Māriya the mother of Ibrāhīm—the son of the Prophet ﷺ—were Copts.

[783]These are apparently not the words of Ibn Ḥajar but of his student al-Sakhāwī.

against them, Allah shall avenge and protect them. Tubayᶜ b. ᶜĀmir al-Kilāᶜī said: "I reported this to Muᶜādh b. Jabal and he informed me that the Prophet ﷺ had told him the same thing." The word "quiver" was also related for Syro-Palestine *(al-Shām)*. Ibn ᶜAsākir narrated that ᶜAwn b. ᶜAbd Allāh b. ᶜUtba said: "I read in what Allah revealed to one of His Prophets: *Shām is My quiver (kinānatī) and when I get angry against a people I shoot them with one of its arrows.*"[784]

الشَّيخُ فِي قَومِهِ كَالنَّبِيِّ فِى أُمَّتِهِ

The Elder among his people is like the Prophet in his Community.[785] The *Maqāṣid* states:

> Our teacher [Ibn Ḥajar] and others are categorical that this is a forgery and actually the saying of one of the early Muslims *(salaf)*, most likely in the full wording, *An elder among his group is like a Prophet among his people, they learn from his learning and refine themselves with his refinement.* All these reports are falsehood.[786]

Ibn Taymiyya is among those that asserted it is forged. However, Ibn Ḥibbān narrates it in al-*Ḍuᶜafā'* from Abū Rāfiᶜ ﷺ, from the Prophet ﷺ while al-Suyūṭī said [al-Daylamī][787] also narrated it with a continuous chain to the Prophet ﷺ and cited it in *al-Jāmiᶜ al-Ṣaghīr* in the wording:

[784]An Israelite report narrated by Ibn ᶜAsākir (1:288) and in Ibn ᶜAdīm al-Ḥalabī's (d. 660) *Bughyat al-Ṭalab fī Tārīkh Ḥalab* (1:344) from the Kūfan *Tābiᶜī* ᶜAwn b. ᶜAbd Allāh b. ᶜUtba: "I read among the revelations of Allah to the Prophets..."

[785]See entries *Whoever sits with a scholar, it is as if he sat with a Prophet* and *The ulema of my Community…*

[786]The *Maqāṣid* actually states, "Among those that categorically stated that this is a forgery are our Shaykh and, before him, al-Taqī [Aḥmad] Ibn Taymiyya who said 'it is not a saying of the Prophet ﷺ but something some scholar said, and one of them might quote it as *The elder among his group is like the Prophet among his people, they learn from his learning and refine themselves with his refinement*—and all this is falsehood.'" In al-Qārī's *Maṣnūᶜ*: "Ibn Ḥibbān [in the *Ḍuᶜafā'*] and al-Daylamī narrate it, it is very weak. The *Maqāṣid* says…" Al-Fattanī mentions the same in *Tadhkirat al-Mawḍūᶜāt*. Similarly al-Suyūṭī in *al-Jāmiᶜ al-Ṣaghīr* grades it weak as does al-ᶜIrāqī before them in *Takhrīj Aḥādīth al-Iḥyā'* while Aḥmad al-Ghumārī deems it and the wording *The elder in his house is like the Prophet among his Community* both forged as do Ibn al-Jawzī, al-Zarkashī, Ibn al-Daybaᶜ, al-Zurqānī and al-Karmī. Al-Shawkānī in *al-Fawā'id al-Majmūᶜa* in one place (p. 256 §897) states "Ibn Ḥajar and others are categorical that this is a forgery" and in another (p. 420 §1359) indicates that the second wording is merely weak. The *Maqāṣid* article concludes, "Sounder than all this [is the hadith] *No young man honors an elder for his age except Allah shall send someone to honor him in his old age*. More than that, the Prophet ﷺ said: *He is not of us who does not show mercy to our young ones and ignores the honor of our elders.* Narrated by al-Tirmidhī *(ḥasan ṣaḥīḥ)* and Aḥmad in the wording: *and ignored the right of our elders.* Another version from Ibn ᶜAbbās has: *...and does not treat our elders with reverence...* in al-Tirmidhī.

[787]The printed edition of the *Asrār* has "al-Dārimī" which was corrected through al-Suyūṭī's *Durar*, *Jāmiᶜ al-Ṣaghīr*, and *La'ālī'*.

The elder in his family is like the Prophet among his Community.

Al-Khalīlī in his *Mashyakha* and Ibn al-Najjār narrated it from Abū Rāfiʿ. It is also narrated by Ibn Ḥibbān in the *Ḍuʿafāʾ* and al-Shirāzī in *al-Alqāb* from Ibn ʿUmar رضي الله عنهما in the wording:

The elder in his house is like the Prophet among his Community.

The report is strengthened—from the perspective of meaning—by a hadith that is sound in its actual form:

The scholars of knowledge are the inheritors of the Prophets.[788]

It is also supported by what Allah Most High says: ﴿Ask the followers of the Remembrance if you know not﴾ (16:43).

فِي آخِرِ الزَّمَانِ يَنْتَقِلُ بَرْدُ الرُّومِ إِلَى الشَّامِ وَبَرْدُ الشَّامِ إِلَى مِصْرَ

At the End of times, the cold of the Byzantines shall move to Syro-Palestine and that of Syro-Palestine shall move to Egypt. Baseless, al-ʿAsqalānī said.

عَدُوُّ الْمُؤْمِنِ مَنْ يَعْمَلُ بِعَمَلِهِ

The Enemy of the believer is he that does his work. Not a hadith. Rather, Abū Nuʿaym narrates that when Sufyān b. ʿUyayna visited Mecca there was a man there from the Munkadir tribe that was giving formal legal responses. Sufyān took his chair and began to do the same, whereupon the Munkadirī said, "Who is this that came to our country giving fatwā?" Sufyān wrote to him: "Muḥammad b. Dīnār narrated to me that Ibn ʿAbbās رضي الله عنهما said it is written in Torah, 'My enemy is he that does my work.'"[789] Then the Munkadirī left Sufyān alone.

[788]Narrated from Abū al-Dardāʾ by al-Tirmidhī, Abū Dāwūd and Ibn Mājah in the *Sunan*, Aḥmad and al-Dārimī in their *Musnad*s, Ibn Ḥibbān, al-Baghawī in *Sharḥ al-Sunna*, al-Ṭaḥāwī and Bukhārī in "inset" form *(muḍmar)*, without chain in the Book of Knowledge of his *Ṣaḥīḥ*, chapter entitled "Knowledge [comes] before talk and action" (cf. al-Muḥāsibī, *Risālat al-Mustarshidīn*: "Let knowledge precede action"). Ibn Ḥajar in *Fatḥ al-Bārī* (1:193) mentions its strengthening through its many chains. Cf. al-Ṭaḥāwī in *Mushkil al-Āthār* (3:10-11 §982=1:429), al-Baghawī in *Sharḥ al-Sunna* (1:275-276 §129 *gharīb*), Ibn ʿAbd al-Barr in *Jāmiʿ Bayān al-ʿIlm* (p. 37-41), and others. It is a fair *(ḥasan)* hadith as stated by Shuʿayb al-Arna'ūṭ in his notes on Ibn Ḥibbān (1:290) and al-Baghawī; al-Zuhayrī in his commentary on Ibn ʿAbd al-Barr's *Jāmiʿ Bayān al-ʿIlm* (1:160 §169); and al-Aḥdab (4:225). Al-Suyūṭī said in *Muʿtarak al-Aqrān fī Mushtarak al-Qurʾān*: "Al-Nawawī said it was weak *(ḍaʿīf)*—that is: in its chain—even if it is true *(ṣaḥīḥ)*—that is: in meaning. Al-Mizzī said: 'This hadith has been narrated through chains which give it the rank of *ḥasan*.' It is as al-Mizzī said, and I have seen fifty chains for it, which I listed in a book." Note that the declaration of this hadith as *ḍaʿīf* by al-ʿAjlūnī in *Kashf al-Khafāʾ* is incorrect. Al-ʿIrāqī declared it *ṣaḥīḥ* in his *Bāʿith ʿalā al-Ikhlāṣ min Ḥawādith al-Quṣṣāṣ* (§31)—notwithstanding his reserve toward the hadith in the opening of *al-Mughnī ʿan Ḥaml al-Asfār*, an earlier work.

[789]Meaning, "I am not trying to steal your job."

العَدَاوَةُ فِي القَرَابَةِ وَالحَسَدُ فِي الجِيرَانِ وَالمَنْفَعَةُ فِي الإِخْوَانِ

Enmity is in relatives, envy in neighbors, and benefit in brothers. Al-Sakhāwī said, "I never came across it as a hadith but it is rather related by al-Bayhaqī in *Shuʿab al-Īmān* as a saying of Bishr b. al-Ḥārith [al-Ḥāfī].

وَلَا صُحْبَةُ المَجْنُونِ

The Enmity of the wise is better than the companionship of the insane. Not a hadith.

دُخُولُهُ ﷺ حَمَّاماً بِالجُحْفَةِ

His Entering a bathhouse in al-Juḥfa, upon him blessings and peace. Al-Damīrī mentioned it in *Sharḥ al-Minhāj* while discussing warmed water but al-Nawawī in *Sharḥ al-Muhadhdhab* said that it is extremely weak. As for the statement of our teacher Ibn Ḥajar al-Makkī in his commentary on the *Shamā'il* [=*Ashraf al-Wasā'il ilā Fahm al-Shamā'il*]:

> The report that he ﷺ entered a bathhouse in al-Juḥfa is forged by agreement of the hadith masters even if al-Damīrī and others happened to mention it, since the Arabs never knew the *ḥammām* in their regions until after his death ﷺ.

This assertion is not accurate. How could it be "forged by agreement of the hadith masters" when the hadith master al-Damīrī affirms it and al-Nawawī merely weakens it? The glaring difference between "weak" and "forged" is clear enough, not to mention that affirmation takes precedence over negation and its claim.[790]

المَحْسُودُ مَرْزُوقٌ

The Envied will receive sustenance. Al-Sakhāwī left this entry blank and made no comment. [Its meaning is true] because as much as his brethren envy a person, the latter's rank continues to rise provided he gives thanks for the favors he receives as Allah Most High says: ﴿If you are grateful, I will increase you in favors﴾ (14:7).

الحَسُودُ لَا يَسُودُ

The Envier can never be a leader. A saying of one of the early Muslims as per the *Risāla al-Qushayriyya*.

[790] Al-Nawawī was discussing a *mawqūf* action of Ibn ʿAbbās cf. *Majmūʿ* (7:316). Ibn al-Qayyim in *Zād al-Maʿād* said the Prophet ﷺ never entered a bathhouse and never even saw one. The author of the *Sīra Ḥalabiyya* rejects the latter claim but agrees there is no report the Prophet ﷺ ever entered one. In his objection to his teacher al-Qārī also overlooked the fact that the agreement of the hadith masters by definition excludes non-masters just as al-Haytamī implied in his expression "al-Damīrī and others," and Allah knows best. See also entry *May your bath be pleasant!*

لَوْ كُشِفَ الْغِطَاءُ مَا ازْدَدْتُ يَقِيناً

Even if the cover were lifted my certitude would not increase. Spoken by [the major *Tābiʿī*] ʿĀmir b. ʿAbd Allāh ʿAbd Qays according to what al-Qushayrī mentioned in his *Risāla* although it is famous as a statement of ʿAlī—Allah ennoble his face! We expounded its meaning elsewhere.[791]

لَوْ كَانَتِ الدُّنْيَا دَماً عَبِيطاً لَكَانَ قُوتُ الْمُؤْمِنِ مِنْهَا حَلَالاً

Even if the entire world were fresh blood, it would be lawful for the believer to eat from it.[792] Another version has: *the believer's share from that would be lawful.* Al-Sakhāwī said no chain is known for it while al-Zarkashī said it is baseless and al-Suyūṭī did not comment. Nevertheless its meaning is true since the believer would be pushed by absolute necessity and therefore his food would be lawful.

لَو اغْتَسَلَ اللُّوطِيُّ بِمَاءِ الْبَحْرِ لَمْ يَجِئْ يَوْمَ الْقِيَامَةِ إِلَّا جُنُباً

Even if the sodomite washed himself with all the water in the sea he would not come on the Day of Resurrection except in a state of major impurity. Al-Daylamī related it with its chain from Anas ﷺ, from the Prophet ﷺ and it was also narrated with a different wording. Al-Sakhāwī said that report and all those in its meaning are falsehood.[793]

شَرُّ الحَيَاةِ وَلَا المَمَاتُ

Even the worst life is better than death. Not a hadith but rather an aphorism of one of the ancient sages. Al-ʿAsqalānī said, "Its meaning is untrue since death is better for him whose wickedness exceeds his good deeds, as inferred from the Prophet's ﷺ words:

> *Blessed is he whose life is long and deeds good!*[794] *Woe to him whose life is long and deeds evil!*

It is also inferred from the saying of Allah Most High ﴿And let not those who disbelieve imagine that the rein We give them bodes good unto their souls! We only give them rein that they may grow in sinfulness﴾ (3:178).

[791]See the entry *You all received the least share of certitude…*

[792]A statement of al-Fuḍayl b. ʿIyāḍ according to al-Najm al-Ghazzī.

[793]Because any claim that precludes the possibility of human repentence or Divine forgiveness for other than *shirk* is necessarily false, and Allah knows best.

[794]Narrated to here by al-Tirmidhī from Abū Bakra *(ḥasan ṣaḥīḥ)* and by al-Ṭabarānī and Abū Nuʿaym from ʿAbd Allāh b. Busr.

كُلُّ مَمْنُوعٍ حُلْوٌ

Every forbidden thing is sweet. Not a hadith but the truth of its meaning is illustrated by the tribulation Adam ﷺ endured when Allah Most High said, ﴿but approach not this tree lest you become wrongdoers﴾ (2:35).

عَلَى كُلِّ خَيْرٍ مَانِعٌ

To Every good thing there is an obstacle. Not a hadith but its meaning is correct.

كُلُّ بِدْعَةٍ ضَلَالَةٌ إِلَّا بِدْعَةً فِي عِبَادَةٍ

Every innovation is misguidance except an innovation in worship. Its chain of transmission contains a liar and someone suspected of forgery.

كُلُّ ثَانٍ لَا بُدَّ لَهُ مِنْ ثَالِثٍ

Every second thing requires a third. Unknown. Likewise their saying *Whenever something is doubled up it will be made threefold,* which is equally baseless.

يُسَاقُ إِلَى مِصْرَ كُلُّ قَصِيرُ الْعُمُرِ

Every short-lived one is driven to Egypt. Abū Nuʿaym, al-Ṭabarānī in the *Kabīr*, Ibn Shāhīn, Ibn al-Sakan in *[Maʿrifat] al-Ṣaḥāba*, Ibn Yūnus, and others narrated it, all of them through [the governor of Egypt] Mūsā b. ʿUlayy b. Rabāḥ [al-Lakhmī], from his father, from his grandfather Rabāḥ, from the Prophet ﷺ:

> *Egypt shall be conquered after my time so seek out its benefits but do not take up residence there, for the shortest-lived of people are driven there.*

This is the wording in the first two while the rest have the same meaning. Ibn Yūnus said it is extremely disclaimed *(munkar jiddan)* and added, "Allah forbid that Mūsā should narrate such as this for he is more scrupulous than that!" Ibn al-Jawzī followed him and adduced it in the *Mawḍūʿāt* while al-Bukhārī said it is inauthentic.

كُلُّ بَنِي آدَمَ يَنْتَمُونَ إِلَى عَصَبَةِ أَبِيهِمْ إِلَّا وَلَدَ فَاطِمَةَ فَإِنِّي أَنَا أَبُوهُمْ وَعَصَبَتُهُمْ

Every son of Ādam[795] *is affiliated to his father's male kin except the sons of Fāṭima because, truly, I am their father and their male kin.* Ibn al-Jawzī in the *ʿIlal al-Mutanāhiya* said it is inauthentic. Refuting him is the fact that al-Ṭabarānī narrates it in the *Kabīr* from Fāṭima ﷺ, so does Abū Yaʿlā and its chain of transmission is weak and "dispatched" *(mursal)*. It

[795] Another version has *Every son of a father is affiliated...*

has a corroborative chain in al-Ṭabarānī. The upshot is that this hadith is weak, not fabricated.[796]

كُلُّ إِنَاءٍ بِمَا فِيهِ يَطْفَحُ

Every vessel bubbles over with what it contains. Not a hadith. Its meaning is that it brims over and overflows. Also famous: "A vessel exudes what it contains."[797]

كُلُّ عَامٍ تُرْذَلُونَ

Every year you will be brought lower. A related word is used in the saying of Allah Most High ﴿and among you there is he who is brought back to the most abject *(ardhal)* time of life﴾ (22:5). Al-Zarkashī said it is a saying of al-Ḥasan al-Baṣrī and its meaning can be inferred from al-Bukhārī's narration in his *Ṣaḥīḥ* from Anas ﷺ, from the Prophet ﷺ:

> *No period of time comes upon my Community except the one that follows it is worse.*

Similarly, al-Ṭabarānī narrates in *al-Kabīr* from Abū al-Dardā' ﷺ, from the Prophet ﷺ:

> *No new year comes except good decreases and evil increases in it.*

Al-Ṭabarānī narrates that Ibn ʿAbbās said:

> *No new year comes except people invent a new heresy and let a Sunna die until all the Sunnas die and all the heresies live.*

In [al-Suyūṭī's] *al-Jāmiʿ al-Ṣaghīr*:

> *No new year comes except the one that follows it is worse, and so until you meet your Lord.*

Al-Tirmidhī[798] narrates it from Anas ﷺ, from the Prophet ﷺ. Similarly, Aḥmad, al-Bukhārī, and al-Nasā'ī narrate from Anas ﷺ that the Prophet ﷺ said:

[796]Al-Qārī's disclaimer confirms Abū Ghudda's demonstration in his introduction to al-Qārī's *Maṣnūʿ* and his marginalia on al-Laknawī's *Rafʿ wal-Takmīl* (p. 191-194) that when Ibn al-Jawzī and others state *lā yaṣiḥḥu* in their books on weak hadiths they mean "forged" *(mawḍūʿ)* contrary to Ibn ʿArrāq's remark in note 631 and Allah knows best. On the different terminological uses of *lā yaṣiḥḥ* and *lā yathbut* see p. 216 and note 551. In addition the hadith is neither forged nor even weak according to al-Sakhāwī who adduces twelve different chains for it in his book *Istijlāb Irtiqā' al-Ghuraf* and declares it "fit to form a proof" in his *Ajwibat al-Marḍiyya* due to its many routes of transmission.

[797]Cf. entry *Speech is an attribute of the speaker*.

[798]Corrected from "al-Ṭabarānī" in al-Qārī's text as per *al-Jāmiʿ al-Ṣaghīr*.

No new year and no new day comes upon you except the subsequent ones are worse—and so until you meet your Lord.

Something similar is narrated from Ibn Masʿūd ﷺ:

And I do not mean that one leader will be better than another or one year better than another. Rather, your ulema and jurisprudents will depart and you will not find any successors for them. Then shall come a people who give pronoucements on the basis of mere opinion.

Another version has,

And this does not consist in rainfall shortage nor its abundance but in the departure of the ulema.

This is how Ibn ʿAbbās رضي الله عنهما interpreted the saying of Allah Most High: ﴿See they not how We visit the land, reducing it of its outlying parts?﴾ (13:41). Ibn ʿAbbās said: "*I.e.* through the death of its ulema and jurisprudents." Likewise, Abū Jaʿfar [al-Bāqir] said: "The death of one learned scholar is dearer to Iblīs than that of seventy worshippers."[799] This is substantiated by the hadith:

The death of an entire tribe is certainly less grieving than that of a scholar.[800]

Al-Ṭabarānī and Ibn ʿAbd al-Barr narrated it from Abū al-Dardā' ﷺ. It is further supported by the hadith:

A single learned person (faqīh) is harder against Shayṭān than a thousand worshippers![801]

[799] Abū Nuʿaym (3:183) and Ibn al-Jawzī, *Ṣifat al-Ṣafwa* (2:109).

[800] Narrated from Abū al-Dardā' by al-Ṭabarānī in *al-Kabīr* and Ibn ʿAbd al-Barr in *Faḍl al-ʿIlm*.

[801] Narrated **[1]** with a very weak chain from Ibn ʿAbbās by al-Bukhārī in *al-Tārīkh al-Kabīr* (3:308) and through him al-Tirmidhī *(gharīb)*, Ibn Mājah, al-Ṭabarānī in *Musnad al-Shāmiyyīn* and *al-Kabīr* (§11099), al-Ājurrī in *Akhlāq al-ʿUlamā'*, al-Khaṭīb in *al-Faqīh wal-Mutafaqqih* and *Talkhīṣ al-Mutashābih*, al-Bayhaqī in the *Shuʿab* and Ibn ʿAbd al-Barr in *Jāmiʿ Bayān al-ʿIlm* cf. also Abū Nuʿaym; and **[2]** with a very weak chain from Abū Hurayra ﷺ by al-Ṭabarānī in *al-Awsaṭ*, al-Dāraquṭnī in his *Sunan*, Abū Nuʿaym in *Riyāḍat al-Mutaʿallimīn*, al-Quḍāʿī, al-Bayhaqī in the *Shuʿab*, al-Marhibī in *Faḍl al-ʿIlm*, al-Khaṭīb in his *Tārīkh*, and Ibn al-Jawzī in the *ʿIlal* cf. al-Suyūṭī in *al-Durr al-Manthūr* and *al-Jāmiʿ al-Ṣaghīr* (§2418 *ḍaʿīf*); and *Fatḥ al-Wahhāb* (1:182-184 §140). Daylamī cites a third route **[3]** from Ibn Masʿūd ﷺ without chain by Ibn al-Najjār according to the *Kanz* (§28908) and in *al-Firdaws*, the latter with the wording *twenty worshippers* instead of a thousand; **[4]** from Ibn ʿUmar per al-Ḥakīm al-Tirmidhī in *Nawādir al-Uṣūl* (§19); **[5]** from Anas with a forged chain by Ibn ʿAsākir in *Muʿjam al-Shuyūkh* and al-Khaṭīb cf. Ibn Ḥajar, *Lisān* (3:114) and *Tasdīd al-Qaws*; **[6]** from ʿUmar by al-Khaṭīb in *al-Faqīh* (1:124); and **[7]** from ʿAlī with a forged chain by al-Rāfiʿī in *Akhbār Qazwīn* (2:47). Ibn ʿAbd al-Barr narrates its routes in his *Jāmiʿ* (1:125-128 §121-126) as does the annotator of Ibn Māsī's

This is all caused by the ever-growing distance between us and the time of the Prophet ﷺ, since the latter is like a beacon of light in the external world. This explanation is strengthened by the hadith:

> *The best of centuries is my century, then those [people] that follow those [people], then those that follow them.*[802]

كُلُّ أَحَدٍ يُؤْخَذُ مِنْ قَوْلِهِ وَيُرَدُّ إِلَّا صَاحِبَ هَذَا الْقَبْرِ

Everybody's words can be partly accepted and partly rejected except for the dweller of this grave. A saying of Imam Mālik.[803] He meant the Prophet ﷺ because the latter is protected from making mistakes, ﴿nor does he speak of his own desire﴾ (53:3). The same may be said of the speech of all other Prophets. Al-Ṭabarānī narrates from Ibn ʿAbbās رضي الله عنهما that the Prophet ﷺ said:

> *There is none but his words can be partly accepted and partly rejected.*[804]

Al-Ghazzālī cites its meaning in the *Iḥyā'* and says: "There is none but his knowledge can be partly accepted and partly rejected except that of the Messenger of Allah ﷺ." Al-Suyūṭī said ʿAbd Allāh b. Aḥmad narrated it in *Zawā'id al-Zuhd* from ʿIkrima, that Ibn ʿAbbās رضي الله عنهما said:

وَصِيِّي وَمَوْضِعُ سِرِّي وَخَلِيفَتِي فِي أَهْلِي وَخَيْرُ مَنْ أُخْلِفُ بَعْدِي عَلِيُّ بْنُ أَبِي طَالِبٍ

> *There is no human being but his words can be partly accepted and partly rejected except those of the Messenger of Allah ﷺ.*

My Executor, the repository of my secret, my vice-gerent over my family, and the best successor I leave is ʿAlī b. Abī Ṭālib. Forged as per al-Ṣaghānī in *al-Durr al-Multaqaṭ*. It is one of the ugly calumnies of the

Fawā'id (p. 143-151 §30). Its grading varies from "sound" (al-Suyūṭī in *Lubāb al-Ḥadīth*), "very weak" (al-ʿIrāqī) and "disclaimed" (al-Sājī) to "forged" (Ibn al-Jawzī, al-Albānī). Al-Sakhāwī said in the *Maqāṣid* "its chains are weak but strengthen one another" cf. al-Fattanī, *Tadhkira*. It is also narrated as a saying of Abū Hurayra by Ibn Manīʿ, Ḥakīm al-Tirmidhī, al-Ṭabarānī, al-Ājurrī, al-Dāraquṭnī, Abū Nuʿaym, al-Khaṭīb, al-Bayhaqī and others with a weak chain according to al-ʿIrāqī and al-Sakhāwī. Ibn al-Jawzī deems it a saying of Ibn ʿAbbās as does al-Dhahabī in his *Talkhīṣ al-ʿIlal* (p. 43 §58) and it is thus narrated by Abū al-Shaykh, Abū Nuʿaym, and Ibn al-Jawzī while Ibn ʿAbd al-Barr cites a chainless attribution to our liege-lord ʿUmar رضي الله عنه. Ibn al-Qayyim concludes in *Miftāḥ Dār al-Saʿāda* (1:266-267) that this hadith is firmly established only as a *mawqūf* Companion-report.

[802]Narrated thus by al-Bazzār, Ibn Ḥibbān, and al-Ḥārith b. Abī Usāma, while the wording from Ibn Masʿūd in the *Ṣaḥīḥayn* and elsewhere has *The best of people are my century…* See also entry, *I never deplored a time except I later mourned its passing.*

[803]And of Mujāhid before him.

[804]Its continuation states *except the Prophet.* Al-Haythamī (1:430) said its narrators are deemed trustworthy; also in ʿAbd Allāh b. Aḥmad's *Zawā'id al-Zuhd* as al-Qārī mentions.

Shīʿīs—﴿Allah Himself destroy them! See how they are deluded﴾ (9:30, 63:4) and how they delude others![805]

[805]See "Shīʿī Forgeries" section in our introduction, notably p. 43.

F

Faith is conviction in the heart, affirmation by the tongue, and works of the limbs. Al-Sakhāwī said, "Ibn Mājah narrates it with his chain through ʿAbd al-Salām b. Ṣāliḥ al-Harawī back to ʿAlī, from the Prophet ﷺ,"[806] while Ibn al-Jawzī graded it forged but al-Suyūṭī did not agree with him. Al-Fayrūzābādī in *al-Ṣirāt al-Mustaqīm*[807] said, "The famous hadiths *Faith is both speech and works; it increases and decreases* and *Faith neither increases nor decreases* are entirely inauthentic." Al-Zarkashī mentioned in the beginning of his book that when al-Bukhārī was asked about the hadith *Faith neither increases nor decreases* he replied, "Whoever narrates this deserves severe punishment and long imprisonment!"

الإِيمَانُ عَقْدٌ بِالْقَلْبِ وَإِقْرَارٌ بِاللِّسَانِ وَعَمَلٌ بِالأَرْكَانِ

A Fat person cannot succeed. Said by al-Shāfiʿī. Imam Muḥammad b. al-Ḥasan[808] said, "This is because a wise person never fails to worry about the hereafter or about this life, and fat hardly goes together with worry. Someone exempt of both worries is like an animal." They recited Shaykh Sayf al-Dīn al-Bākharzī al-Bukhārī's poetry:

مَا أَفْلَحَ سَمِينٌ

They said the bodies of lovers are gaunt
but you are fat and do not hide it!
I replied, Yes, love crosses their nature,
but mine agrees with it—it feeds on love!

A Father's love makes a son's filial piety. Al-Sakhāwī said, "I never came across it in this wording."

مَحَبَّةُ الْآبَاءِ صِلَةٌ فِي الْأَبْنَاءِ

[806]With "knowledge" *(maʿrifa)* instead of *ʿaqd* and "speech" *(qawl)* instead of *iqrār* cf. p. 120. Al-Būṣīrī in *Zawā'id Ibn Mājah* said its chain was weak but mentioned two corroborative chains. Nevertheless al-Nuʿmānī in *al-Imām Ibn Mājah wa-Kitābuhu al-Sunan* and Maḥmūd Aḥmad al-Qaysiyya in *al-Imām Ibn al-Jawzī wa-Kitābuh al-Mawḍūʿāt* both confirm the agreement of al-Dāraquṭnī, al-Dhahabī and Ibn Ḥajar over its forgery.

[807]Also known as *Sifr al-Saʿāda*. The verdict that *Faith increases and decreases* was inauthentic was rejected by al-Suyūṭī in his *Taʿaqqubāt* and Ibn ʿArrāq (1:151) as it is narrated as a saying of Ibn ʿAbbās, Abū Hurayra and Abū al-Dardā' by Ibn Mājah in his *Sunan*.

[808]Al-Shāfiʿī praised Muḥammad b. al-Ḥasan with the terms: "I never saw a big-bodied man with a lighter spirit."

الفَاتِحَةُ لِمَا قُرِئَتْ لَهُ

The Fātiḥa fulfills whatever it is recited for. Al-Zarkashī referenced it to al-Bayhaqī's *Shuʿab* but al-Suyūṭī rebutted him saying it is not found in that book other than in the wording:

The Fātiḥa of the Book is a remedy for every disease.

Al-Bayhaqī narrated it from Jābir ﷺ. In Abū al-Shaykh Ibn Ḥayyān's book *al-Thawāb* from ʿAṭā':

> *When you are in need of something, recite the Fātiḥa to the end and by the will of Allah your need shall be fulfilled.*

مَا النَّارُ فِي الْيَبَسِ بِأَسْرَعَ مِنَ الْغِيبَةِ فِي حَسَنَاتِ الْعَبْدِ

So then this is a basis for what people commonly believe when they recite the Fātiḥa for fulfilling their needs and accomplishing their projects.[809]

Fire does not burn dry grass as quickly as slander cancels good deeds. Al-Ghazzālī mentioned it in the *Iḥyā'* but al-ʿIrāqī said he could not find any basis for it.

أَوَّلُ مَا خَلَقَ اللهُ الْعَقْلُ

The First thing Allah created is reason.[810] We discuss it in the entry *When Allah created reason….* Dāwūd b. al-Muḥabbar narrated it [in *Kitāb al-ʿAql*]—al-Sakhāwī described him as a liar. He continued,

> Our teacher—he means al-ʿAsqalānī—said that what is narrated with the sentence "the first thing Allah created" is the hadith *The first thing Allah created is the Pen.* It is more established *(athbat)* than the hadith of reason.

اللِّوَاءُ يَحْمِلُهُ عَلِيٌّ يَوْمَ الْقِيَامَةِ

The Flag will be carried by ʿAlī on the Day of Resurrection. Al-Anṭākī said in his marginalia on the *Shifā* that Ibn al-Jawzī had mentioned it among the forgeries.

الفِرَارُ مِمَّا لَا يُطَاقُ مِنْ سُنَنِ الْمُرْسَلِينَ

To Flee the unbearable is among the ways of Prophets. Baseless in this form or rather a falsehood in its meaning. Whoever believes that the Prophet ﷺ fled is an unbeliever as stated explicitly in the *Shifā*. As for what Mūsā ﷺ said in the Qur'ān, ﴿Then I fled from you when I feared you﴾ (26:21), it took place before he became a Prophet. As for our Prophet's ﷺ

[809]Cf. Sayyid ʿAbd Allāh Sirāj al-Dīn, *Ḥawla Tafsīr Sūrat al-Fātiḥa* (p. 225), and Sayyid Muḥammad b. ʿAlawī al-Mālikī, *Abwāb al-Faraj* and *Shawāriq al-Anwār*.
[810]See note 1214.

flight from the abode of the disbelievers, it was not in order to run away but because he was ordered to enter the cave so the people would see his miracles there.[811] Further, a flight can take place only after one faces the enemy or after being defeated in that confrontation.

سُفَهَاءُ مَكَّةَ حَشْوُ الجَنَّةِ

The Fools of Mecca form the bulk of Paradise. Al-ʿAsqalānī said, "I never came across it." [Muḥammad] Ibn Abī al-Ṣayf [al-Yamānī al-Shāfiʿī] said, "It is actually 'the aggrieved *(usafā')* of Mecca,' meaning those that are sorrowful for falling short of their duties." I say, first make sure the throne is stable, then engrave it! The soundness of the wording is pivotal and from it we proceed to the soundness of its meaning.[812] If we assume that the wording is authentic, then we may say it is a hyperbole in praise of the people of Mecca and its inhabitants for the greatest honor of the Holy Kaʿba and the inviolability of its neighbors. For if even the fools of Mecca form the bulk of Paradise, meaning its middle layers, then what can we say about its jurisprudents? Undoubtedly they will be in its highest places while others will be in the lowest ones.[813]

لِكُلِّ زَمَانٍ دَوْلَةٌ وَرِجَالٌ

For every epoch there is a realm and there are men. This is the meaning of the saying of Allah Most High: ﴿These are only the vicissitudes which We cause to follow one another for mankind﴾ (3:140) and the saying of the poets,

One day we lose, one day we gain;
one day we are sad and another pleased.

Ibn ʿAdī narrated the saying of Abū al-Ṭufayl ﷺ:

For every situation there are appropriate words and for every epoch appropriate men [to govern].[814]

[811]Such as the story of Surāqa b. Mālik and his horse; the story of the cobweb and nesting pigeons at the cave's entrance; the story of Abū Bakr's snake-sting and his healing; and the witnessing of an angel standing guard in the guise of a man at the entrance of the cave, all documented in the *Shifā*, *Mawāhib* and other *Sīra* books although not all equally authentic.

[812]Al-Qārī practices this rule loosely as illustrated by his habitual launches into meanings regardless of narrative authenticity cf. our introduction above (p. 223-224), section entitled "Spurious Attribution vs. Valid Meaning."

[813]Al-Qārī himself resided and died in Mecca—Allah Most High have mercy on him.

[814]Also reported from ʿAwf b. Mālik with the continuation, *for every epoch there are appropriate women, the best of whom are the chaste homebound (juwwāniyyāt) and the worst the mannish, wasteful, outbound ones.*

لِكُلِّ مُجْتَهِدٍ نَصِيبٌ

For every mujtahid[815] *there is a share [of success].* This is the meaning of the saying, *Whoever strives finds and whoever persists enters (q.v.)* and thus Allah Most High says: ﴿Lo! We suffer not the reward of one whose work is goodly to be lost﴾ (18:30).

لِكُلِّ حُجْرَةٍ أُجْرَةٌ

For every room there is a rental.[816] Ibn al-Dayba' said its meaning is true and he seems to mean the saying, "For every house there is a rent even if paid in stones."

لِكُلِّ بَلْوَى عَوْنٌ

For every trial there comes help.[817] Baseless but Ibn al-Dayba' said its meaning is true. Perhaps he meant the report,

There is a remedy for every disease.[818]

لِكُلِّ سَاقِطَةٍ لَاقِطَةٌ

For every worthless scrap there is a collector. Said by one of the early Muslims. Near it is the saying,

Wisdom is the lost property of the believer; whe(n/r)ever he finds it he has the right to take it.[819]

لِكُلِّ شَيْءٍ آفَةٌ وَلِلْعِلْمِ آفَاتٌ

For everything there is a vice but knowledge has many. Spoken by one of the eminent persons.

سَبَّابَةُ النَّبِيِّ ﷺ كَانَتْ أَطْوَلَ مِنَ الْوُسْطَى

The Forefinger of the Prophet ﷺ was longer than his middle finger. A narrator's mistake as this was only true of his toes as mentioned by al-'Asqalānī:

This [claim] is extremely widespread among the people. Their forerunner in this is al-Kamāl al-Damīrī.[820] It is a mistake that results

[815]See note 606.

[816]In the *Maṣnū'*: "Baseless."

[817]In the *Maṣnū'*: "Not a hadith."

[818]Muslim and Aḥmad from Jābir. A stronger proof of the truth of the report is the Qur'ānic verses ﴿But lo! with hardship goes ease, lo! with hardship goes ease﴾ (94:5-6).

[819]Narrated *marfū'* from Abū Hurayra ﷺ by al-Tirmidhī *(gharīb)*, Ibn Mājah, and al-Quḍā'ī; from Zayd b. Aslam by the latter; also as a saying of the Companions: Abū Burda by Ibn Abī Shayba, 'Alī by al-Khaṭīb; and the Successors: 'Abd Allāh b. 'Ubayd b. 'Umayr by Ibn Abī Shayba, Abū Nu'aym, and al-Bayhaqī in the *Madkhal*, and Sa'īd b. Abī Burda by the latter. One version adds: *even from a disbeliever.* On the meanings of this important hadith see our introduction, section "Spurious Attribution vs. Valid Meaning."

from relying on an unspecific narrative mentioning a characteristic feature of the Prophet ﷺ that distinguishes him from others. However, the hadith in Imam Aḥmad's *Musnad* specifically mentions the foot. Maymūna bt. Kardam رضي الله عنها said:

> *I never forgot the length of his toe, the forefinger, exceeding that of all the other toes.*

Al-Bayhaqī narrates the same in *Dalā'il al-Nubuwwa*.

Al-ʿAsqalānī gave the preceding reply when he was asked about al-Qurṭubī's statement that the Prophet's ﷺ forefinger was longer than the middle one. Perhaps the cause of al-Damīrī and al-Qurṭubī's mistake—and that of many others—is that the forefinger is literally in the hand and metaphorically in the foot. They misunderstood it as literal but, even so, it does not contradict the fact that the forefingers of his feet ﷺ were longer.[821] Allah knows best about the truth of the matter.

النِّسْيَانُ طَبْعُ الْإِنْسَانِ

Forgetfulness is human nature. Al-Sakhāwī said, "I do not know it in this wording but in the one al-Ṭabarānī narrates from Ibn ʿAbbās رضي الله عنهما, from the Prophet:

> *The believer forgets much but, when reminded, remembers.*

I say, we may read in Qur'ān: ﴿And remember your Lord when you forget﴾ (18:24) and ﴿so that you shall not forget save that which Allah wills﴾ (87:6–7) ﴿And verily We made a covenant of old with Ādam but he forgot﴾ (20:115). It is also said that *insān* (human) comes from *nisyān* (forgetfulness). This requires lengthy elucidation. It is also said "the first man was the first to forget" *(awwalu al-nāsi awwalu al-nāsī)*.

أَرْبَعٌ لَا يَشْبَعْنَ مِنْ أَرْبَعٍ أَرْضٌ مِنْ مَطَرٍ وَأُنْثَى مِنْ ذَكَرٍ وَعَيْنٌ مِنْ نَظَرٍ وَعَالِمٌ مِنْ عِلْمٍ

Four can never have enough of four: a land can never have enough of rain, females can never have enough of males, eyes can never have enough of looking, and a scholar can never have enough of knowledge. Forged, as stated by Ibn al-Jawzī.[822] Al-Sakhāwī said "al-Ḥākim mentions it in *Tārīkh Naysābūr*[823] and Abū Nuʿaym in the *Ḥilya* among the narrations

[820]The erudite Shāfiʿī jurist Kamāl al-Dīn Muḥammad b. ʿĪsā al-Damīrī (d. 808) the author of *Ḥayāt al-Ḥayawān*.

[821]Hence the need to correct the same mistake in al-Suyūṭī's *Unmūdhaj al-Labīb* toward the end.

[822]He narrates it in his *Mawḍūʿāt* (1:234) through Abū Nuʿaym (2:281 *gharīb*). Al-Qārī contradicts himself further down (see p. 562 below).

[823]Al-Ḥākim's *Tārīkh ʿUlamā' Ahl Naysābūr*, known as *Tārīkh Naysābūr*, is apparently lost

of Sulaymān al-Taymī, from Muḥammad b. al-Faḍl b. ᶜAṭiyya who was accused of forgery and lying."[824] Al-Zarkashī said, "Ibn ᶜAdī [also] narrated it from ᶜĀ'isha ﵂ and said it is disclaimed *(munkar)*."[825] Al-Manūfī said, "It is more likely—as is widely believed—that this is an aphorism of ancient wisdom."

يَوْمُ الْأَرْبِعَاءِ يَوْمُ نَحْسٍ مُسْتَمِرٌّ

The Fourth day of the week (yawm al-arbiᶜā'=Wednesday) is a day of continuous misfortune. Narrated by al-Ṭabarānī in *al-Awsaṭ* from Jābir ﵁. Al-Sakhāwī said it is baseless and that there are several reports, some praising the merits of the fourth day of the week and some cautioning against it, all of them terminally flimsy.[826] I say, were we to deem this one authentic, it would elucidate the saying of Allah Most High, ﴿Lo! We let loose on them a raging wind on a day of constant calamity﴾ (54:19), to mean that day was the fourth day of the week. It was a misfortune and a calamity on the enemies while it was a happiness and blessing for the beloved. Al-Sakhāwī added:

> The same goes for the narration on the days of the week attributed to the Prophet ﷺ:
>
> > *The Sabbath is a day of scheming and deception, the first day is a day of planting and building, the second day is a day of travelling and seeking income, the third day is a day of iron and harm, the fourth day is a day of 'neither give nor take,' the fifth day is a day of obtaining needs, and Jumuᶜa is a day of proposing marriage.*[827]
>
> Narrated by Abū Yaᶜlā from Ibn ᶜAbbās and it is also weak. However, it is narrated that ᶜĀ'isha ﵂ said:

except for the portion published in 1965 together with al-Ṣurayfīnī's *Muntakhab min Kitāb al-Siyāq li-ᶜAbd al-Ghafūr al-Fārisī* and an abridgment in Farsi by al-Khalīfat al-Naysābūrī, published in Teheran in 1909.

[824]Also narrated with a second chain by al-ᶜUqaylī (§220 *lā aṣla lahu*) and Ibn Ḥibbān in *al-Majrūḥīn* (2:19) through two discarded narrators, both accused of forgery.

[825]Narrated from ᶜĀ'isha by Ibn Ḥibbān (2:251), Ibn ᶜAdī (1:251), al-Ṭabarānī in *al-Awsaṭ* (§8266), Ibn ᶜAsākir (3:275 and 13:195), and Ibn Nāṣir al-Dīn al-Dimashqī in his *Fawā'id* (§231), all with a "disclaimed chain" *(isnād munkar)* according to Ibn ᶜAdī. This is the first of Ibn al-Qayyim's examples in *al-Manār al-Munīf* for "lame and ineptly-worded forgeries" (see p. 562 below, Epitomes, section 19).

[826]See documentation in *Kashf al-Khafā'*, entry *Yawm al-arbiᶜā'...*

[827]Narrated by Tammām al-Rāzī in his *Fawā'id* and Ibn Ḥibbān in *al-Majrūḥīn* and a forgery according to Ibn al-Jawzī and al-Shawkānī.

Wednesday is to me the best day for my traveller, contracting a marriage, and having my boy circumcised."[828]

We discuss elsewhere the hadith *Nothing is begun on the fourth day of the week except it will be successful (q.v.)* and Allah Most High knows best.

[828]Al-Sakhāwī in his *Maqāṣid* sources it back to Abū Bakr b. al-Bundār al-Anbārī's *Juz'* through ʿAṭā' b. Maysara, from ʿAṭā' b. Abī Rabāḥ, from ʿĀ'isha.

G

الْمَجَرَّةُ بَابُ السَّمَاءِ

Galaxies are the gates of heaven. The writer of the *Nihāya* mentions it unsourced.

إِجْتَمِعُوا وَارْفَعُوا أَيْدِيَكُمْ فَاجْتَمَعْنَا وَرَفَعْنَا أَيْدِيَنَا ثُمَّ قَالَ اللَّهُمَّ اغْفِرْ لِلْمُعَلِّمِينَ ثَلَاثاً كَيْلَا يَذْهَبَ الْقُرْآنُ وَأَعِزَّ الْعُلَمَاءَ كَيْلَا يَذْهَبَ الدِّيْنُ

Gather up and raise your hands [the Prophet ﷺ ordered]. We gathered and raised our hands. Then the Prophet ﷺ said: O Allah! Forgive the teachers—thrice—so that the Qur'ān will not be forgotten; and honor the ulema so that Religion will not be abandoned. Forged.

مَا ضَاقَ مَجْلِسٌ بِمُتَحَابِّينَ

The Gathering of those that love one another is never overcrowded. Al-Daylamī narrated it without chain from Anas ﷺ, from the Prophet ﷺ, while al-Bayhaqī in the *Shuʿab* narrates something to that effect as a saying of Dhūl Nūn al-Miṣrī.

تَسْلِيمُ الْغَزَالَةِ

The Gazelle's greeting [of the Prophet ﷺ]. Famous among people and in Prophetic panegyrics but Ibn Kathīr said it is baseless and that whoever attributes it to the Prophet ﷺ lies; Ibn al-Daybaʿ mentions it.[829] Al-Qasṭallānī mentions the claim attributed to Ibn Kathīr and comments,

> Nevertheless, it is mentioned in general terms in numerous hadiths that confirm one another as per the great Shaykh al-Islām, al-ʿAsqalānī;[830] Ibn al-Subkī also mentioned that the two hadith mas-

[829]Ibn his *Tamyīz* (p. 67 §442), like al-Sakhāwī before him; yet Ibn Kathīr nowhere says this in his overview of the seven narrations of this hadith in the *Bidāya* (6:148-149) from Abū Nuʿaym's *Dalā'il al-Nubuwwa* (p. 375-376 §273-274) and al-Bayhaqī's *Dalā'il al-Nubuwwa* (6:34-35) but merely concludes, "There is oddity in some of the above and Allah knows best." Besides, al-Daybaʿī himself states in his *Mawlid*: "the lizard and the gazelle shall bear witness to your Prophethood" (*wal-ḍabbu wal-ghazālatu yashhadāni laka bil-risāla*). See also al-Haythamī (8:295) and al-Suyūṭī, *Khaṣā'iṣ* (2:101=2:266). Likewise the story of Khaybar's black donkey addressing the Prophet ﷺ and its being adopted under the name Yaʿfūr, narrated by Abū Nuʿaym in *Dalā'il al-Nubuwwa*, was deemed a forgery by a number of masters documented by ʿAbd Allāh al-Ghumārī in *Samīr al-Ṣāliḥīn* (p. 75-76) although al-Zurqānī defends its possibility in his commentary on the *Mawāhib*. See also entry *The Lizard and its testimony of faith to the Prophet* ﷺ.

[830]In the 61st session of his documentation of the hadiths in Ibn al-Ḥājib's *Mukhtaṣar* entitled *Muwāfaqat al-Khubr al-Khabar* (1:245-247) cf. *Maqāṣid* (p. 156).

ters Abū Nuʿaym al-Aṣfahānī and al-Bayhaqī narrate it in [their respective] *Dalā'il al-Nubuwwa*.

الكَرِيمُ إِذَا قَدَرَ عَفَا

So did al-Dāraquṭnī, al-Ḥākim, and his teacher Ibn ʿAdī, as mentioned by al-Damīrī in *Ḥayāt al-Ḥayawān*—Allah is the source of help!

الكَرِيمُ حَبِيبُ اللهِ وَلَوْ كَانَ فَاسِقاً وَالْبَخِيلُ عَدُوُّ اللهِ وَلَوْ كَانَ رَاهِباً

The Generous forgives when he is able [to avenge himself]. Al-Bayhaqī narrates it in the *Shuʿab* from Abū Hurayra ﷺ from the Prophet ﷺ, adding "Its chain contains a discarded narrator and it seems to be a forgery. However, it is famous among the ascetics and others. As for myself, I neither confirm nor deny its authenticity."[831]

The Generous is the beloved of Allah even if he is a transgressor while the miser is the enemy of Allah even if he is a monk.[832] Baseless. Rather, its first part is forged since it contradicts what Allah Most High says ﴿Allah loves those who repent constantly to Him﴾ (2:222) and ﴿Allah loves not the wrongdoers﴾ (3:140), whereas the transgressor is either a tyrant or a disbeliever.

الهَدِيَّةُ لِمَنْ حَضَرَ

The Gift goes to whoever is present. Likewise, *Gifts are shared*. Both are baseless in this form but there is the following weak-chained narration:

بَاكِرُوا بِالصَّدَقَةِ فَإِنَّ الْبَلَاءَ لَا يَتَخَطَّاهَا

> *Whoever receives a gift while he has company, the latter are his partners in it (q.v.).*

as mentioned [below]. And Allah knows best.

إِنَّ نِسْبَةَ الْفَائِدَةِ إِلَى مُفِيدِهَا مِنَ الصِّدْقِ فِي الْعِلْمِ وَشُكْرِهِ وَإِنَّ السُّكُوتَ عَنْ ذَلِكَ مِنَ الْكَذِبِ فِي الْعِلْمِ وَكُفْرِهِ

Give alms early in the day for affliction will not overstep it. Ibn al-Jawzī said it is forged but al-ʿAsqalānī said: "It is not clear to me that it is forged." Al-Suyūṭī said al-Ṭabarānī narrates it in *al-Awsaṭ* from ʿAlī ﷺ while Abū al-Shaykh narrates it from Anas ﷺ.

Giving due credit for any benefit [learned] shows truthfulness and thankfulness in the pursuit of learning, while keeping mute is lying about one's scholarship and rank ingratitude. Said by Sufyān al-Thawrī according to

[831] On the meaning of this entry see al-Qurṭubī's explanation of the Divine Name "al-Karīm" in *al-Asnā*.
[832] See also the entry *The miser is the enemy of Allah even if he were a hermit.*

Ibn Jamāᶜa in his *Mansak al-Kabīr* (Major Book of Pilgrimage Rituals [According to the Four Schools]).[833] Among the benefits of crediting a teacher [when referencing one's source] is the added profit, as it was said, that "two sources of knowledge are better than one" together with the fact that referencing is a disclaimer from deviation.

الجِيزَةُ رَوْضَةٌ وَمِصْرُ خَزَائِنُ اللهِ فِي أَرْضِهِ

Giza is a garden and Egypt is the storehouse of Allah on earth. Al-ᶜAsqalānī said this is a fabricated lie. The *Nihāya* informs us that Giza is a town on the bank of the Nile in Egypt.

العِزُّ مَشْؤُومٌ وصوابه مَقْسُومٌ وَطَالِبُ الْعِزِّ مَغْمُومٌ

Glory is [allotted] and the glory-seeker shall find distress.[834] This hadith is narrated from Anas ﷺ from the Prophet ﷺ. Its phrasing is inauthentic even if its meaning is correct.

البِطْنَة تُذْهِبُ الْفِطْنَة

Gluttony banishes prudence. Baseless in this form [as a Prophetic hadith] but it is narrated from ᶜAmr b. al-ᶜĀṣ ﷺ and others of the Companions ﷺ and those after them in meaning.

حَسَنَاتُ الْأَبْرَارِ سَيِّئَاتُ الْمُقَرَّبِينَ

The Good deeds of the virtuous are the evil deeds of those brought near. A saying of Abū Saᶜīd al-Kharrāz.[835]

خَيرٌ خَيرٌ حِينَ يَسْمَعُ الْغُرَابَ وَنَحْوَهُ

Goodness, goodness! Said when the raven and other such birds croak. "Not a hadith but a kind of evil omen *(ṭiyara)*," says Ibn al-Daybaᶜ. Rather, it is said out of optimism *(al-fa'l)*, which has nothing to do with evil omens whether here or hereafter.[836]

[833]By the Shāfiᶜī Qāḍī ᶜIzz al-Dīn ᶜAbd al-ᶜAzīz b. Badr al-Dīn Muḥammad b. Jamāᶜa (d. 767). This masterpiece was edited and published in four volumes by our teacher Nūr al-Dīn ᶜItr under the title *Hidāyat al-Sālik ilā Maᶜrifat al-Madhāhib al-Arbaᶜa fīl-Manāsik*. On scholars who quote material without giving due credit see al-Suyūṭī's *al-Fāriq bayn al-Muṣannif wal-Sāriq* (The Marker of Difference between Author and Thief).

[834]A baseless falsehood according to al-Amīr in *al-Nukhbat al-Bahiyya*. The manuscript of the *Asrār* has *Glory is an evil (shu'm)* but the text was corrected on the basis of its citations in *Kashf al-Khafā'*, the *Maqāṣid*, and *Tamyīz al-Ṭayyib min al-Khabīth*.

[835]Thus narrated by Ibn ᶜAsākir as well as Ibn al-Jawzī in *Ṣifat al-Ṣafwa*. Cited without in the *Iḥyā'* and the *Shifā*. Imam al-Awzāᶜī ﷺ similarly said, "The distraction of the learned is better than the wisdom of the ignorant."

[836]In al-Ṭabarī from ᶜIkrima, Ibn ᶜAbbās said: *Neither goodness nor evil!* (*Fatḥ*).

الْخَيْرُ فِيَّ وَفِي أُمَّتِي إِلَى يَوْمِ الْقِيَامَةِ

Goodness is in me and in my Community until the Day of Resurrection. Al-ʿAsqalānī said, "I do not know it but its meaning is true."[837] Al-Sakhāwī said he means the hadith

> *One group in my Community shall never cease to overcome and stand for truth until the final hour.*

الْعِنَبُ دُو دُو وَالتَّمْرُ يَكْ يَكْ

Grapes are eaten two by two (dū dū) and dates one by one (yak yak).[838] Baseless.

سَلِّمُوا عَلَى الْيَهُودِ وَالنَّصَارَى وَلَا تُسَلِّمُوا عَلَى يَهُودِ أُمَّتِي قِيلَ وَمَنْ يَهُودُ أُمَّتِكَ قَالَ تُرَّاكُ الصَّلَاةِ

Greet the Jews and the Christians but do not greet the Jews of my Community. They asked, Who are the Jews of your Community? He said, The quitters of prayer. Al-Suyūṭī said, "I did not come across it but al-Daylamī cites it in the *Firdaws* as:

> *Greet the Jews and the Christians but not the winebibber.*

Even so, al-Daylamī's son left a blank next to the latter in his *Musnad* without mentioning any chain of transmitters for it.

تَحِيَّةُ الْبَيْتِ الطَّوَافُ

The Greeting of the House is circumambulation. Al-Sakhāwī said, "I did not see it in this wording."[839] What is meant by the House is the Kaʿba, the Hallowed House of Allah, and its meaning is true, as narrated in the *Ṣaḥīḥ* [Bukhārī and Muslim] from ʿĀ'isha ﵂:

> *The first thing the Prophet ﷺ did when he came to Mecca was to make ablution then circumambulate.*

This is because it is a Sunna for anybody that enters the Holy Mosque to start by performing an obligatory or supererogatory circumambulation.[840] One does not observe the prayer of salutation of the mosque *(taḥiyyat al-masjid)* unless one does not intend to circumambulate for some reason or no reason. This does not mean that the prayer of salutation of the mosque is cancelled at that Mosque as some idiots misunderstand from the words of the jurisprudents and other scholars.

[837] Al-Albānī suppressed the words "but its meaning is true" from his *Silsila Ḍaʿīfa* (1:51).
[838] Used in some Indo-Iranian languages such as Farsi, Baluchi, Tajik, Kurdish, Parya...
[839] Cf. Ibn Ḥajar in *Dirāya* (p. 192) and al-Zaylaʿī in *Naṣb al-Rāya* (2:51 *gharīb jiddan*).
[840] Contrary to the brazen claim of Nāṣir al-Albānī that it is a *bidʿa* to do so in his *Manāsik al-Ḥajj wal-ʿUmra* (§37).

الضَّامِنُ غَارِمٌ

The Guarantor is liable. Its phrasing is inauthentic. Its gist is in the hadith narrated by Aḥmad and the *Sunan* masters from Abū Umāma ﵁, from the Prophet ﷺ:

The answerable one is liable for payment.

Ibn Ḥibbān graded it sound. It is inferred from the saying of Allah Most High: ﴿and whoever brings it shall have a camel load, and I am answerable for it﴾ (12:72)—that is, a guarantor liable for payment.

H

حَاكُّوا الْبَاعَةَ فَإِنَّهُ لَا ذِمَّةَ لَهُمْ

Haggle (ḥākkū) with merchants for they are outlaws. Thus did Ibn al-Dayba^{c} cite it while al-Suyūṭī has *ḥākikū* and said it is baseless. In Abū Ya^{c}lā's *Musnad* from al-Ḥusayn b. ^{c}Alī رضي الله عنهما:

The defrauded is neither rewarded nor praised.

Abū al-Qāsim al-Baghawī also narrated it in his *Mu^{c}jam* through Kāmil b. Ṭalḥa, from Abū Hishām al-Qannād who said:

> I used to transport goods from al-Baṣra to al-Ḥusayn b. ^{c}Alī b. Abī Ṭālib رضي الله عنهما who would haggle with me over their price then give away most of it before I even left! One day I told him: "Son of the Messenger of Allah! I bring you goods from Baṣra and you bargain with me then you give away most of it before I even leave you ?" He replied: "Truly, my father said to me that the Prophet ﷺ said:
>
> *The defrauded is neither rewarded nor praised.*"

According to al-Baghawī, the error comes from Kāmil while others narrate that Abū Hishām said: "I used to transport goods from al-Baṣra to ^{c}Alī b. al-Ḥusayn." Al-^{c}Asqalānī said:

> It is also narrated with a weak chain of reporters as:
>
> *Haggle with the merchants because they are disgraceful.*
>
> It is also narrated with a strong chain that Sufyān al-Thawrī said the ancients used to say, "Haggle with the merchants because they are disgraceful."

الْحَجُونُ وَالْبَقِيعُ يُؤْخَذَانِ بِأَطْرَافِهِمَا وَيُنْثَرَانِ فِي الْجَنَّةِ

Al-Ḥajūn and al-Baqī^{c} shall be taken from their four corners and strewn into Paradise. They are the two cemeteries of Mecca and Medina. Al-Zamakhsharī cited it in *al-Kashshāf* while al-Zayla^{c}ī left a blank in his commentary on this report. So did al-^{c}Asqalānī and al-Sakhāwī.[841]

Ḥammām, the Prophet's ﷺ use of a. See "Entering a bathhouse."

[841] In the *Maṣnū^{c}* al-Qārī says, "No basis is known for it."

السَّعِيدُ مَنْ وُعِظَ بِغَيْرِهِ

Happy is he that takes lessons from [the plight of] others. Al-Zarkashī said Ibn al-Jawzī stated it is unestablished[842] but al-Rāmahurmuzī narrates it in *al-Amthāl* from Ibn Khālid and ᶜUqba b. ᶜĀmir. Al-Suyūṭī said,

> The hadith of ᶜUqba is very long; al-Daylamī narrates it in his *Musnad*. This particular wording is also narrated as a saying of Ibn Masᶜūd by Ibn Mājah and al-Bayhaqī in *al-Madkhal*; also as a saying of Ibn ᶜUmar—Allah be well-pleased with all of them—by Saᶜīd b. Manṣūr in his *Sunan*.[843]

أَكْلُ الهَرِيسَةِ

Harīsa.[844] In the *Mukhtaṣar* [of al-Manūfī on al-Sakhāwī's *Maqāṣid*]:[845]

> *I complained to Jibrīl of impotence and he pointed me to harīsa.* Another version has, *and he ordered me to eat harīsa.*

Its narrative routes are forged while some said that they are merely weak. As for the supposed statement of Muᶜādh ﷺ:

> *Messenger of Allah! Were you ever given any food from Paradise? He answered: 'Yes, I was given harīsa. I ate it and my sexual energy increased to that of forty men.' Nor would Muᶜādh prepare any food except he began with harīsa.*

The above was forged by Muḥammad b. al-Ḥajjāj al-Lakhmī who sold *harīsa*; most of the narrative paths of this narration revolve around him and some liars stole it from him as well. It was also said that is has another narrative route through Ibrāhīm [b. Muḥammad b. Yūsuf al-Firyābī] whom al-Azdī declared disreputable *(sāqiṭ)*. In his commentary on al-Tirmidhī's *Shamā'il* Ibn Ḥajar al-Makkī mentioned that al-Ṭabarānī narrated in *al-Awsaṭ*,

> *Jibrīl fed me harīsa to strengthen my back for night prayer.*[846]

but he added that it was fabricated.[847]

[842] *I.e.* forged in the usage of Ibn al-Jawzī. This was rejected by all of al-ᶜIrāqī, Ibn Ḥajar, and al-Sakhāwī who consider it sound *(ṣaḥīḥ)*.

[843] Also *mawqūf* from Ibn Masᶜūd by Muslim in his *Ṣaḥīḥ*.

[844] "Grain, or wheat, bruised, brayed, or pounded, and then cooked… or a kind of thick pottage, prepared of cooked wheat and cooked flesh-meats much pounded together" (Lane, *Lexicon*), i.e. what is known in modern Arabic as *kibba*, coll. *kebbé*.

[845] On this unidentified *Mukhtaṣar* see note 752.

[846] This is hadith 12 in the 40 hadiths discussed in al-Suyūṭī's *al-Durrat al-Tājiyya ᶜalā al-As'ilat al-Najiyya*, in *al-Ḥāwī lil-Fatāwī* where he said it was narrated by Abū Nuᶜaym and Ibn al-Sunnī in the *Ṭibb* and al-Khaṭīb in *Tārīkh Baghdād* through a liar, while Ibn al-Jawzī included it among the forgeries.

[847] The charge of fabrication is invalidated by al-Zubayr b. Bakkār's chain in *Muntakhab min Kitāb Azwāj al-Nabī* ﷺ (p. 41) which contains neither of the narrators named.

التَكَبُّرُ عَلَى المُتَكَبِّرِ صَدَقَةٌ

Haughtiness toward the haughty is alms. Al-Rāzī said it is a famous saying (*kalām mashhūr*).[848] Nevertheless its meaning is transmitted from authority.

قَالَ لِجِبْرِيلَ هَلْ زَالَتِ الشَّمْسُ قَالَ لَا نَعَمْ قَالَ ﷺ كَيْفَ قُلْتَ لَا نَعَمْ فَقَالَ مِنْ حِينَ قُلْتُ لَا إِلَى أَنْ قُلْتُ نَعَمْ سَارَتِ الشَّمْسُ مَسِيرَةَ خَمْسِمِائَةِ عَامٍ

He ﷺ asked Jibrīl: Has the sun moved past the zenith? Jibrīl said, No, yes. He ﷺ asked again: What did you say? Jibrīl replied: No, yes. Between the time I said no and the time I said yes, the sun moved a distance of five hundred years. Origin unknown.

أَنْصَفَ بِالحَقِّ مَنِ اعْتَرَفَ

He is fair and true who confesses [his mistakes]. Al-Sakhāwī said: "I do not know this report."

مَنْ أَسْلَمَ عَلَى يَدَيْهِ رَجُلٌ وَجَبَتْ لَهُ الجَنَّةُ

He through whom someone converts to Islam, Paradise becomes incumbent for him. Al-Ṣaghānī said it is forged.[849]

مَنِ اسْتَوَى يَوْمَاهُ فَهُوَ مَغْبُونٌ وَمَنْ كَانَ يَوْمُهُ شَرّاً مِنْ أَمْسِهِ فَهُوَ مَلْعُونٌ

He whose two days are identical has been cheated and he whose day is worse than his yesterday is cursed.[850] Unknown other than in the account of ʿAbd al-ʿAzīz b. [Abī] Rawwād's (d. 159) dream. He said, "He ﷺ advised me with it in a dream vision," with an additional part at the end. Al-Bayhaqī narrated it. The end may be:

[848] *Mafātīḥ al-Ghayb* (*sub* Q 7:146). In the *Maṣnūʿ*: "a popular saying" (*min kalām al-nās*). In *Kashf al-Khafā*: "the famous version has 'a good deed' (*ḥasana*) instead of 'a charity' (*ṣadaqa*)." Other versions have "humbleness" (*tawāḍuʿ*) or "worship" (*ʿibāda*). Related in its various forms from al-Zuhrī, Abū Ḥanīfa, Ibn al-Mubārak, al-Shāfiʿī, Bishr al-Ḥāfī, and Yaḥyā b. Muʿādh al-Rāzī cf. al-Bayhaqī, *Shuʿab* (section on *tawāḍuʿ*); the *Qushayriyya* (chapter on *tawāḍuʿ*); al-Thaʿālibī, *al-Tamthīl wal-Muḥāḍara* (section 4.2, *al-maḥāsin wa-makārim al-akhlāq*); Ibn al-Mulaqqin, *Ṭabaqāt al-Awliyā'* (entry on Bishr); al-Munāwī, *Fayḍ al-Qadīr* (*sub: Ṭūba li-man tawāḍaʿa fī ghayr manqaṣa*); and al-Khāmidī in his *Barīqa Maḥmūdiyya* while al-Ḥaqqī in *Rūḥ al-Bayān* (Q 16:23) erroneously cites it as a hadith. The writer heard Sayyid Muḥammad Abū al-Hudā al-Yaʿqūbī mention it as a Sufi maxim.

[849] A sound wording is *I swear it by Allah! If Allah were to guide through you a single man, it would be better for you than to possess all the red camels of this world.* Narrated from Sahl b. Saʿd al-Sāʿidī رضي الله عنهما by al-Bukhārī and Muslim.

[850] A saying of the ascetic Medinan Companion Abū Ḥāzim al-Aʿraj رحمه الله (Salama b. Dīnār Mawlā Banī Layth al-Ashjaʿ) the admonisher, as narrated from Dāwūd b. Rashīd by Ibn ʿAsākir (22:59) inside over fifty vibrant pages on Abū Ḥāzim. Also narrated as someone's dream vision of the Prophet ﷺ, [1] chainless as the dream vision of Ibn Abī Rawwād (d. 159) by al-Bayhaqī in the addenda to *al-Zuhd* (p. 367 §986) and [2] al-Khaṭīb through Dāwūd b. Rashīd to an unnamed man's dream vision in *Iqtiḍā' al-ʿIlm al-ʿAmal* (p. 112 §196), and [3] as the dream vision of al-Ḥasan al-Baṣrī as narrated by Abū Nuʿaym (8:35) with his chain from Ibrāhīm b. Ad-ham. Also cited as a saying of our liege-lord ʿAlī رضي الله عنه narrated by al-Daylamī with a weak chain cf. al-Sakhāwī, *Maqāṣid*, and in a good three dozen Shīʿī sources which attribute it alternately to him and to Jaʿfar al-Ṣādiq.

and who does not increase is in loss.

How excellently did [Abū al-Fatḥ] al-Bustī [declaim]:

More of this world is destitution for man
and all his gains, save pure good, are loss.

Allah Most High did say, ﴿By Time! Verily Man is in a state of loss save those who believe and do good works, and exhort one another to truth and exhort one another to endurance﴾ (103:1-3).

مَا أَفْلَحَ صَاحِبُ عِيَالٍ قَطُّ

He will never succeed who has many dependants. Al-Daylamī narrated it with his chain from Abū Hurayra ﷺ, from the Prophet ﷺ. Ibn ʿAdī said it is disclaimed *(munkar)* as a Prophetic saying but is actually a saying of Ibn ʿUyayna.

اِسْمَعِي يَا جَارَة

Hear me, neighbor! This is what al-Ḥajjāj told Anas ﷺ when the latter protested against him, "You and I are only like the one who said: 'I am talking to you—but hear me, neighbor!'"[851]

القَلْبُ بَيْتُ الرَّبِّ

The Heart is the house of the Lord. Al-Sakhāwī said this report is unfounded as a Prophetic saying as did al-Zarkashī. Ibn Taymiyya said it is forged and [al-Suyūṭī's] *Dhayl [al-Mawḍūʿāt]* agrees with him. However, its meaning is true as we show in the entry *Neither My heaven nor My earth can contain Me.*

جُبِلَتِ الْقُلُوبُ عَلَى حُبِّ مَنْ أَحْسَنَ إِلَيْهَا وَبُغْضِ مَنْ أَسَاءَ إِلَيْهَا

Hearts are naturally inclined to love whoever is kind to them and hate whoever is unkind. Al-Sakhāwī said,

> This is narrated both as a saying of the Prophet ﷺ and a Companion's saying but neither is true. The statement of Ibn ʿAdī—followed by al-Bayhaqī—that the latter form is recognized as going back to al-Aʿmash, needs to be qualified. This is because both of them narrate it with a chain containing transmitters that are suspected of lying and forgery, in a context far beneath the rank of al-Aʿmash. One might take into account the saying,
>
> *O Allah! Let me owe no transgressor any favor by which my heart would hold any regard for him!*[852]

[851] In other words al-Ḥajjāj meant his tyranny as a deterrent for others than the like of Anas.

And the weak hadith,

Gifts block hearing and sight.

أَعِينُوا الشَّارِي

Help the buyer. Baseless in this wording, as is their saying, "The purchaser should be helped," according to Ibn al-Dayba^{c}.

الدَّرَجَةُ الرَّفِيعَةُ فِيمَا يُقَالُ بَعْدَ الْأَذَانِ مِنَ الدُّعَاءِ

The Highest Level. Commonly recited in the supplication after the call to prayers; but al-Sakhāwī said he never saw it in any narration whatsoever.[853]

خَازِنُ الْقُوتِ مَمْقُوتٌ

The Hoarder of food is despised. Not a hadith but its meaning is true in light of the hadith:

The monopolizer is cursed.[854]

التَّهْنِئَةُ بِالشُّهُورِ وَالْأَعْيَادِ بِمَا اعْتَادَهُ النَّاسُ فِي بَعْضِ الْبِلَادِ

Holiday greetings on certain months and feasts in the customs of people in certain countries. Nothing explicit was transmitted in such a wording, however, it is of sound meaning *(lākinnahu ṣaḥīḥun fīl-ma^{c}nā)*. Khālid b. Ma^{c}dān met Wāthila b. al-Asqa^{c} on a *^{c}Īd* day and told him *May Allah receive well our deeds and yours,* whereupon he replied *Yes, may Allah receive well our deeds and yours!* Its compiler referenced it to the Prophet ﷺ but it is more probably halted at the Companions.[855] It is confirmed[856] that when the Prophet Adam ﷺ performed the pilgrimage in Mecca at the Holy Ka^{c}ba the angels told him *May your ḥajj be blessed (burra ḥajjuk)! We have indeed performed it before you.* In the two *Ṣaḥīḥ*s, Ṭalḥa stood up to congratulate Ka^{c}b رضي الله عنهما after Allah Most High relented toward him. Finally, it is related from the Prophet ﷺ that among the rights owed one's neighbor,

[852]See entry *When you see the pseudo-scholar….*

[853]Cf. our article "Commonly recited wordings in the post-*adhān du^{c}ā*: *wal-darajat al-rafī^{c}a*" on sunnipath.com. The phrase is found in *Dalā'il al-Khayrāt* but not in the hadith.

[854]^{c}Abd al-Razzāq and al-Ḥākim with a weak chain but Muslim narrates *None monopolizes except the sinful.*

[855]As cited in *Fatḥ al-Bārī* with a chain Ibn Ḥajar declared fair.

[856]The *ḥāfiẓ* al-Rāfi^{c}ī affirmed this in *Tārīkh Qazwīn* and it is narrated from Ibn ^{c}Umar by al-Ṭabarī in his *Tārīkh* and from Ibn ^{c}Abbās by Abū al-Shaykh in *al-^{c}Aẓama*, Ibn ^{c}Asākir in *Tārīkh Dimashq*, and al-Azraqī in *Tārīkh Makka*.

One congratulates him in prosperity and condoles with him in adversity.[857]

Other reports further illustrate the above-mentioned meaning.

الأَرْضُ الْمُقَدَّسَةُ لَا تُقَدِّسُ أَحَداً إِنَّمَا يُقَدِّسُ الْإِنْسَانَ عَمَلُهُ

The Holy Land does not make anyone holy. Rather, one is sanctified by one's own deeds. Mālik in the *Muwaṭṭa'*, from Yaḥyā b. Saʿīd, cited Abū al-Dardā' as writing to Salmān رضي الله عنهما: *Come to the Holy Land!* Salmān wrote back: *The Holy Land… etc.* It is not only halted [at a Companion] but also broken-chained.[858] Ibn al-Malak mentioned in his commentary[859] on the exordium of the *Mashāriq* [*al-Anwār* by al-Ṣaghānī]:

> My father used to say, as he had heard his teachers say, that *Whoever is buried in Mecca but is not suitable for her, the angels carry him away*; but I did not find any narration to that effect.[860]

أَكْرِمُوا الْخُبْزَ

Honor bread. It has several narrative routes, all of them weak and discrepant, some much weaker than others. Al-Sakhāwī said, "It cannot be considered fabricated, especially in light of al-Ḥākim's report in his *Mustadrak* from ʿĀ'isha رضي الله عنها that the Prophet ﷺ said it. Al-ʿAsqalānī said, 'This is a good witness-chain.'" Al-Baghawī also narrated it in *Muʿjam al-Saḥāba* with the addition,

> *for truly Allah sent it down among the blessings of heaven.*

إِكْرَامُ الْمَيِّتِ دَفْنُهُ

To Honor the dead is to bury them. Al-Sakhāwī said:

[857] Narrated from **[1]** Muʿāwiya b. Ḥayda by Ṭabarānī in *al-Kabīr* (19:419 §1014) and al-Bayhaqī in the *Shuʿab* (7:84 §9561) with a terminally flimsy chain according to al-Dhahabī in his *Ḥuqūq al-Jār* (p. 111-112 §93) cf. al-Haythamī (8:165); **[2]** ʿAbd Allāh b. ʿAmr by al-Kharā'iṭī in *Makārim al-Akhlāq* (1:438 §250=Silafī's *Muntaqā* p. 59 §104), Ibn ʿAdī (5:171), and al-Bayhaqī in the *Shuʿab* (7:83 §9560) cf. al-Dhahabī, *Ḥuqūq* (p. 112 §94) but Ibn Rajab in *Jāmiʿ al-ʿUlūm wal-Ḥikam* deems it *munkar* and a *maqṭūʿ* commentary of ʿAṭā' al-Khurāsānī; **[3]** Muʿādh b. Jabal by Abū al-Shaykh in *al-Thawāb* (lost) cf. Ibn Ḥajar, *Fatḥ* (10:446) who finds it has a basis as a Prophetic report; and al-Suyūṭī, *Ḥāwī* (1:111); and **[4]** *mursal* from al-Ḥasan al-Baṣrī by Abū al-Layth al-Samarqandī in *Tanbīh al-Ghāfilīn* (on the rights of neighbors).

[858] *Muwaṭṭa'* (*jāmiʿ al-qaḍā' wa-karāhiyyatuh*); Aḥmad and Abū Dāwūd, *Zuhd*; Ibn Abī Shayba (7:123) with a more complete chain while al-Bukhārī narrates in *al-Adab al-Mufrad* (p. 127) that Umm al-Dardā' رضي الله عنها said: "Salmān visited us in Syro-Palestine walking on foot from al-Madā'in [in Irāq]."

[859] This is *Mabāriq al-Azhār fī Sharḥ Mashāriq al-Anwār* by Ibn al-Malak, see note 710.

[860] Cf. the entry, *Allah has angels in charge of carrying the dead (q.v.).*

I did not see it narrated from the Prophet ﷺ but Ibn Abī al-Dunyā only narrated it from Ayyūb al-Sikhtiyānī who said: "It used to be said, *Part of the dead man's honor is that his kin hasten to take him to his pit.*" It is confirmed by the hadith,

Make haste to bury the dead.[861]

Al-Bayhaqī reserved a chapter on the desirability of hastening funeral preparations as soon as death becomes evident. He cited al-Ṭabarānī's narration with his chain to the Prophet ﷺ,

A Muslim's corpse ought never to be kept among his family.

Also related by al-Ṭabarānī, from Ibn ʿUmar رضي الله عنهما, from the Prophet ﷺ,

When one of you dies do not keep him; take him to his grave as quickly as possible.[862]

Another wording states,

Whoever died in the morning, let him not have his siesta but in his grave; and whoever died in the evening, let him not spend the night but in his grave.[863]

The people of Mecca are neglectful of this. In most cases, they bring their dead before the Ka'ba shortly after *Ẓuhr* or at the time of glorifications before the dawn when they have died long before those two times. They place them there until after the dawn or mid-afternoon prayer. Then they pray over them.

Al-Khaṭṭāb [Barakāt b. Muḥammad al-Mālikī al-Makkī (d. 980)] said:

Al-Sakhāwī—Allah have mercy upon him!—was right in his disapproval. Our teacher, the knower of Allah, Muḥammad b. ʿArrāq, used to reprove them for the same thing. I think their delay was in order to wait for the gathering of the Muslims so as to perform the funerals, especially in hot weather. Allah knows best about good intentions and good innovations. It is authentically related from Ibn Masʿūd رضي الله عنه that both he and the Prophet ﷺ said:

[861]Al-Bukhārī from Abū Hurayra as part of a longer hadith.

[862]Narrated from Ibn ʿUmar by al-Ṭabarānī in *al-Kabīr* (12:444 §13613) with a fair chain according to Ibn Ḥajar in the *Fatḥ* (3:184) and al-Bayhaqī in the *Shuʿab* (7:16 §9294).

[863]Narrated from Ibn ʿUmar by al-Ṭabarānī in *al-Kabīr* (12:421 §13551) with a chain containing a discarded narrator cf. al-Haythamī (3:20) but Ibn ʿAdī narrates it with a different chain cf. Ibn Ḥajar, *Lisān al-Mīzān* (2:346). It is possible its ruling was abrogated cf. Ibn Shāhīn, *al-Nāsikh wal-Mansūkh* (p. 284-285 §325-326).

What the Muslims consider good Allah considers good.[864]

أَكْرِمُوا طَهُورَكُمْ

Honor the water with which you make ablution. Ibn Taymiyya said it is forged and the author of the *Dhayl* [al-Suyūṭī] confirms it.

أَكْرِمُوا الشُّهُودَ فَإِنَّ اللهَ يَسْتَخْرِجُ بِهِمُ الْحُقُوقَ وَيَدْفَعُ بِهِمُ الظُّلْمَ

Honor witnesses for truly Allah, through them, brings out rights and repels injustice.[865] Al-ʿUqaylī said this report is not preserved. Al-Ṣaghānī went as far as declaring it fabricated.[866] Al-ʿIrāqī did not correct him. Al-Suyūṭī said, "Al-Daylamī narrated it from Ibn ʿAbbās رضي الله عنهما." It remains that al-Ḥākim declared its chain sound as al-ʿIrāqī mentioned in his commentary on the reports of the *Iḥyā'*.[867] Al-Suyūṭī said in his rebuttal of Ibn al-Jawzī's claim of fabrication for certain hadiths in his *Mawḍūʿāt*: "Al-Dhahabī made no comment on this hadith, which means he did not gainsay al-Ḥākim's judgment."[868]

الضِّيَافَةُ عَلَى أَهْلِ الْوَبَرِ لَيْسَتْ عَلَى أَهْلِ الْمَدَرِ

Hospitality is incumbent on the [nomadic] tent-dwellers, not on the [sedentary] mud-dwellers. A baseless report. Al-Qāḍī ʿIyāḍ graded it forged at the beginning of his commentary on Muslim's *Ṣaḥīḥ* as he discussed the hadith:

> *Whoever believes in Allah and the Last Day, let him be generous with his guest.*
>
> Al-Nawawī agreed with him.

[864]This is is authentically related only as a saying of Ibn Masʿūd, by Aḥmad.

[865]Narrated from Ibn ʿAbbās by al-Khaṭīb (5:94), Ibn ʿAsākir, al-Quḍāʿī, Ibn Bashkuwāl in his *Mashyakha*, al-Daylamī in *Musnad al-Firdaws*, al-Bandahī in *Sharḥ Maqāmāt al-Ḥarīrī*, and Abū Saʿīd al-Naqqāsh in *al-Qudāt wal-Shuhūd*, all through ʿAbd al-Ṣamad b. ʿAlī b. ʿAbd Allāh b. ʿAbbās, whom al-Ghumārī in *Laysa Kadhālik* (p. 67), *Fatḥ al-Wahhāb* (2:17) and *al-Mudāwī* (2:185-186) accused of forging it while al-Dhahabī in the *Mīzān* (*s.v.* ʿAbd al-Ṣamad b. ʿAlī) grades it *munkar* and mentions that the hadith masters might have said nothing about it to keep peace with the (ʿAbbāsī) *dawla*.

[866]Cf. Badr al-Dīn al-Ḥasanī's marginalia on *Gharāmī Ṣaḥīḥ*. Al-Ṣaghānī was a grammarian and philologist whose hadith rulings are unreliable by themselves, however, the grading was confirmed by al-Zurqānī in his *Mukhtaṣar al-Maqāṣid* with reserve: "Forged, and it was said weak" while the *Mudāwī* (2:184-186) points out its anachronism. Al-Dhahabī in the *Mīzān* (*s.v.* ʿAbd al-Ṣamad al-Hāshimī) says it is *munkar* and it is considered merely weak by al-Barqānī per Ibn al-Mulaqqin in *Tuḥfat al-Muḥtāj*, Ibn Ḥajar per *Kashf al-Khafā*, and al-Suyūṭī cf. Aḥdab (4:325-328 §682), *Fatḥ al-Wahhāb* (2:17-18 §476), and others and Ibn Bashkuwāl grades it *ḥasan gharīb* in his *Mashyakha* cf. *Mudāwī* (p. 186).

[867]The hadith is found neither in the *Mustadrak* nor in al-ʿIrāqī's *Mughnī*.

[868]Note that al-Suyūṭī avoided the assumption so often made by others—including contemporaries—that al-Dhahabī's silence constitutes agreement (*muwāfaqa*) or endorsement (*iqrār*) of al-Ḥākim's judgment, which is not the case.

تَفَكُّرُ سَاعَةٍ خَيْرٌ مِنْ عِبَادَةِ سَنَةٍ

An Hour's reflection is better than worshipping for a year. Al-Fākihānī mentions it with the wording *fikr* then says: "These are the words of al-Sarī al-Saqaṭī." Ibn ʿAbbās and Abū al-Dardā' ﷺ said "An hour's reflection *(fikr)* is better than standing in prayer all night"[869] as related by al-Khaṭṭābī. Al-Suyūṭī cites it in his *Jāmiʿ* as: *An hour's reflection (fikratu sāʿa) is better than worshipping for sixty years.*[870]

لِلْبَيْتِ رَبٌّ يَحْمِيهِ

The House has a Lord that protects it. According to al-Suyūṭī and others this is what ʿAbd al-Muṭṭalib told Abraha the leader of the "Army of the Elephants" after he asked Abraha to give him back his property and the latter replied, "You ask me to give you back your property but you do not ask me to stop attacking your Holy place although it stands for your honor?"

فِي بَيْتِهِ يُؤْتَى الحَكَمُ

In his House is the judge attended. A famous proverb, not a transmitted hadith. Ibn al-Daybaʿ mentioned this. Al-Zarkashī said Saʿīd b. Manṣūr narrated in his *Sunan* that there was a falling-out between ʿUmar b. al-Khaṭṭāb and Ubay b. Kaʿb رضي الله عنهما for some reason, and they chose Zayd b. Thābit ﷺ to arbitrate between them. They went to see him in his house. When they came in, ʿUmar said: "We have come so you would judge between the two of us." He replied,

[869]Narrated as a saying of Abū al-Dardā' by Ibn Saʿd (7:392), Ibn al-Mubārak in *al-Zuhd* (p. 332), Hannād in *al-Zuhd* (2:468), Aḥmad in *al-Zuhd* (p. 139), Ibn Abī ʿĀṣim in *al-Sunna* (p. 129), Abū Nuʿaym (1:209), and al-Bayhaqī in the *Shuʿab* (1:135-136); as a saying of Ibn ʿAbbās by Abū al-Shaykh in *al-ʿAẓama* (1:298); and as a saying of al-Ḥasan al-Baṣrī by Aḥmad in *al-Zuhd* (p. 272), Ibn Abī Shayba (7:190) and Abū Nuʿaym (6:271). Narrated as "Studying for one hour" *(tadārus/mudhākarat al-ʿilm)* from Ibn ʿAbbās by al-Dārimī, al-Bayhaqī, *Madkhal* (2:36-37 §459-460), and al-Dhahabī, *Tadhkira* (1:41) cf. al-Baghawī, *Sharḥ al-Sunna* (1:279); from Ibn Masʿūd by al-Bayhaqī, *Madkhal* (2:37 §461); and from Abū al-Dardā' by al-Khaṭīb, *al-Faqīh wal-Mutafaqqih* (1:16=1:102-103 §54-55).

[870]Narrated from Abū Hurayra by Abū al-Shaykh in *al-ʿAẓama* (1:299-300). Al-Ghumārī said in the *Mughīr* (p. 76): "It is forged as the hadith masters said, and Ibn al-ʿArabī al-Mālikī said in *al-Sirāj*: 'There is not a single sound Prophetic hadith on *tafakkur*, nor from the pious Ten Promised Paradise.'" See also Abū Ghudda, *Lamaḥāt* (p. 89-90n.). Yet there are no less than sixteen Quranic verses praising *tafakkur* (Q 2:266, 3:191, 6:50, 7:176 and 184, 10:24, 13:3, 16:11, 44, 69, 30:7 and 21, 34:46, 39:42, 45:13, and 59:21). Moreover, hadith-wise it is enough for it to be established from Ibn ʿAbbās, Ibn Masʿūd, and Abū al-Dardā' to acquire the status of the *marfūʿ*. It is a rule of hadith science, *tafsīr*, and *uṣūl* that news of the unseen in an authentic Companion-report has the full force of a Prophetic narration if related from narrators other than known for reporting many Israelite reports such as the Companions ʿAbd Allāh b. Salām and ʿAbd Allāh b. ʿAmr b. al-ʿĀṣ, or the Successors Wahb b. Munabbih and Kaʿb al-Aḥbār: see Ibn Ḥajar, *Nukat ʿalā Ibn al-Ṣalāḥ* (2:532); Ibn Kathīr, *Tafsīr* (Q 27:41-44); al-Qārī's *Sharḥ Sharḥ Nukhbat al-Fikar* (p. 548-549); al-Sakhāwī's *Fatḥ al-Mughīth* (ed. ʿAlī Ḥusayn ʿAlī Beirut: Dār al-Imām al-Ṭabarī, 1992 1:150-151); and Nūr al-Dīn ʿItr, *Manhaj al-Naqd* (p. 328). And Allah knows best.

In his house is the judge attended.

The two Companions sat down and Zayd gave his verdict. In connection with this proverb a strange story is related in Damīrī's *Ḥayāt al-Ḥayawān*.[871]

حَبَّذَا الْمُتَخَلِّلُونَ مِنْ أُمَّتِي

How lovely are those of my Community who pick things clean! Al-Ṣaghānī said, "It is obviously forged" and explained it as cleaning in between fingers during ablution or after eating. It is not obviously forged from the perspective of wording. As for its meaning, it is obviously and clearly established by the hadiths mentioning the permeation of the beard, fingers and toes to the point this is considered part of the confirmed Sunna.[872] It remains to look into the transmitters in its chain so as to ascertain its grading.[873] Allah is the source of all success!

شَيَاطِينُ الْإِنْسِ تَغْلِبُ شَيَاطِينَ الْجِنِّ

Human devils surpass jinni devils. These are the words of [Mālik] Ibn Dīnār. Its meaning may have been inferred from the saying of Allah Most High, ﴿Thus have We appointed unto every Prophet an adversary —devils of humankind and jinn﴾ (6:112), since He first mentioned the human devils before the jinni devils. This is also because the whispering of the jinni devil goes away upon one's taking refuge in Allah, contrary to the

[871]"The Arabs say that the doe rabbit found a date but the fox filched it. The two went to court before the lizard. 'Abū Ḥisl (Father of the Hatchling)!' the doe called out. 'You call and I hear' replied the lizard. 'We've come to state our case to you,' she said. He said: 'A fair judge you both chose.' 'Come out then.' 'In his house is the judge attended.' 'I found a date.' 'Sweet! Eat it.' 'The fox filched it.' 'He knows a good thing.' 'I slapped him!' 'You're in your right.' 'He slapped me back.' 'A free man's self-defense.' 'Give your verdict then.' 'I already did.'" Damīrī, *Ḥayāt al-Ḥayawān* (*s.v. Arnab*) and al-Maydānī, *Majmaʿ al-Amthāl* (2:17). Cf. a slightly variant text in Abū Fayd al-Sadūsī, *Amthāl* (p. 47-48); Zamakhsharī, *al-Mustaqṣā min Amthāl al-ʿArab* (2:60-61 §224, *sub ḥaddith*); Ibn Rifāʿa, *Amthāl* (p. 80); al-ʿAskarī's *Jamharat al-Amthāl* (1:297 §554); and al-Khuwayyī, *Farāʾid al-Kharāʾid* (p. 390 §1125), all replacing "I already did" with the misogynistic proverbial line "Tell a woman two words; if she does not get it, then four."

[872]With the beard and fingers, the report also refers to the teeth as shown by the continuation in another version: *For nothing is harder for the angel than a worshipper praying with remains of food stuck in the mouth* cf. Abū Ayyūb in al-Ṭabarānī's *Kabīr* and *al-Targhīb*. Ibn ʿUmar said, "Food remaining stuck between the teeth weakens them." Al-Ṭabarānī through the narrators of the *Ṣaḥīḥ* cf. al-Haythamī (5:29).

[873]Narrated from Abū Ayyūb by Aḥmad, ʿAbd b. Ḥumayd in his *Musnad* (*Muntakhab* p. 102 §217), Ibn Abī Shayba (1:12=1:19 §97), and al-Ṭabarānī in the *Kabīr* (4:177 §4061-4062); Anas by Abū Yaʿlā in his *Muʿjam* (p. 76 §59), al-Ṭabarānī in the *Awsaṭ* (2:159 §1573), and al-Quḍāʿī (2:267 §1333); al-Miqdād b. ʿAmr by al-Quḍāʿī (2:267 §1332); and ʿAṭāʾ by Aḥmad *mursal* (38:508-509 §23527). This shows the flimsiness of al-Ṣaghānī's grading—as in many such gradings of his—yet Ibn al-Qayyim considers it "unestablished" in *Zād al-Maʿād* (4:281) and al-Qārī endorses the grading of forgery in *al-Maṣnūʿ* (p. 90 § 104)—a ruling firmly rejected by ʿAbd al-Fattāḥ Abū Ghudda who cites al-Mundhirī's grading of *ṣaḥīḥ or ḥasan* in the *Targhīb* (1:132-133).

human Satans, and because the influence of the latter's company is heightened by the fact they share the same species with human beings.

الْجُوعُ كَافِرٌ لَا يَرْحَمُ صَاحِبَهُ فِي حَالِهِ وَقَاتِلُهُ مِنْ أَهْلِ الْجَنَّةِ

Hunger is an unbeliever devoid of mercy toward its victim; whoever kills it from the people of Paradise. Meaning, whoever saves a Muslim[874] from hunger shall go to Paradise. The meaning of this report is correct but its wording, as Ibn al-Dayba[c] said, is something people say in marketplaces and not a hadith.[875]

[874]Rather, whoever rescues a destitute *miskīn* in absolute terms, as Allah said (90:16); and two sound hadiths mention that even rescuing an animal from dehydration merited Paradise, and starving another merited Hellfire.

[875]Another such popular statement is "Were it not for bread, Allah Most High would not have been worshipped" cf. al-Sam[c]ānī, *Tafsīr* (Q 28:24) which al-Sarakhsī in his *Mabsūṭ* (30:223) attributes to Abū al-Dardā'.

I

أَنَا مَدِينَةُ الْعِلْمِ وَعَلِيٌّ بَابُهَا

I am the city of knowledge and ʿAlī is its gate. Al-Tirmidhī narrated it in his *Jāmiʿ* and said, "It is disclaimed" *(munkar)*.[876] Al-Bukhārī said it does not have any sound chain, while Ibn Maʿīn considered it a baseless lie as did Abū Ḥātim and Yaḥyā b. Saʿīd. Ibn al-Jawzī included it in the *Mawḍūʿāt* while al-Dhahabī and others agreed with him. Ibn Daqīq al-ʿĪd said: "They did not grade this hadith as firmly established; it was even said that it is a falsehood *(bāṭil)*." However, the hadith master al-ʿAsqalānī was asked about it and said, "It is fair—not sound as claimed by al-Ḥākim, nor forged as claimed by Ibn al-Jawzī." Al-Suyūṭī mentioned it. The hadith master Abū Saʿīd al-ʿAlā'ī said, "The truth is that this hadith is fair if we take into account its various routes of narration, not sound, nor weak, even less forged." Al-Zarkashī mentioned it.[877]

[876]See our introduction for a discussion of this term and a fuller discussion of the meanings of this term in our *Sunna Notes I*.

[877]Narrated from ʿAlī and Ibn ʿAbbās by al-Tirmidhī *(gharīb munkar)*, al-Ṭabarānī in *al-Kabīr* (11:66), al-Khaṭīb (11:48-51), Abū Nuʿaym (1:103 §193=1985 ed. 1:64), al-Baghawī in *Maṣābīḥ al-Sunna* (Qalam ed. 2:517 §2679) and al-Ḥākim (3:126=1990 ed. 3:137-138). Al-Tirmidhī termed it "single-chained and rejected" as did his Shaykh al-Bukhārī while Ibn Maʿīn in *Su'ālāt Ibn al-Junayd* (p. 285 §51) declared it a baseless lie as did Abū Zurʿa al-Rāzī in *Su'ālāt al-Bardhaʿī* (2:519-520), Ibn al-Jawzī in his *Mawḍūʿāt* (1:353) citing Ibn ʿAdī (3:1247-1248), Ibn Ḥibbān in *al-Majrūḥīn* (2:94), Ibn Ṭāhir al-Qaysarānī in *Dhakhīrat al-Ḥuffāẓ* (§754, 5992) and *Maʿrifat al-Tadhkira* (p. 127 §308) cf. al-ʿIrāqī in *Takhrīj Aḥādīth al-Iḥyā'*; al-Qazwīnī in his epistle on al-Baghawī's *Maṣābīḥ*, Ibn ʿArrāq (1:377-378), al-Dhahabī in *Talkhīṣ al-Mustadrak*, *Tartīb al-Mawḍūʿāt* (p. 102-104 §282-293), and the *Mīzān* (1:415, 3:668), Ibn Taymiyya in *Aḥādīth al-Quṣṣāṣ* (p. 62) and *Majmūʿ al-Fatāwā* (4:410-413, 18:123-124), and al-Maʿallamī in his edition of al-Shawkānī's *Fawā'id* (p. 308-310). Imam Aḥmad termed it "unheard of" in his *ʿIlal* (p. 172-173 §308). Al-Dāraquṭnī in his *ʿIlal* (3:248) said it was "inconsistent and unestablished" *(muḍṭarib ghayr thābit)* while al-Qurṭubī in his *Tafsīr* (al-Raʿd 43) said it is spurious *(bāṭil)*. Ibn Daqīq al-ʿĪd as reported by al-Sakhāwī in *al-Maqāṣid* (p. 67), said: "This hadith is not confirmed by the scholars and is held by some to be spurious." Al-Baghawī terms it "single-chained and inconsistently transmitted." Al-Ṭabarī indicates its weakness in *Tahdhīb al-Āthār* (*Musnad ʿAlī* p. 105 §174). Ibn Ḥajar al-ʿAsqalānī in *al-Ajwiba ʿalā al-Qazwīnī* at the end of al-Baghawī's *Maṣābīḥ al-Sunna* (Maʿrifa ed. 3:1791) and at the beginning of al-Qārī's *Mirqāt* (Fikr ed. 1:548-549) said that it was weak *(ḍaʿīf)* and possibly "fair" *(ḥasan)* while the *La'ālī'* (1:306) reports from him the latter grading. Al-ʿAlā'ī in his *Risālat al-Mawḍūʿāt* (p. 26)=*al-Naqd al-Ṣaḥīḥ limā Uʿturiḍa ʿalayh min Aḥādīth al-Maṣābīḥ* (p. 55) said: "The truth is that the hadith is fair *(ḥasan)* in view of its multiple ways of transmission, being neither sound *(ṣaḥīḥ)* [as claimed by al-Ḥākim] nor weak *(ḍaʿīf)*—much less a forgery." Among those who also declared it *ḥasan* are al-Zarkashī in *al-Tadhkira* (p. 163-165), al-Sakhāwī in the *Maqāṣid* (p. 98), al-Zurqānī in its *Mukhtaṣar* (p. 79), al-Shawkānī in the *Fawā'id* (p. 349=p.373), al-Haytamī in *al-Fatāwā al-Ḥadīthiyya* (p. 269), and al-Fattanī in his *Tadhkirat al-Mawḍūʿāt*. Al-Suyūṭī in the *La'ālī'* (1:334), *Taʿaqqubāt* (p. 56), *Durar* (p. 115-117 §133), and *Ḥāwī* (2:117) also settles on Ibn Ḥajar and al-ʿAlā'ī's grading of *ḥasan*. Aḥmad al-Ghumārī in *al-Burhān* (p. 75-76) declared it *ṣaḥīḥ* while al-Aḥdab (4:128-138 §612) declared it very weak cf. also Ibn

أَنَا مِنَ اللهِ وَالْمُؤْمِنُونَ مِنِّي

I am from Allah and the Believers are from me. Al-ʿAsqalānī said, "A manufactured lie."[878] Al-Zarkashī said it is unknown while Ibn Taymiyya said it is forged. Al-Sakhāwī said, "Al-Daylamī narrated it without chain, from ʿAbd b. Jarād, from the Prophet ﷺ, in the wording,

> *I am from Allah and the Believers are from me; whoever hurts a Believer has hurt me.*

أَنَا أَفْصَحُ مَنْ نَطَقَ بِالضَّادِ

I am the most eloquent of all Arabic speakers [lit. all that utter the ḍāḍ]. Its meaning is true but there is no extant basis for it in that form, as Ibn Kathīr said. Ibn al-Jawzī said it is baseless and inauthentic. I find it strange that as fine an authority as al-Jalāl al-Maḥallī should mention it in *Sharḥ Jamʿ al-Jawāmiʿ* without the least warning. Thus also did Shaykh Zakariyyā[879] mention it in *Sharḥ al-Muqaddimat al-Jazariyya*.[880]

أَنَا أَفْصَحُ الْعَرَبِ بَيْدَ أَنِّي مِنْ قُرَيْشٍ

I am the most eloquent of the Arabs because I am from Quraysh. Al-Suyūṭī said, "The specialists of the difficulties of hadith all mention it but neither its compiler(s) nor its chain(s) of transmitters are known."[881]

al-Mubārak's *al-Zuhd* (p. 314), *Itḥāf* (6:244), al-Haythamī (9:114), al-Samhūdī's *Ghummāz* (p. 43), and Aḥmad al-Ghumārī's *Subul al-Saʿāda wa-Abwābuhā bi-Ṣiḥḥati Ḥadīth Anā Madīnat al-ʿIlm wa ʿAliyyun Bābuhā*, *Fatḥ al-Malik al-ʿAlī bi-Taṣḥīḥ Ḥadīth Bāb Madīnat al-ʿIlm ʿAlī*, and *al-Burhān al-Jalī fī Taḥqīq Intisāb al-Ṣūfiyya ilā ʿAlī*. Ibn Qudāma in *Ithbāt Ṣifat al-ʿUlūw* (p. 42) cites the report of ʿAlī's courage *(shajāʿa)* and knowledge *(ʿilm)* together with ʿUmar's justice *(ʿadl)* as mass-transmitted truths that necessitate categorical assent.

[878] Cf. al-Amīr al-Kabīr, *al-Nukhbat al-Bahiyya fīl-Aḥādīth al-Makdhūba* (p. 36 §46).

[879] Shaykh al-Islām, the Qāḍī Abū Yaḥyā Zakariyyā b. Muḥammad al-Anṣārī al-Shāfiʿī.

[880] These are Suyūṭī's words in *Manahil al-Ṣafā*. As for the Prophetic hadith *My Lord educated me and He perfected my education (inna Allāha addabanī fa-aḥsana taʾdībī* or *Addabanī Rabbī fa-aḥsana taʾdībī)* it is related from **[1]** Ibn Masʿūd by Abū Saʿd al-Samʿānī with a broken chain at the opening of *Adab al-Imlāʾ wal-Istimlāʾ* cf. al-Suyūṭī, *al-Jāmiʿ al-Ṣaghīr* (§310); **[2]** ʿAlī by al-Rifāʿī in *Ḥāl Ahl al-Ḥaqīqati maʿ Allāh* (hadith §18 Cairo 1315 ed. p. 74) which is his commentary on his own forty hadiths; cf. *Mudāwī* (1:249-250 §310); **[3]** ʿAlī by al-ʿAskarī in *al-Amthāl* with a very weak chain per al-Sakhāwī, *Maqāṣid* and Ibn Ṭūlūn in *al-Shadhara* (1:44-45 §42); **[4]** ʿAbd al-Raḥmān al-Zuhrī by Ibn ʿAsākir cf. al-Suyūṭī, *Ziyādat al-Jāmiʿ al-Ṣaghīr* (§167) and by Thābit al-Saraqusṭī in his *Dalāʾil* with a flimsy chain cf. al-Sakhāwī; **[5]** Ibn ʿUmar by Abū Nuʿaym in *Tārīkh Aṣbahān* with a very weak chain per Sakhāwī who declares it weak as did Ibn Taymiyya, al-Zarkashī, al-Zurqānī, al-Munāwī and al-Fattanī but not forged. Some of these narrations mention the Banū Saʿd (cf. next note). Those scholars declared its meaning true in the sense of the superior language and manners of the Prophet ﷺ. Shaykh Nāẓim said *adab* therefore comes before *ʿilm* and is more important: Iblīs possessed *ʿilm* but no *adab*, and the ulema who deny the states of the *awliyāʾ* follow him in his rebellion; hence *Those with the worst punishment on the Day of Resurrection are scholars whose knowledge was of no benefit to them.*

[881] Al-Suyūṭī, *Manahil al-Ṣafā* (§122) cf. *al-Shifā* (p. 124 §125). Something close is narrated from Abū Saʿīd with a very weak chain by al-Ṭabarānī in *al-Kabīr* (6:35) cf. al-Haythamī (6:35) and Ibn Ḥajar, *Talkhīṣ al-Ḥabīr* (4:6); and by Ibn Abī Ḥātim who said it is weak in the *ʿIlal* (1:419 §1262). It is strengthened by the *mursal* narration of Ibn Saʿd (1:113) from Yaḥyā b. Yazīd al-Saʿdī: *I am the most Arabic-speaking among you. I am from Quraysh*

أَنَا عِنْدَ الْمُنْكَسِرَةِ قُلُوبُهُمْ مِنْ أَجْلِي

I am with those whose hearts are broken because of Me. Al-Sakhāwī said al-Ghazzālī mentioned it in the *Bidāya*;[882] needless to say this hardly proves anything. Its continuation is *I am with those whose graves are obliterated (mundarisa) for me*. Both are baseless as Prophetic sayings.

أَشْهَدُ أَنِّي رَسُولُ اللهِ

I bear witness that I am the Messenger of Allah! Al-Rāfiʿī said,[883] "What is narrated is that he used to say, in *tashahhud*, *'I bear witness that I am the Messenger of Allah.*" Al-ʿAsqalānī said in the summary of its documentation [entitled *Talkhīṣ al-Ḥabīr*]:

> This claim is baseless.[884] Rather, the words used in *tashahhud* are mass-transmitted *(mutawātir)* from him ﷺ and he would say *I bear witness that Muḥammad is the Messenger of Allah* or *I bear witness that Muḥammad is His servant and Messenger.* Outside *tashahhud*, it is also related in the hadith of Salama b. al-Awkaʿ:
>
> "When the travel provision of the people decreased they thought of slaughtering their camels but ʿUmar came to the Prophet ﷺ and said, 'How will they survive without their camels?' The Prophet ﷺ said *Call to them to bring every remainder of their travel provisions.* A piece of leather was spread and they brought whatever they had. The Messenger of Allah ﷺ stood and supplicated then he read a blessing over the food and summoned them to being their bags. The people replenished themselves to the last one. The Messenger of Allah ﷺ then said:

and my tongue is the tongue of the Banū Saʿd b. Bakr. Ibn Hishām, *Sīra* (1:304) from Ibn Isḥāq cf. Ibn Kathīr, *Bidāya* (2:277). Its meaning is authentic as is that of the previous entry. See also note 967.

[882]And the *Iḥyā'* cf. *Itḥāf* (6:290 *wa-ka'annahu min al-Isrā'īliyyāt wa-lā yathbutu rafʿuh*) as often did al-Qārī himself in the *Mirqāt*, al-Suyūṭī in the *Ḥabā'ik fī Akhbār al-Malā'ik*, and al-Rāzī in his *Tafsīr*. Narrated as a Divine dialogue with Mūsā ﷺ from ʿImrān al-Qaṣīr by Aḥmad in *al-Zuhd* (p. 75) and Mālik b. Dīnār by Abū Nuʿaym (2:364); and as a Divine dialogue with Dāwūd ﷺ from ʿAbd Allāh b. Shawdhab by Ibn Abī al-Dunyā in *al-Hamm wal-Ḥuzn* (p. 56 §61), Wahb b. Munabbih by Abū Nuʿaym (4:31-32) and Ibn Kathīr in the *Bidāya* (9:310), and ʿAbd al-Karīm b. Rashīd by al-Bayhaqī in *al-Zuhd al-Kabīr* (2:162). Cf. also Ibn al-Qayyim in his *Fawā'id* (p. 66). The Sufi hadith master and *musnid* of Egypt Muḥammad b. Muḥammad b. Aḥmad al-Sinbāṭī al-Mālikī, known as al-Amīr al-Kabīr, said in *al-Nukhbat al-Bahiyya fil-Aḥādīth al-Makdhūba* (p. 36 §44) that it was not a *ḥadīth qudsī* but a saying of Imam al-Shāfiʿī ["Allah is with the broken-hearted…"].

[883]Probably in his *Fatḥ al-ʿAzīz fī Sharḥ al-Wajīz*, al-Rāfiʿī's (555-623) commentary on al-Ghazzālī's *Wajīz* in *fiqh* known as *al-Sharḥ al-Kabīr*, whose hadiths Ibn Ḥajar and Ibn al-Mulaqqin documented respectively in *Talkhīṣ al-Ḥabīr* and *al-Badr al-Munīr*.

[884]Also al-Zarkashī as quoted by al-Bujayrimī in his marginalia on al-Khaṭīb's *Mughnī al-Muḥtāj*. Al-Haytamī said in *Tuḥfat al-Muḥtāj* (*ṣifat al-ṣalāt, tashahhud*) that it is correct if by *tashahhud* is meant the witnessing of the call to prayer (*tashahhud al-adhān*) as it is related that the Prophet ﷺ did raise it in those terms on a trip once—but he did not source it.

I bear witness that there is no God but Allah and that I am the Messenger of Allah![885]

The Prophet also said this when Jābir ﷺ gave him the good news of his repaying his father's loan because of the blessing of his supplication, whereupon he said,

"*I bear witness that I am the Messenger of Allah!*[886]

مَا أَخَافُ عَلَى أُمَّتِي فِتْنَةً أَخْوَفَ عَلَيْهَا مِنَ النِّسَاءِ وَالخَمْرِ

I do not fear a worse trial for my Community than women and alcohol. Al-Sakhāwī left a blank and said nothing about this report while Ibn al-Dayba' said, "I did not find this wording supported by any full chain of transmission but it has very many corroborative variants." It is true that al-Daylamī narrated it without chain from ʿAlī ﷺ, from the Prophet ﷺ, in the above wording.[887]

لَا أَدْرِي نِصْفُ الْعِلْمِ

"I do not know" is half of knowledge. A saying of al-Shaʿbī as al-Dārimī narrated in his *Musnad* and al-Bayhaqī in his *Madkhal*, but in Saʿīd b. Manṣūr's *Sunan* the following is narrated from Ibn Masʿūd ﷺ: *'I do not know' is one third of knowledge.* Al-Suyūṭī mentioned it. Al-Sakhāwī[888] said, "It is narrated in al-Bukhārī's *Ṣaḥīh* from Ibn Masʿūd ﷺ:

Whoever knows, let his say so; whoever does not know, let him say: "Allah knows best." It is a part of knowledge to say "Allah knows best" when you do not know.[889]

It is confirmed that the Prophet ﷺ said:

I do not know whether ʿUzayr is a Prophet or not.[890]

[885]Narrated from Salama b. al-Akwaʿ by al-Bukhārī and Muslim and from Abū Hurayra by Muslim and Aḥmad. See also Ibn Mardūyah's *Amālī* (p. 151).

[886]Narrated by al-Bukhārī in his *Ṣaḥīḥ*.

[887]In the two *Ṣaḥīḥ*s from Usāma b. Zayd: *I did not leave after me a trial more harmful for men than women.*

[888]Rather, his student Ibn al-Dayba' in his *Tamyīz*.

[889]Also in Muslim. This is also related from Ibn ʿUmar, Ibn ʿAbbās, al-Shaʿbī, al-Qāsim b. Muḥammad, and others. Muḥammad b. Maslama al-Makhzūmī narrated from Mālik: "The shield of the *ʿālim* is: 'I do not know.' If he neglects it, he will receive a mortal blow." Khālid b. Khidāsh: "I traveled all the way from Iraq to see Mālik about forty questions. He did not answer me except on five. Then he said: 'Ibn ʿIjlān used to say: "If the *ʿālim* passes up 'I do not know,' he will receive a mortal blow." Ibn Wahb said Mālik said: "I heard ʿAbd Allāh b. Yazīd b. Hurmuz say: 'The *ʿālim* must instill in those who sit with him the phrase "I do not know" until it becomes a reference *(aṣl)* before their eyes and they seek refuge in it from danger.'" Al-Haytham said: "I heard Mālik being asked forty-eight questions, to thirty-two of which he replied: 'I do not know.'" Cf. Ibn ʿAbd al-Barr, *Intiqā'* (p. 74-75) and Ibn Abī Yaʿlā, *Ṭabaqāt al-Ḥanābila* (1:70-71).

And in the Revelation: ﴿Nor do I know what will be done with me or with you﴾ (46:9).[891]

مَا أَعْلَمُ مَا خَلْفَ جِدَارِي هَذَا

I do not know what lies behind this wall of mine. Baseless, ʿAsqalānī said.

[890]Narrated from Abū Hurayra by Abū Dāwūd and Ibn Abī Ḥātim in his *Tafsīr* and from Ibn ʿAbbās by al-Ismāʿīlī in his *Muʿjam* and Ibn ʿAsākir. Al-Suyūṭī declared the latter *ḥasan* in *al-Jāmiʿ al-Ṣaghīr*. Al-Bukhārī in *al-Tārīkh al-Kabīr* deems it a *mursal* report from al-Zuhrī. See the next note on the abrogated status of this hadith.

[891]Likewise the hadith of Umm al-ʿAlā' in al-Bukhārī (*Janā'iz, al-amr bi-ittibāʿ al-janā'iz*): "I swear by Allah that I do not know—even though I am the Messenger of Allah!—what will happen to me or to you." But both the verse from al-Aḥqāf (a Makkī sura) and the latter hadith are abrogated by Madanī suras such as [1] al-Fatḥ ﴿That Allah may forgive you of your sin that which is past and that which is to come﴾ and ﴿that He may bring the believing men and the believing women into Gardens underneath which rivers flow, wherein they will abide, and may remit from them their evil deeds﴾ (48:2 and 5); and [2] al-Aḥzāb ﴿And announce unto the believers the good tidings that they will have great bounty from Allah﴾ (33:47) as narrated from Anas by al-Bukhārī, Muslim and the *Sunan* as well as Ibn ʿAbbās in the commentaries (al-Ṭabarī, Ibn Abī Ḥātim, etc.) and books of *Nāsikh wal-Mansūkh* (e.g. Abū Dāwūd, Ibn al-Bārizī, al-Naḥḥās etc.). Other reports such as the Prophet's ﷺ lack of knowledge of "the five things" at the end of Sūrat Luqmān are likewise read in the light of or as superseded by the verses ﴿And it is not the purpose of Allah to let you know the unseen but Allah chooses of His messengers whom He will (to receive knowledge thereof), so believe in Allah and His messengers﴾ (3:179), ﴿He is) the Knower of the Unseen, and He reveals unto none His secret save unto any Messenger He pleases to choose﴾ (72:26-27), and the hadiths *I saw my Lord in the best form and he asked me over what the Highest Assembly (al-mala'u al-aʿlā) vie* [*i.e.* "the angels brought near" according to Ibn al-Athīr in *al-Nihāya* and others]; *I said I did not know, so He put His hand between my shoulders, and I felt its coolness in my innermost, and knowledge of all things in the heavens and the earth* [in another narration: *between the East and the West*] *came to me.* Narrated by al-Tirmidhī from Ibn ʿAbbās (*ḥasan gharīb*) and Muʿādh (*ḥasan ṣaḥīḥ*) cf. Ibn Ḥajar, *Iṣāba* (2:397), al-Bayhaqī, *Asmā'* Ḥāshidī ed. 2:78). Also narrated by Aḥmad (Shākir ed. 3:458 §3484=Arna'ūṭ ed. 5:437-442 §3483) cf. Ibn ʿAdī (6:2244) with the words *I woke up and lo! I was with my Lord* (Zayn ed. 16:200 §22008); and from two unnamed Companions in which no mention is made of the Prophet's ﷺ sleep or wakefulness (Zayn ed. 13:93-94 §16574=Arna'ūṭ ed. 27:171-174 §16621; Zayn ed. 16:556 §23103). Also al-Ṭabarānī in *al-Kabīr* (20:109 §216, 20:141 §290) from Abū Umāma (8:290 §8117) and al-Bazzār cf. al-Haythamī (7:176-179). ʿAbd al-Qādir and Shuʿayb al-Arna'ūṭ both declared *ṣaḥīḥ* the seven narrations of al-Tirmidhī and Aḥmad in their edition of Ibn al-Qayyim's *Zād al-Maʿād* (3:33-34 n. 4). Also narrated from Jābir b. Samura by Ibn Abī ʿĀṣim in *al-Sunna* (p. 203 §465) and from ʿAbd al-Raḥmān b. ʿĀ'ish by al-Dārimī (2:170 §2149), Ibn Abī ʿĀṣim in *al-Āḥād wal-Mathānī* (5:48-50 §2585-2586) and al-Ṭabarānī in *Musnad al-Shāmiyyīn* (1:339 §597), and from Umm al-Ṭufayl by Ibn Abī ʿĀṣim in *al-Āḥād* (6:158 §3385). The latter chain actually states *I saw my Lord in the best form of a beardless young man* and was rejected by al-Dhahabī in *Tahdhīb al-Mawḍūʿāt* (p. 22 §22).Also narrated from the Companion Abū Rāfiʿ [*al-Iṣāba* 7:134 §9875] by al-Ṭabarānī in*al-Kabīr* (1:317§938). Also narrated from Ibn ʿAbbās by Abū Yaʿlā (4:475 §2608). Some fair narrations of this hadith such as al-Ṭabarānī's from ʿAbd al-Raḥmān b. ʿĀ'ish and al-Khaṭīb's from Abū ʿUbayda b. al-Jarrāḥ in *Tārīkh Baghdād* (8:151)—have the words: *I saw my Lord* instead of *My Lord came to me,* hence Ibn Kathīr's conclusion previously cited. Al-Aḥdab (6:251-253) and al-Haytamī also cite Abū ʿUbayda b. al-Jarrāḥ, Ibn ʿUmar, Abū Hurayra, Anas, Thawbān and Abū Umāma which brings to at least eleven (without Umm al-Ṭufayl) the number of Companions who narrated this hadith. The various chains and narrations of this hadith were collated and discussed by Ibn Rajab in his *Ikhtiyār al-Awlā*. See also Ibn Athīr, *Jāmiʿ al-Uṣūl* (9:548-550) and al-Qārī's words from his *Mirqāt* and *Zubda* quoted above (p. 203 and 213 respectively).

إِنِّي لَأَجِدُ نَفَسَ الرَّحْمَنِ مِنْ قِبَلِ الْيَمَنِ أَوْ مِنْ جَانِبِ الْيَمَنِ

I feel the rescuing wind of the Most Merciful coming from Yemen or from the side of Yemen. Al-ʿIrāqī said, "I could not find any basis for it" [*sic*].[892]

لِي مَعَ اللهِ وَقْتٌ لَا يَسَعُ فِيهِ مَلَكٌ مُقَرَّبٌ وَلَا نَبِيٌّ مُرْسَلٌ

I have a time with Allah which neither an angel brought near nor a Messenger-Prophet are able to share. The Sufis mention it often[893] and it is found in the *Risāla Qushayriyya* but in the wording:

I have a time in which nothing contains me except my Lord.[894]

It is inferred from it that he ﷺ meant Jibrīl عليه السلام by the angel brought near, while the Messenger-Prophet is his brother [Ibrāhīm عليه السلام] the Friend of Allah. It alludes to the station of absorption into the meeting expressed in terms of intoxication, self-effacement, and self-annihilation.

مَا بَكَيْتُ مِنْ دَهْرٍ إِلَّا بَكَيْتُ عَلَيْهِ

I never deplored a time except I later mourned its passing. Something to that effect was spoken by Ibn ʿAbbās رضي الله عنهما.[895]

رَأَيْتُ رَبِّي يَوْمَ النَّفْرِ عَلَى جَمَلٍ أَوْرَقَ عَلَيْهِ جُبَّةُ صُوفٍ أَمَامَ النَّاسِ

I saw my Lord the day of Nafr [following ʿĪd al-Aḍḥā] atop a grey camel and wearing a wool cloak before the people. A baseless forgery; thus in [al-Suyūṭī's] *Dhayl [al-Mawḍūʿāt]*.

The *La'ālī'* has, from Ibn ʿAbbās رضي الله عنهما, from the Prophet ﷺ:

[892]Al-ʿIrāqī does document the hadith in his *Mughnī*, a youthful work. Further, it is narrated from Abū Hurayra by al-Ṭabarānī in *Musnad al-Shāmiyyin* (2:149) and from Salama b. Nufayl al-Sakūnī by al-Bukhārī in *al-Tārīkh al-Kabīr* (4:70) and al-Ṭabarānī in *al-Kabīr* (7:52). Also narrated with the wording: *Verily, I find the nafas of your Lord coming from Yemen* from Abū Hurayra by Aḥmad in his *Musnad* with a chain of *thiqāt* narrators as per al-Haythamī (10:56), Ibn Abī ʿĀṣim in his *Āḥād* (4:263) and al-Ṭabarānī in *al-Awsaṭ*. Some saw in this narration a reference to Uways al-Qaranī but Ibn Qutayba in *Ta'wīl Mukhtalaf al-Ḥadīth* (1972 ed. p. 212=1995 Fikr ed. p. 195) said it refers to the *Anṣār*. Another report states: *Do not curse the wind for it is from the nafas of the Merciful.* Narrated from Ubay b. Kaʿb by Ibn Abī Shayba, al-Nasā'ī in *al-Sunan al-Kubrā* (6:232 §10771-10772) and *ʿAmal al-Yawm wal-Layla* (p. 521), al-Ḥākim (1990 ed. 2:298) who declared it *ṣaḥīḥ*, and al-Bayhaqī in the *Shuʿab*. See also Ibn Fūrak's explanation of the terms "the Merciful's *nafas*" in *Mushkil al-Ḥadīth wa-Bayānuh* (1985 ed. p. 198).

[893]In the *Maṣnūʿ*: "The Sufis mention it often and it is not a hadith."

[894]*Al-Risāla al-Qushayriyya* (Maḥmūd ed. p. 254, chapter on *al-talwīn wal-tamkīn*) and *Laṭā'if al-Ishārāt* (Q 2:187) without chain.

[895]Narrated from al-Shaʿbī from Ibn ʿAbbās by Ibn Jumayʿ in his *Muʿjam al-Shuyūkh* (p. 104) and also as a saying of Yūnus b. Maysara b. Ḥalbas by al-Dānī in *al-Sunan al-Wārida fīl-Fitan* (3:519), *i.e.* as bad as they are, the times keep getting worse as per the authentic Prophetic hadiths to that effect cf. entry *Every year you will be brought lower.*

I saw my Lord in the image of a long-haired youth.[896] In another version: *In the form of a beardless youth.*[897]

Ibn Ṣadaqa narrated that Abū Zurᶜa said, "The hadith of Ibn ᶜAbbās is sound and none but a Muᶜtazilī denies it!"[898] Another version states [that the Prophet ﷺ saw his Lord] "with his heart."[899]

Now, if the hadith is about a dream, there is no problem at all; but if it is understood that the vision took place in a wakeful state, then Ibn al-Humām replied that it refers to "the veil of image" *(ḥijāb al-ṣūra)*.[900] It seems he meant that the fullness of the intent is conceived in terms of the imaginal manifestation *(al-tajallī al-ṣūrī)*, as it is by necessity impossible to understand it in terms of the literal manifestation *(al-tajallī al-ḥaqīqī)*. Indeed, Allah Most High has countless types of manifestations in relation with both His Essence and His Attributes! Likewise He has complete might and absolute strength, above and beyond the angels and all other creatures, to form images and forms *(al-ṣuwar wal-hay'āt)*. At the same time He is exempt of body *(jism)*, form *(ṣūra)*, and directions *(jihāt)* in His Essence.

Thus are solved many obscurities in the ambiguous passages of the Holy Qur'ān and the hadiths that talk about the Attributes. Allah knows best the realities of the stations and the minutiae of intents!

[896]Narrated from Umm al-Ṭufayl the wife of Ubay b. Kaᶜb by al-Bayhaqī in *al-Asmā' wal-Ṣifāt*, al-Khaṭīb (13:311), al-Khallāl and Ibn al-Jawzī in their *ʿIlal*, and Ibn ᶜAdī who said it is disclaimed *(munkar)* as did Imam Aḥmad (cf. *La'āli'*), and Ibn Ḥajar in the *Tahdhīb* (10:95=10:86 §175 *matnun munkar*).

[897]Narrated from Ibn ᶜAbbās by al-Ṭabarānī in *al-Sunna*, al-Bayhaqī in *al-Asmā' wal-Ṣifāt*, al-Khaṭīb (11:214), Ibn al-Jawzī in his *ʿIlal* (1:22), and Ibn ᶜAdī (2:677). Al-Bayhaqī alludes to its forgery, al-Dhahabī declares it disclaimed *(munkar)* in the *Siyar* (Risāla ed. 10:113-14), and Ibn al-Subkī declares it forged in *Ṭabaqāt al-Shāfiʿiyya al-Kubrā* (2:312) cf. al-Aḥdab (8:37-40 §1662).

[898]A possible misunderstanding as Abū Zurᶜa may have not meant this "twaddle" (*hadhayān*: Ibn Taymiyya, *Minhāj al-Sunna*) but rather the hadith of the dream, also narrated from Qatāda from ᶜIkrima from Ibn ᶜAbbās, that the Prophet ﷺ said: *I saw my Lord* without further addition by Aḥmad in his *Musnad* in two different places, Ibn Abī ᶜĀṣim in the *Sunna*, and others cf. al-Aḥdab (8:40). It is similar to the hadith of the dream or hadith of the Highest Assembly *(al-mala' al-aʿlā)* narrated by al-Tirmidhī from Muᶜādh *(ḥasan ṣaḥīḥ)* and Ibn ᶜAbbās *(ḥasan gharīb)*—both of them in Aḥmad—and from ᶜAbd al-Raḥmān b. ᶜĀ'ish by al-Dārimī. See also Ibn Rajab's monograph on the latter hadith, *Ikhtiyār al-Awlā fī Sharḥ Ḥadīth Ikhtiṣām al-Mala' al-Aʿlā*.

[899]Narrated from Ibn ᶜAbbās by Muslim cf. al-Qurṭubī, *Tafsīr*, verses ﴿The heart lied not in seeing what it saw﴾, ﴿And verily he saw Him, yet another time﴾ (53:11, 13). A third report states he saw his Lord *once with his eyesight and twice with his heart.* Narrated from Ibn ᶜAbbās by al-Ṭabarānī, *Kabīr* (12:90) and *Awsaṭ* (6:50) with strong chains according to al-Haythamī (1:79). See our detailed study, "The Vision of Allah," in our volume *The Prophet's ﷺ Night Journey and Heavenly Ascent.*

[900]This sentence is entirely from Ibn al-Humām's student, al-Suyūṭī cf. *La'āli'*.

Thus also do we rebut the words of al-Subkī and others who said that "the hadith *I saw my Lord in the image of a long-haired youth* is popular among uneducated Sufis and a fabricated lie attributed to the Messenger of Allah ﷺ." If he based this judgment on an indication of forgery in the chain of the report then fine; otherwise, the door of interpretation is wide open and imposes itself.[901]

أَعُوذُ بِاللهِ مِنْ عِمَامَةٍ صَمَّاءَ

I seek refuge in Allah from a deaf turban!'[902] As al-Suyūṭī said, this hadith is baseless.

وُلِدْتُ فِي زَمَنِ الْمَلِكِ الْعَادِلِ

I was born in the time of the just king. Al-Sakhāwī said it is baseless, al-Zarkashī a lying falsehood. Al-Suyūṭī said, "al-Bayhaqī said in the *Shuʿab*, 'Our teacher, the hadith master Abū ʿAbd Allāh [al-Ḥākim], discussed the falsehood of what some of the ignorant narrate from our Prophet ﷺ: *I was born in the time of the just king, i.e.* Anūsharwān.[903]

أُمِرْتُ أَنْ أَحْكُمَ بِالظَّاهِرِ وَاللهُ يَتَوَلَّى السَّرَائِرَ

I was commanded to judge according to the external behavior of people; Allah will take care of what lies hidden. It is famous among the great jurisprudents and scholars of Islamic Law, and al-Nawawī cites it in his commentary on Muslim while explaining the hadith:

I was not ordered to dig into the hearts of people,

meaning, to inspect them. But the entry itself is nowhere to be found in the well-known books of hadith or the published monographs. Al-ʿIrāqī is categorical about its being baseless, as is al-Mizzī and others. Among the scholars that denied the validity of this hadith is the hadith master Ibn al-Mulaqqin in *Takhrīj al-Bayḍāwī*.[904] Al-Zarkashī also said: "This report is

[901] Al-Qārī here implies there is nothing reprehensible in the text itself provided the proper interpretation is applied. This contravenes the stance of the scholars he himself cites, to whom we may add Ibn ʿAsākir's statement as related by Ibn ʿArrāq (1:146 §35): "al-Khaṭīb wrote these two [hadiths forged] by al-Ahwāzī in astonishment at their blameworthiness *(nakāra)* and they are false" about the narrations *I saw my Lord on the Day of Nafar [10 Dhūl-Ḥijja] on a red camel* and *Every Jumuʿa Allah descends wrapped in a cloak.* Abū ʿAlī al-Ahwāzī was the Hanbali anthropomorphist who concocted the accusations against al-Ashʿarī that prompted Ibn ʿAsākir to write his masterpiece *Tabyīn Kadhib al-Muftarī fīmā Nasabahu ilā al-Imām Abī al-Ḥasan al-Ashʿarī.*

[902] I.e. a turban worn without a hanging extremity.

[903] Al-Bayhaqī adds that al-Ḥalīmī cites the dream of one of the righteous in which he mentioned al-Ḥākim's ruling of forgery on this hadith to the Prophet ﷺ who confirmed it, saying: "I never said it."

[904] A book known as *Tuḥfat al-Muḥtāj ilā Aḥādīth al-Minhāj*, a documentation of the hadiths al-Bayḍāwī adduced in his *Minhāj al-Uṣūl*. Al-ʿIrāqī and Ibn al-Subkī authored

unknown in this wording." Al-Suyūṭī said "These are al-Shāfiʿī's words in *al-Risāla*." The hadith master ʿImād al-Dīn Ibn Kathīr said in *Takhrīj Aḥādīth al-Mukhtaṣar*:[905] "I have not seen any chain of reporters for this hadith."

كُنْتُ نَبِيّاً وَآدَمُ بَيْنَ الْمَاءِ وَالطِّينِ

I was a Prophet when Ādam was still between water and clay. Al-Sakhāwī said, "I never saw it in this wording, let alone the addition: *and I was a Prophet when there was no Ādam or water or clay.* Al-ʿAsqalānī said in one of his responses: "the second part of this report is actually weak; but the preceding part is strong."[906] Al-Zarkashī said, "It is baseless in that wording but al-Tirmidhī narrated:

> *When were you a Prophet? He replied: When Ādam was still between the spirit and the flesh.*

Ibn Ḥibbān in his *Ṣaḥīḥ* and al-Ḥākim narrated from al-ʿIrbāḍ b. Sāriya ﷺ that the Prophet ﷺ said:

> *I was decreed in the Divine Presence to be the Seal of the Prophets when Ādam was still kneaded (munjadilun) in his clay.*[907]

Al-Suyūṭī said, "The common people add to it, *when there was no Ādam nor water nor clay* but it this is baseless." He means as far as form is meant; otherwise its meaning is true *(ṣaḥīḥ bi-iʿtibāri maʿnāh)*[908] in the light of what we already mentioned as well as the hadith:

> *I am the first Prophet to be created and the Last one to be raised up.*

Ibn Abī Ḥātim in his *Tafsīr* and Abū Nuʿaym in his *Dalāil* narrated it

similar works. Abū Ghudda in the *Maṣnūʿ* points out that al-Qārī's attribution of wrong sourcing to al-Nawawī is a misunderstanding of the latter's sentence.

[905]On this work see note 752.

[906]The phrase "the preceding part" is misleading here as Ibn Ḥajar did not mean the "water and clay" report—which is baseless by general agreement—but the "spirit and body" and the "first of the Prophets in creation" hadiths which al-Sakhāwī had discussed just before citing the words of Ibn Ḥajar, unless the latter meant ʿIrbāḍ b. Sāriya and Abū Umāma's narration from the Prophet ﷺ: *I am the servant of Allah in the Motherbook and was truly the Seal of Prophets when Ādam was still kneaded in his clay. I shall tell you the meaning of this: [I am] the supplication of my father Ibrāhīm, the good tidings of ʿĪsā to his people, and the vision my mother saw that a light came out of her that lit the cities of Syro-Palestine—thus do the mothers of Prophets see visions.* Narrated by Aḥmad with a fair chain cf. al-Haythamī (8:221) and mass-transmitted in sense.

[907]Also narrated by Aḥmad cf. previous note.

[908]This is a rebuttal of Ibn Taymiyya who protests in *al-Radd ʿalā al-Bakrī* (p. 99) that "it is baseless whether in transmission or reason… and its meaning is false, for Ādam was never between water and clay since clay is itself water and sand."

from Abū Hurayra ﷺ as mentioned by al-Suyūṭī. It is corroborated by the report of Maysarat al-Fajr ﷺ in the wording:

I was a Prophet when Ādam was still between the soul and the flesh.

كُنْتُ كَنْزاً لَا أُعْرَفُ فَأَحْبَبْتُ أَنْ أُعْرَفَ فَخَلَقْتُ خَلْقاً فَعَرَّفْتُهُمْ بِي فَعَرَفُونِي

Narrated by Aḥmad, al-Bukhārī in his *Tārīkh*, and al-Ḥākim who declared it sound.[909]

I was a treasure unknown then I desired to be known so I created a creation to which I made Myself known; then they knew Me. Ibn Taymiyya said, "These are not the words of the Prophet ﷺ and no chain of transmission is known for this, whether sound or weak." Al-Zarkashī and al-ʿAsqalānī said the same.[910] Nevertheless its meaning is true *(maʿnāhu ṣaḥīḥ)* and is inferred from the saying of Allah Most High, ﴿I created the Jinns and humankind only that they may worship Me﴾ (51:56), meaning "that they may know Me" as Ibn ʿAbbās رضي الله عنهما explained it.[911]

إِنَّ لِإِبْرَاهِيمَ الْخَلِيلِ وَلِأَبِي بَكْرٍ الصِّدِّيقِ لَجِيَّةً فِي الْجَنَّةِ

Ibrāhīm, the intimate friend of Allah, and Abū Bakr the Very Truthful shall both have a beard in Paradise. [Al-Sakhāwī said that Ibn Ḥajar said:]

[909] Also narrated from Abū Hurayra by al-Ṭabarī, al-Ḥākim, and al-Bayhaqī as cited by Ibn Kathīr in his Tafsīr, and from Anas by al-Bazzār through trustworthy narrators according to al-Haythamī in the wording: *Allah Most High said: I made you the first of the Prophets to be created and the last of them to be sent.* See our *Muḥammadan Light in the Qur'ān and Sunna* for a fuller documentation of all the reports in this entry.

[910] Baseless also per al-Sakhāwī in the *Maqāṣid*, al-Zurqānī in its *Mukhtaṣar*, al-Suyūṭī in *Tadrīb al-Rāwī*, and al-Qārī himself in the *Maṣnūʿ* yet he adduces it in no less than his commentary on Abū Ḥanīfa's *Fiqh al-Akbar*, the *Mirqāt*, and elsewhere. Ibn ʿArabī deems it sound by spiritual unveiling in his *Futūḥāt* (Maymaniyya ed. 2:399 *bāb* 198, *faṣl* 1) and often quotes it. See our study on the position of the early and late imams of hadith on authentication by *kashf* in *Sunna Notes I*.

[911] What is here attributed to Ibn ʿAbbās is in fact the explanation of Ibn Jurayj cf. Ibn Kathīr and Ibn Abī Ḥātim; al-Ḍaḥḥāk cf. al-Māwardī, *al-Nukat wal-ʿUyūn*; and Mujāhid cf. al-Baghawī, al-Qurṭubī, al-Thaʿlabī, and al-Alūsī's *Tafsīr*s, the latter describing it as a metonymy *(majāz mursal)*. Sīdī Muṣṭafā Baṣīr said (class communication): "This is confirmed in the Qur'ān itself by the question of Allah Most High: ﴿And remember when your Lord brought forth from the Children of Ādam, from their reins, their seed, and made them testify of themselves, (saying): Am I not your Lord? They said: Yes, verily, we testify. Lest you should say at the Day of Resurrection: Lo! of this we were unaware﴾ (7:172)." Maḥmūd and Sharīf said in their edition of the *Qushayriyya*: "He created the world so that it may be used as a sign pointing to Him, just as He said: ﴿And (also) in yourselves. Can you then not see?﴾ (51:21). This is why it was said 'Those who know themselves most know their Lord most.'" Dr. Saʿīd al-Būṭī said in his late nineties Friday afternoon lectures on the *Qushayriyya* in Damascus: "That is, you can see the Divine Attributes in yourself: His power, His creation, knowledge, wisdom, because the fingerprints of His Attributes are in His creation." A third teacher of ours, Dr. Wahbat al-Zuḥaylī, like al-Qārī, considers in several places of his *Tafsīr al-Munīr* (under verses 29:44, 51:56, 57:3) that the meaning of the entry is confirmed by the Qur'ān.

It is inauthentic and I have not seen anything like this whatsoever in any of the well-known books of Hadith nor the published monographs. However, al-Ṭabarānī narrated [with a weak chain from Ibn Masʿūd][912] that *The people of Paradise, truly, are completely hairless on their bodies and faces except Mūsā* عليه السلام *who has a long beard that touches his navel.* Al-Qurṭubī mentions that the above concerns Hārūn and not Mūsā عليهما السلام. I saw in the handwriting of one of the people of learning that the above concerns Adam عليه السلام. I have no knowledge of any of this being authentic.[913]

لَوْ عَلِمَ اللهُ فِي الخِصْيَانِ خَيْراً لَأَخْرَجَ مِنْ أَصْلَابِهِمْ ذُرِّيَّةً تُوَحِّدُ اللهَ وَلَكِنَّهُ عَلِمَ أَنْ لَا خَيْرَ فِيهِمْ فَأَجَبَّهُمْ

If Allah knew that eunuchs were good people He would create from their offspring descendants that practice pure monotheism but He knew that there is no good in them and hence castrated them. Narrated from Ibn ʿAbbās رضي الله عنهما from the Prophet ﷺ without chain but no one deems it authentic and everything narrated in that chapter, either in praise of eunuchs or in their blame, is falsehood. Likewise, what is attributed to al-ʿAsqalānī on this subject is a fabrication. On the contrary, we find in al-Bayhaqī's *Manāqib al-Shāfiʿī* the report:

Allah will not care a whit about four things on the Day of Resurrection: the asceticism of a eunuch; the Godwariness of a soldier; the trustworthiness of a woman; and the worship of a child.[914]

Meaning, for the most part. Al-Sakhāwī mentioned it.

لَوْ صَدَقَ السَّائِلُ مَا أَفْلَحَ مَنْ رَدَّهُ

If the beggar were [always] truthful then no-one that refuses him would ever succeed. Narrated through different chains from ʿĀ'isha رضي الله عنها and others, from the Prophet ﷺ but Ibn ʿAbd al-Barr said its chains were not strong while Ibn al-Madīnī said the report is baseless and al-ʿUqaylī said nothing is authentic in this chapter. Al-Sakhāwī mentioned this. Aḥmad [also] said it is baseless, as stated al-Zarkashī. Nevertheless, another hadith of similar meaning was narrated, stating:

[912]Al-Qārī's text has "The same may be said of what al-Ṭabarānī narrated, that…" which was corrected as per al-Sakhāwī's text in the *Maqāṣid*.

[913]Ibn Ḥajar—as also cited by al-Wansharīsī in *al-Miʿyār al-Muʿrib* (11:9)—also rejects the claim "in some book in Farsi" that only Ibrāhīm and Abū Bakr al-Ṣiddīq would sport beards in Paradise.

[914]Attributed to al-Shāfiʿī by al-ʿĀmirī in *al-Jidd al-Ḥathīth fī Bayān Mā Laysa bi-Ḥadīth* (p. 184 §394). Castration is a crime as stated in several hadiths.

Were it not that the poor [sometimes] lied, those that refuse them would never succeed.

Narrated by al-Ṭabarānī in *al-Kabīr* from Abū Umāma ﷺ, from the Prophet ﷺ.

لَوْ وُزِنَ خَوْفُ الْمُؤْمِنِ وَرَجَاؤُهُ لَاعْتَدَلَا

If the believer's hope and fear were weighed they would weigh the same. Baseless as a Prophetic saying but it is related from one of the early Muslims as stated in the *Maqāṣid*. Al-Zarkashī said it is baseless but al-Suyūṭī said it is narrated by ʿAbd Allāh b. Aḥmad in the addenda to *al-Zuhd* from Thābit al-Bunānī with the wording, *they would be equal.* An in-depth discussion of its meaning can be found in *Sharḥ ʿAyn al-ʿIlm*[915] in the chapter on hope and fear.

لَوْ عَاشَ إِبْرَاهِيمُ لَكَانَ نَبِيّاً

If Ibrāhīm [the Prophet's son from Māriya the Copt] *had lived he would have been a Prophet.* Al-Nawawī said in the *Tahdhīb*: "This report is a falsehood and foolhardy talk of unknown matters as well as brashness and utter presumption."[916] Ibn ʿAbd al-Barr said in *al-Tamhīd*:

> I have no idea what this [report] means. Nūh ﷺ gave birth to other than prophets, and if a prophet were to give birth only to prophets then each and everyone would be a prophet because they all descend from Nūḥ ﷺ!
>
> [Al-ʿAsqalānī said as cited in al-Sakhāwī's *Maqāṣid*:]
>
> Of course, this comment is strange since only the direct offspring of [Nūḥ ﷺ] should necessarily be Prophets and not all his descendants, let alone the fact that the discussion is about a particular, isolated case and not absolute generalities. For the proposition that Ibrāhīm ﷺ the son of our Prophet ﷺ was a Prophet does not necessitate that the son of every Prophet should also be a Prophet. When the Truthful One himself ﷺ tells something and its transmission is firmly established to that effect, then there is no discussion about it or issue with it. Indeed, Ibn Mājah and others narrated from Ibn ʿAbbās رضي الله عنهما that when Ibrāhīm ﷺ the son of the Prophet ﷺ died, the latter said:

[915] Al-Qārī's Sufi commentary on the abridgment of *Iḥyā' ʿUlūm al-Dīn*.

[916] Al-Nawawī seemed unaware [cf. Alūsī, *Rūḥ al-Bayān*, *sub* 33:40] of the Prophetic hadith to that effect in Aḥmad, Ibn Mājah and elsewhere, which Ibn Ḥajar in the *Fatḥ* found strange as it is narrated from several Companions [Ibn ʿAbbās, Jābir, Ibn Abī Awfā, and Anas] cf. *Maqāṣid*.

Truly, he has a wetnurse in Paradise. Had he lived he would have been a veracious Prophet. Had he lived I would have freed all his uncles the Copts, and no Copt would have been a slave!

Its chain contains Abū Shayba Ibrāhīm b. ʿUthmān al-Wāsiṭī who is a weak narrator but it has three other routes that strengthen each other and the saying of Allah Most High alludes to this, saying, ﴿Muḥammad is not the father of any of your men﴾ (33:40). This verse alludes to the fact that the Prophet had no son that lived to be a man. For the son of his loins should be exactly after his heart just as it is said that *the son is his father's secret (q.v.).* Had that son lived to reach forty years of age and become a Prophet it would have presupposed that our Prophet was not the Seal of Prophets!

As for the saying of Ibn Ḥajar [al-ʿAsqalānī][917]: "Its interpretation is that the conditional proposition does not presuppose precedent and that al-Nawawī and Ibn ʿAbd al-Barr denied this [report] because such an interpretation apparently was not clear enough to them," it is extremely far-fetched because it is too improbable that those two such major Imams both failed to understand such a premise. Rather, the discussion revolves around the necessity of precedent. Let the reader understand this well, and Allah Most High knows best.

Near that hadith in meaning is the hadith:

If there had been a Prophet after me it would have been ʿUmar b. al-Khaṭṭāb.

Aḥmad and al-Ḥākim narrated it from ʿUqba b. ʿĀmir ﷺ from the Prophet ﷺ. And yet, even if Ibrāhīm had lived and become a Prophet, and even if ʿUmar had become a Prophet, they would both certainly have been followers of Muḥammad ﷺ just as ʿĪsā, al-Khiḍr, and Ilyās[918] are, upon them peace. This would not contradict the saying of Allah Most High ﴿and the Seal of the Prophets﴾ since the meaning is that no Prophet would come after him to abrogate his dispensation and not belong to his Community. This meaning is substantiated by the hadith:

[917]Ṣabbāgh's edition has "al-Makkī" *i.e.* al-Haytamī but this is wrong as the text al-Qārī quotes was spoken by al-ʿAsqalānī as is clear from his *Iṣaba* and al-Sakhāwī's *Maqāṣid.*

[918]Meaning, the three Prophets that are physically alive today just as they were in the time of the Prophet Muḥammad, upon him and them blessings and peace. In his *Sharḥ al-Fiqh al-Akbar* al-Qārī had cited from *Sharḥ al-ʿAqā'id al-Nasafiyya* that "the most significant ones among the scholars *(al-ʿuẓamā' min al-ʿulamā')* deemed that four of the prophets are among the living: al-Khaḍir and Ilyās on Earth and ʿĪsā and Idrīs in Heaven." In either case, the meaning of the saying of the Prophet ﷺ *There is no Prophet after me* is there is no *new* Prophet.

If Mūsā عليه السلام were alive he would have no choice but to follow me.[919]

لَوْ كَانَ الخَضِرُ حَيّاً لَزَارَنِي

If al-Khiḍr were alive, he would visit me.[920] Al-ᶜAsqalānī said this report is not established[921] as a Prophetic saying while the hadith master [Quṭb al-Dīn Muḥammad b. Muḥammad b. ᶜAbd Allāh] al-Khayḍarī [al-Shāfiᶜī (d. 894)] said, "It has no known chain but rather is the invention of some liar." So the statement of Shaykh Ibn ᶜAṭā' in *Laṭā'if al-Minan* that "The authorities of hadith did not object to this report" should be understood only to mean that their comments did not reach him.[922] ﴿Each nation knows its watering place﴾ (2:60).

لَوْ حَسَّنَ أَحَدُكُمْ ظَنَّهُ بِحَجَرٍ لَنَفَعَهُ اللهُ بِهِ

If one of you thought well even of a stone, Allah would surely benefit him with it. Forged according to Ibn Taymiyya and Ibn al-Qayyim who comment, "These are the words of the idol-worshippers who believe in stone idols." Ibn Ḥajar al-ᶜAsqalānī said it was baseless. Likewise:

> *Whoever is told that Allah mentioned something that has a special merit and acts upon it believing in it and hoping for reward, Allah will give him that reward even if the case is otherwise (q.v.).*

[919]Narrated from Jābir by Aḥmad, Ibn Abī Shayba, and al-Bazzār; also from ᶜAbd Allāh b. Thābit al-Anṣārī by al-Bazzār cf. *Fatḥ* (13:334).

[920]See also entries *Allah have mercy on my brother al-Khiḍr! If he were alive he would visit me* and *al-Khiḍr and Ilyās عليهما السلام meet every year…*

[921]Cf. al-Sakhāwī, *Maqāṣid*, al-ᶜAjlūnī, *Kashf*, al-Amīr al-Kabīr, *al-Nukhbat al-Bahiyya* (§131), al-ᶜĀmirī in *al-Jidd al-Ḥathīth* (§182), and others. Al-Qārī in *al-Ḥadhar min Amr al-Khaḍir* (p. 130) states: "It is baseless, as explicitly stated by the *ḥāfiẓ* al-ᶜAsqalānī." Ibn Taymiyya in *Majmūᶜ al-Fatāwā* (4:338-339) states: "This hadith is baseless and has no known chain. On the contrary what is narrated in al-Shāfiᶜī's *Musnad* and elsewhere is that al-Khiḍr did meet with the Prophet ﷺ. Whoever said he never met with the Prophet ﷺ does not know what he says; for this belongs to a type of knowledge that cannot be encompassed. As for whoever claims as proof to the contrary the Prophetic hadith: *Do you see this night you are in? Truly, a hundred years hence, no one shall remain on the face of the earth who is on it today* [al-Bukhārī], it does not contain a proof; for al-Khiḍr could have been, at that time, on other than the face of the earth. Likewise, the Dajjāl and Jassāsa [were alive at that time and alive today]. The sound position is that the Dajjāl was alive and existent in the time of the Prophet ﷺ, remains so to our time, and shall come out from the island where he is kept. Whatever answer applies to him applies to al-Khiḍr also [...] and Allah knows best." Elsewhere (*Majmūᶜ al-Fatāwā* 27:100-102), Ibn Taymiyya contradicts himself and categorically asserts that al-Khiḍr could not have been alive at the time of the Prophet ﷺ, which is the position followed by Ibn al-Qayyim in his *Manār* (p. 68).

[922]Ibn ᶜAṭā' Allāh in *Laṭā'if al-Minan* (1:84-98) states there is consensus among the Sufis that al-Khiḍr is alive and the latter is also the position of Ibn al-Ṣalāḥ, al-Nawawī, and the majority according to Ibn al-Mulaqqin as cited by Ibn Himmāt, *Tankīt* (p. 28). It is unlikely he would strengthen a report that questions his existence. Muḥammad b. Jaᶜfar al-Kattānī in his *Musalsalāt* (p. 60) holds that al-Khiḍr was dead even in the Prophet's ﷺ time and cites it as the *Jumhūr* position but said his visits to *Awliyā'* are from *taṣarruf* after death.

Al-ᶜIzz Ibn Jamāᶜa narrated it in his *Mansak al-Kabīr* without chain nor attribution from Jābir ﷺ, from the Prophet ﷺ. We discuss it in fuller detail in its place as far as wording is concerned although its meaning is patently relevant here.

لَوْ مُنِعَ النَّاسُ عَنْ فَتِّ الْبَعْرِ لَفَتُّوهُ وَقَالُوا مَا نُهِينَا عَنْهُ إِلَّا وَفِيهِ شَيْءٌ

If people had been forbidden to crumble the dung of animals they would have crumbled it and said, It would not be forbidden for us if there was not something [valuable] in it. Al-Ghazzālī mentioned it in the *Iḥyā'* but al-ᶜIrāqī said he did not find it. Its meaning is inferred from the saying of Allah Most High ﴿*But approach not this tree*﴾ (7:19) and the claim of the devil, ﴿*Your Lord only forbade you this tree lest you should become angels or such beings as live forever*﴾ (7:20).

لَوْ يَعْلَمُ النَّاسُ مَا فِي الْحُلْبَةِ لَاشْتَرَوْهَا وَلَوْ بِوَزْنِهَا ذَهَباً

If people knew what fenugreek contained, they would buy it even for its weight in gold. Al-Ṭabarānī narrated it in *al-Kabīr* from Salama b. Sulaymān al-Khabā'irī with his chain to Muᶜādh b. Jabal ﷺ but al-Khabā'irī is a liar. Al-Sakhāwī mentioned it. Al-Zarkashī said it was a weak report but al-Suyūṭī said, "Rather, it is forged."[923]

لَوْ كَانَ الْأُرُزُّ رَجُلاً لَكَانَ حَلِيماً

If rice were a man, he would be gentle. Ibn al-Qayyim in *al-Hadī al-Nabawī* [=*Zād al-Maᶜād*] said it is forged as did al-ᶜAsqalānī who added, "Even if it is widespread among people; likewise, all the reports about rice are forged."[924] I already mentioned the report of ᶜAlī ﷺ from the Prophet:

The lord of foods in this world is meat, then rice.[925]

Abū Nuᶜaym in *al-Ṭibb al-Nabawī* and al-Daylamī narrated it.

إِنْ كَانَ الْكَلَامُ مِنْ فِضَّةٍ فَالصَّمْتُ مِنْ ذَهَبٍ

If speech is silver then silence is gold. These are either the words of the Prophet Sulaymān ﷺ or those of Luqmān to his son as per Ibn al-Daybaᶜ. Al-Khaṭṭābī said, "This is understood with regard to speech that has no

[923]Cf. al-Qāwuqjī, *al-Lu'lu' al-Marṣūᶜ* (p. 154 §456) and others. *Ḥulba* is famous for its medicinal properties against cough, asthma, phlegm, hemorroids, and for coitus cf. *Qāmūs* and *Tāj al-ᶜArūs*.

[924]Ibn Ḥajar nowhere generalizes to our knowledge but only says "even if it is widespread among people" and stops there as related by al-Sakhāwī in the *Maqāṣid*. True, all the sayings praising rice are forgeries: see entry *Rice and its virtues*.

[925]See entry *The lord of foods in this world and the hereafter is meat*.

benefit in *Sharīʿa* terms, otherwise speaking is obligatory in some circumstances and preferable in others." The first case applies to the hadith:

Whoever keeps silent is saved.[926]

This is also the meaning of the hadith:

Whoever truly believes in Allah and the Last Day, let him either speak good things or say nothing![927]

مُعَلِّمُ الصِّبْيَانِ إِذَا لَمْ يَعْدِلْ بَيْنَهُمْ كُتِبَ يَوْمَ الْقِيَامَةِ مَعَ الظَّلَمَةِ

This warns us very clearly indeed that good speech is better than keeping silent so as to avoid speaking bad things. For the benefit of the first behavior touches many—as in the case of denouncing abomination—while that of the second is individual.[928]

If the teacher does not treat his pupils equitably he shall be recorded on the Day of Resurrection as one of the tyrants. Spoken by Makḥūl, the foremost leader of the *Tābiʿīn* who hails from Syro-Palestine.

إِنْ لَمْ تَكُنِ الْعُلَمَاءُ أَوْلِيَاءَ اللهِ فَلَيْسَ لِلَّهِ وَلِيٌّ

If the ulema are not the Friends of Allah then Allah has no friend. A saying of Abū Ḥanīfa and al-Shāfiʿī—Allah have mercy on both of them! It is also said, "Whoever wags his tongue to speak of the defects of the ulema, Allah afflicts him with death of the heart." Some even said that slandering the ulema is among the enormities. It is also said, "The flesh of the ulema is a deadly venom."[929]

يَدُ عَدُوِّكَ إِذَا لَمْ تَقْدِرْ عَلَى قَطْعِهَا قَبِّلْهَا

If you cannot cut off the hand of your enemy then kiss it. It is mentioned in the *Mujālasa* that al-Manṣūr said, "When the enemy gives his hand, cut it if you can; otherwise kiss it."[930] It is near in meaning to the hadith: *Dance to the monkey in his kingdom* as discussed in the entry *Bow to the monkey in his time (q.v.).*[931]

[926]Narrated from ʿAbd Allāh b. ʿAmr by al-Tirmidhī, Aḥmad, and al-Dārimī.

[927]Narrated from Abū Hurayra by al-Bukhārī, Muslim, Abū Dāwūd, Ibn Mājah, Aḥmad.

[928]Keeping silent in order to avoid disseminating untruths, nackbiting, or gossip, is a benefit that surely touches many.

[929]Ibn ʿAsākir, *Tabyīn Kadhib al-Muftarī* (p. 29) and as cited in al-Nawawī's *Muqaddima* to his *Majmūʿ* and his *Tibyān* (*ikrām ahl al-Qur'ān wal-nahī ʿan adhāhum*); al-Munāwī, *Fayḍ al-Qadīr* (4:371, entry *al-ʿālim sulṭān Allāh fīl-arḍ*); and al-Samhūdī in *Jawāhir al-ʿIqdayn.*

[930]Narrated in *al-Mujālasa wa-Jawāhir al-ʿIlm* (6:138 §2466) by the Maliki *muḥaddith* and qāḍī Abū Bakr Aḥmad b. Marwān al-Dīnawarī who transmitted *Ta'wīl Mukhtalif al-Ḥadīth* from his teacher Ibn Qutayba. Also in Ibn ʿAsākir (32:337) and elsewhere.

[931]See also the entry *The tyrant is Allah's justice on earth* (note 1178).

وَلَدُ الزِّنَا لَا يَدْخُلُ الجَنَّةَ

The Illegitimate child shall never enter Paradise (waladu al-zinā lā yadkhulu al-janna).[932] The public frequently mentions this but it this unestablished in the Sunna. On the contrary, the qadi Majd al-Dīn al-Shīrāzī [Fayrūzābādī] called it a falsehood *Sifr al-Saʿāda.*[933]

لَا يَدْخُلُ الجَنَّةَ وَلَدُ زَنِيَّةٍ

The Illegitimate child shall never enter Paradise (lā yadkhulu al-jannata waladu zaniyya). Ibn Ṭāhir and Ibn al-Jawzī claimed that it was fabricated but Abū Nuʿaym narrates it in the *Ḥilya* from Mujāhid, from Abū Hurayra ﷺ, from the Prophet ﷺ. Al-Dāraquṭnī questions it because Mujāhid never heard anything from Abū Hurayra ﷺ.[934]

المَرَضُ يَنْزِلُ جُمْلَةً وَاحِدَةً وَالْبُرْءُ يَنْزِلُ قَلِيلاً قَلِيلاً

Illness comes all at once, convalescence little by little. Al-Sakhāwī said al-Ḥākim narrates it in his *Tārīkh*, al-Khaṭīb in the *Muttafiq* and al-Daylamī through al-Ḥārith b. ʿAbd Allāh al-Ṣanʿānī with his chain from ʿĀ'isha ﷺ, from the Prophet ﷺ and that it is a falsehood because al-Ṣanʿānī is accused of forgery. Al-Khaṭīb said after adducing it that he [al-Ṣanʿānī] made a terrible and ugly mistake in narrating it and it can never be attributed to the Prophet ﷺ nor to his Companions in any way but is only the saying of [the *Tābiʿī*] ʿUrwa b. al-Zubayr. Yet al-Suyūṭī said al-Daylamī and al-Ḥākim in his *Tārīkh* narrated it from ʿAbd Allāh b. al-Ḥārith from ʿĀ'isha ﷺ, from the Prophet ﷺ in a manner that suggests it is not forged.[935]

يَؤُمُّ الْقَوْمُ أَحْسَنُهُمْ وَجْهاً

The Imam [in prayers] must have the most handsome face. Forged as in the *La'āli'*. Moreover, it is not true in absolute terms.[936]

[932]Cited in al-Suyūṭī's *La'āli'* with the addition: *to the seventh descendant.*

[933]But see next entry.

[934]Narrated with another *marfūʿ* but possibly broken chain from ʿAbd Allāh b. ʿAmr by Aḥmad, al-Dārimī, al-Nasā'ī in the *Kubrā*, Ibn Ḥibbān, and others but with the wording, *The wicked son does not enter Paradise, nor the inveterate winebibber, nor the reminder of past favors, nor the illegitimate child.* See also Ibn Himmāt al-Dimashqī in his critique *al-Tankīt wal-Ifāda fī Takhrīj Aḥādīth Khātimat Sifr al-Saʿāda* (p. 158-159) who mentions that the meaning is only (i) insofar as children usually profit from the blessing of pious parents and (ii) because the apple does not fall far from the tree. Otherwise, ﴿Each soul earns only on its own account, nor does any laden bear another's load﴾ (6:164). See more below, epitome of Ibn al-Qayyim's *Manār* (section 34).

[935]Al-Suyūṭī adduces it in the *La'āli'* in a manner suggesting forgery and Allah knows best.

[936]The order of preference in the Hanafi School is: first, the sultan, then the governor *(amīr)*, then the judge, then the master of the house even if he is renting, then the imam of the mosque, then the most knowledgeable in the rulings that pertain to *ṣalāt* and its *sunan* provided he is above suspicion in his Religion, then the one with the most beautiful recitation and best *tajwīd*, then the most Godfearing, then the oldest in Islām, then the oldest in years, then the best in character, then the most handsome of face because it tends to indicate a good disposition (see entry *Beauty reaps mercy*), then the noblest in lineage, then

الْمَقْلُ *Immersion* [of the fly into the dish it lands on]. Al-Sakhāwī has an entry for this report but wrote no comment on it. Ibn al-Dayba^{c} said: "I do not know its meaning." The writer of the *Qāmūs* mentioned various meanings for it: to overwhelm, submerge, or plunge into water or elsewhere. Then he said that *muql* is the frankincense *(kundur)* with which the Jews incense themselves. What seems to apply here is the *maql* or immersion of the fly into food [if it falls into it]. We cited from the *Mughrib* that the hadith *When a fly falls into your vessel, immerse it (q.v.)* is sound and narrated from the Prophet ﷺ while *immerse it then remove it* is made up and forged.[937]

In his house is the judge attended. See under H.

دَارِهِمْ مَا دُمْتَ فِي دَارِهِمْ *Indulge them as long as you are in their house.* Al-Sakhāwī said: "I do know it to be a hadith." There is a report about wives: *Indulge her so you can live with her.* Ibn Ḥibbān narrates it in his *Ṣaḥīḥ* from Samura رضي الله عنه.[938]

دَارُوا سُفَهَاءَكُمْ *Indulge your fools.*[939] Popular in some circles with the addition *with one third of your money.* Al-^{c}Asqalānī was asked about it and made no comment.

الْعَيْنُ الرَّمِدَةُ لَا تُمَسُّ *The Inflamed eye should not be touched.* Abū Nu^{c}aym narrated it in the *Ṭibb al-Nabawī* from Abū Sa^{c}īd رضي الله عنه as: *The Companions of Muḥammad ﷺ are like the eye and the eye's remedy is not to touch it.*[940] A weak report.

the one with the best voice, then the one with the cleanest clothes. If they are equal, lots are drawn between the two, or the people decide for themselves, any ulema among them having the final say in case of disagreement. *Hadiyya ^{c}Alā'iyya* (p. 76-77). Dr. Sāmir al-Naṣṣ told us, "As for their also considering 'the one with biggest head' it is connected to that Prophetic trait as described in the *Shamā'il*, and as for 'the one with the most beautiful wife' (because it makes one more chaste), it is applied only among in-laws who are in a position to reckon such a detail."

[937] This is incorrect cf. note 1220, entry *When a fly falls into your vessel…*

[938] A lapsus of the copyist or the author as no such report is found in Ibn Ḥibbān or any other book of hadith. Al-Najm al-Ghazzī said it was a verse of poetry that goes, "Indulge them while you are in their home and please them *(arḍihim)* while you are in their land *(arḍihim)*." A third pure antanaclasis (*jināS tāmm*, complete homonymy with change in meaning) is sometimes added: "and greet them *(ḥayyihim)* while you are in their neighborhood *(ḥayyihim)*." See our introduction above, section on literary artifice.

[939] A forgery according to al-Sandarūsī as cited in al-Azharī, *Taḥdhīr* (p. 70); this is also the leaning of Ibn al-Dayba^{c} in his *Tamyīz* while al-Qārī said "baseless" in the *Maṣnū^{c}*.

مِدَادُ الْعُلَمَاءِ أَفْضَلُ مِنْ دِمَاءِ الشُّهَدَاءِ

The Ink of the scholars is better than the blood of the shuhadā'. Al-Khaṭīb said it is forged.[941] Al-Zarkashī mentioned it and said it was a saying of al-Ḥasan al-Baṣrī.[942] It is also narrated from the Prophet ﷺ in the wording:

> *The ink of the ulema was weighed against the blood of the shuhadā' and outweighed it.*

Al-Sakhāwī said Ibn ʿAbd al-Barr narrated it from Abū al-Dardā' رضي الله عنه, from the Prophet ﷺ, as follows:

> *On the Day of Resurrection the ink of the scholars will be weighed against the blood of the shuhadā' and outweigh it.*[943]

Al-Khaṭīb in his *Tārīkh* narrated from Nāfiʿ, from Ibn ʿUmar رضي الله عنهما, from the Prophet ﷺ:

> *The ink of the ulema was weighed against the blood of the shuhadā' and outweighed it.*

Its chain contains Muḥammad b. [al-Ḥasan al-Qaṭāyiʿī][944] who was accused of forgery. However, the meaning is true because the usefulness of

[940]Said by ʿAlī b. al-Ḥusayn in al-Dāraquṭnī's *Gharā'ib Mālik* cf. *Lisān* (5:345).

[941]As did al-Dhahabī (*Mīzān* 3:517) and Aḥmad al-Ghumārī but al-Samʿānī narrates it **[1]** from Abū Hurayra رضي الله عنه in *Adab al-Imlā' wal-Istimlā'* (p. 162) with a chain of narrators all used by Muslim in his *Ṣaḥīḥ* and al-ʿIrāqī said in his major *Takhrīj* of the *Iḥyā'*: "This hadith with the chain **[2]** from al-Nuʿmān b. Bashīr رضي الله عنهما [cf. Ibn al-Jawzī's *ʿIlal* and *Tārīkh Jurjān*] is good and fair *(jayyid ḥasan)*" as cited in the Riyadh edition of al-Dhahabī's *Talkhīṣ al-ʿIlal al-Mutanāhiya* (p. 35 n.1). The chains that are very weak are those **[3]** from Abū al-Dardā' in Ibn ʿAbd al-Barr; **[4]** Ibn ʿUmar in al-Khaṭīb (2:193), Ibn al-Jawzī's *ʿIlal al-Mutanāhiya* (1:71), Ibn al-Najjār's *Tārīkh*, and al-Daylamī with various chains, the latter through ʿAbd al-ʿAzīz b. Abī Rawwād from Nāfiʿ [Ibn Ḥibbān said in *al-Majrūḥīn* (2:136): "'ʿAbd al-ʿAzīz] narrates undoubted forgeries from Nāfiʿ"]; and **[5]** ʿAbd Allāh b. ʿAmr رضي الله عنهما in Ibn al-Jawzī. The hadith is also narrated **[6]** from ʿImrān b. Ḥuṣayn by Abū al-ʿAbbās al-Marhabī in *Faḍl al-ʿIlm*, **[7]** Anas by al-Shīrāzī in *al-Alqāb*, and **[8]** Ibn ʿAbbās by Ibn al-Najjār cf. al-Suyūṭī in *al-Durr al-Manthūr* and *Kanz al-ʿUmmāl*. Some claimed that this hadith contradicts the verse ﴿Those of the believers who sit still, other than those who have a (disabling) hurt, are not on an equality with those who strive in the way of Allah with their wealth and lives﴾ (4:95). Such objectors lack the ethics of the ulema and misjudge them as people who sit still and do not strive in the way of Allah with their wealth and lives; rather, the ulema are the fiercest and most selfless fighters in His path as can be gleaned from Abū Ghudda's *Ṣafaḥāt min Ṣabr al-ʿUlamā'* and Asʿad al-Khaṭīb's *al-Buṭūla wal-Fidā' ʿind al-Ṣūfiyya*.

[942]As narrated by the Abū Yaʿqūb Isḥāq b. Ibrāhīm al-Manjanīqī al-Baghdādī in *Riwāyat al-Kibār ʿan al-Ṣighār* and as stated by al-Sakhāwī in the *Maqāṣid* (p. 377), al-Samhūdī in *Jawāhir al-ʿAqdayn fi Faḍl al-Sharafayn Sharaf al-ʿIlmi wal-Nasab* (p. 40), al-Shawkānī in *al-Fawā'id al-Majmūʿa* (p. 287), al-Suyūṭī, al-ʿAjlūnī, al-Fattanī, and others.

[943]In *Jāmiʿ Bayān Faḍl al-ʿIlm* (1:150) through the qadi of Mosul, Ismāʿīl b. Abī Ziyād al-Zakūnī, whom Ibn Ḥibbān called an arch-liar *(dajjāl)*.

[944]Corrupted to "Muḥammad b. Jaʿfar" in the mss. and corrected from al-Khaṭīb.

the blood of the *shahīd* is confined to him while the usefulness of the scholar's pen benefits others and is enduring.[945]

سَبُّ أَصْحَابِي ذَنْبٌ لَا يُغْفَرُ

To Insult my Companions is an unforgivable sin. Ibn Taymiyya said "This is a lie attributed to the Prophet ﷺ since Allah Most High said in the Qur'ān: ﴿Truly Allah forgives not that a partner should be ascribed unto Him. He forgives all save that to whom He will﴾ (4:48, 4:116).[946] The meaning—provided the form proves sound—may be that to insult the Companions is a tremendous sin and a breach of their rights or even those of the Leader of the beloved ﷺ. Add to this the fact that the insulter generally believes his act is licit and even seeks a reward from committing it. He thus commits apostasy and amply deserves punishment. The Veracious Prophet ﷺ has all the right to tell us, with regard to a certain sin, that Allah Most High will not forgive it—stressing its sordidness. This does not contradict the saying of Allah, ﴿He forgives all save that to whom He will﴾! I wrote a separate essay on this issue.[947] It would not be far-

[945]It is fair to say that the usefulness of both the scholar and the *shahīd* is immense and benefits as many and as long as Allah wills even if the scholar's merit is superior as mentioned in the *thabat* of the Muḥaddith of Aleppo Shaykh Yūsuf al-Ḥusaynī al-Ḥanafī entitled *Kifāyat al-Rāwī wal-Sāmiʿ* as abridged in Shaykh Rāghib al-Ṭabbākh's *thabat* entitled *al-Anwār al-Jaliyya* (p. 13): "O pursuers of the Prophetic Learning, you are not like others; the ink that flows from your pens is purer and weightier than the blood of martyrs."

[946]It is nearly mass-transmitted that the insulter of the Companions is cursed cf. *Mudāwī* (6:309). The meaning of the hadith may be that to curse them earns the curse of Allah as narrated in the hadith, *Whoever insults my Companions, may Allah curse him!* (*ṣaḥīḥ li-ghayrih*—Aḥmad in the *Faḍā'il*, al-Bazzār, al-Ṭabarānī cf. al-Haythamī 10:21, Ibn Abī ʿĀṣim, Ibn al-Jaʿd, al-Khallāl, al-Khaṭīb, Ibn ʿAsākir, and ʿIyāḍ from Ibn ʿAbbās, Ibn ʿUmar, Jābir, Anas, ʿĀ'isha, Muʿādh, ʿUwaym b. Sāʿida and ʿAṭā' b. Abī Rabāḥ). Al-Suyūṭī indicated that it is *ṣaḥīḥ* in *al-Jāmiʿ al-Ṣaghīr* (§7278) and this grading was confirmed by al-Haythamī (9:748) and the *Mudāwī* (5:253); or that it is similar to cursing the Prophet ﷺ (al-Muḥibb al-Ṭabarī from Anas); or a reference to being denied the Prophet's intercession ﷺ as narrated in another (*ḍaʿīf*—Abū Nuʿaym from ʿAbd al-Raḥmān b. ʿAwf); and incurring universal curses on Judgment Day (Abū al-Shaykh and al-Daylamī from Ibn ʿUmar). The Prophet ﷺ said: *Allah, Allah! Fear Him with regard to my Companions! Do not make them targets after me! Whoever loves them loves them with his love for me; and whoever hates them hates them with his hatred for me. Whoever bears enmity for them, bears enmity for me; and whoever bears enmity for me, bears enmity for Allah. Whoever bears enmity for Allah is about to perish.* Narrated by Aḥmad, al-Tirmidhī, and others. The early Muslims considered that to insult the Companions reveals *zandaqa*—freethinking—as Abū Zurʿa said: "Whoever insults the Companions, know that he is a freethinker *(zindīq)*" as narrated by al-Khaṭīb in his *Kifāya* (p. 97); or that such eventually leads to *shirk*; or other meanings as al-Qārī shows. So the report is a forgery but far from necessarily a lie in itself. Abū ʿUrwa al-Zubayrī narrated: "We were with Mālik b. Anas when they mentioned a certain man who found fault with the Companions of the Messenger of Allah ﷺ. When he heard this, Mālik recited the verse ﴿Muḥammad is the Messenger of Allah, and those with him﴾ until he reached the words ﴿delighting the sowers—that He may enrage the disbelievers with (the sight of) them﴾ (48:29). Then Mālik said: 'Whoever among the people harbors spite towards any one of the Companions of Prophet ﷺ, this verse has hit him."

[947]Perhaps one of his anti-Shīʿī epistles *Sulālat al-Risāla fī Dhamm al-Rawāfiḍ min Ahl al-*

fetched that the meaning of "unforgivable sin" *(dhanbun lā yughfar)* be "an unpardonable sin" *(dhanbun lā yusāmaḥ)* [in terms of penal law] as per the hadith:

> *Whoever insults my Companions, beat him! Whoever insults me, kill him!*[948]

مَا عَزَّتِ النِّيَّةُ فِي الحَدِيثِ إِلَّا لِشَرَفِهِ

Intention in hadith [narration] is scarce only due to its nobility. Al-Khaṭīb said it is not retained as a Prophetic hadith but is only a saying of [Yazīd] Ibn Hārūn.

الصَّلَاةُ عَلَى النَّبِيِّ ﷺ أَفْضَلُ مِنْ عِتْقِ الرِّقَابِ

The Invocation of blessing on the Prophet ﷺ is better than freeing slaves. Al-ʿAsqalānī said in one of his formal legal opinions that this hadith was a lie and a concoction. He probably meant the fact of attributing it to the Prophet ﷺ. Otherwise, al-Aṣbahānī narrates it in *al-Targhīb* as a halted report from Abū Bakr al-Ṣiddīq ﷺ as do al-Taymī and Ibn ʿAsākir.[949]

الصَّلَاةُ عَلَى النَّبِيِّ ﷺ لَا تُرَدُّ

The Invocation of blessing on the Prophet ﷺ is never rejected.[950] A saying of Abū Sulaymān al-Dārānī according to Ibn al-Jazarī in *al-Ḥiṣn [al-Ḥaṣīn min Kalām Sayyid al-Mursalīn]*[951] with the wording:

Ḍalāla or *Shamm al-ʿAwāriḍ fī Dhamm al-Rawāfiḍ*. In his *Sharḥ al-Fiqh al-Akbar* (1997 Dār al-Nafāʾis ed. p. 149) al-Qārī wrote that it was mentioned to ʿĀʾisha: "Some people are disparaging the Companions of the Messenger of Allah ﷺ to the point of disparaging Abū Bakr and ʿUmar!" She replied: *Do not be surprised of this, their [Abū Bakr and ʿUmar's] deeds came to an end but Allah Most High liked for their rewards not to end.* Al-Qārī continues, "Of course, whoever considers it licit to insult or kill them is a *kāfir* without question whatsoever." The *fatwā* of Imam Abū Ḥanīfa and his School is that whoever insults Abū Bakr and/or ʿUmar is an apostate according to Ibn Nujaym in *al-Baḥr al-Rāʾiq* and others although it is not included in the *mukaffirāt* in *al-Hadiyya al-ʿAlāʾiyya*. And Allah knows best.

[948]Narrated from ʿAlī by al-Ṭabarānī in *al-Kabīr* cf. *al-Jāmiʿ al-Ṣaghīr* (*ḍaʿīf*). Cf. [1] *Whoever insults a Prophet, kill him! Whoever insults my Companions, beat him!* Narrated through *Ahl al-Bayt* from ʿAlī by al-Ṭabarānī in *al-Awsaṭ* and *al-Ṣaghīr* through a very weak chain cf. al-Haythamī (6:260) and *Shifā* cf. *Manāhil al-Ṣafā* (*ḍaʿīf*). [2] *Whoever insults the Prophets is killed and whoever insults my Companions is lashed.* Narrated from ʿAlī by al-Ṭabarānī in all three *Muʿjam*s cf. *Fayḍ al-Qadīr* (6:147) and by al-Muḥibb al-Ṭabarī, *al-Riyāḍ al-Naḍira* referencing it to Tammām al-Rāzī's *Fawāʾid*.

[949]Narrated also *mawqūf* thus by al-Numayrī and Ibn Bashkuwāl cf. al-Sakhāwī, *al-Qawl al-Badīʿ fīl-Ṣalāt ʿalāl-Ḥabīb al-Shafīʿ* and al-Qasṭallānī, *Masālik al-Ḥunafā ilā Mashārīʿ al-Ṣalāt ʿalā al-Nabī al-Muṣṭafā* (p. 179).

[950]See also entries "*The deeds of my Community were shown to me…* and *All good deeds may be accepted or rejected but the invocation …..*

[951]Al-Jazarī compiled it while Damascus was besieged by the Tartars and al-Shawkānī authored a commentary on it entitled *Tuḥfat al-Dhākirīn bi-ʿIddat al-Ḥiṣn al-Ḥaṣīn*.

When you ask Allah something, start by invoking blessing on the Prophet ﷺ, then ask whatever you wish, then end your supplication by invoking blessing on the Prophet ﷺ; truly, Allah, in His generosity, shall accept the two invocations, and He is too generous to leave out what is in between them.

Al-Sakhāwī said, "I did not come across it as a Prophetic hadith but it is only a saying of Abū al-Dardā' رضي الله عنه:

When you ask Allah something, start by invoking blessing on the Prophet ﷺ, for truly Allah is too generous to be asked two things and accept only one while rejecting the other.[952]

كَفَى بِالْمَرْءِ نُصْرَةً أَنْ يَرَى عَدُوَّهُ يَعْصِي اللهَ

It is enough [Divine] support for one to see his enemy disobeying Allah. Al-Suyūṭī said it is a saying of Jaʿfar al-Aḥmar[953] according to al-Kharā'iṭī in *Makārim al-Akhlāq*.

It is not licit for a Muslim not to know the obligations and the sunan but it is licit for him not to know the rest. Forged, as per [al-Suyūṭī's] *Dhayl [al-Mawḍūʿāt].*

لَا يَحِلُّ لِمُسْلِمٍ جَهْلُ الْفَرَائِضِ وَالسُّنَنِ وَيَحِلُّ لَهُ جَهْلُ مَا سِوَى ذٰلِكَ

[952] Al-Sakhāwī cites both reports from Abū al-Dardā' and Abū Sulaymān al-Dārānī in *al-Qawl al-Badīʿ* (p. 435-436). However, its meaning is related in at least three hadiths of the Prophet ﷺ from **[1]** Fuḍāla b. ʿUbayd رضي الله عنه by al-Tirmidhī *(ḥasan)* and al-Ṭabarānī in *al-Kabīr* (18:308 §793); **[2]** ʿAlī b. Abī Ṭālib رضي الله عنه by al-Bayhaqī in the *Shuʿab* (2:216 §1575-1576) and al-Ṭabarānī with a good chain per al-Haythamī (10:160); and **[3]** Jābir رضي الله عنه by ʿAbd al-Razzāq (2:215 §486) and al-Bayhaqī in the *Shuʿab* (2:216 §1578) cf. al-Haythamī (10:155).

[953] Jaʿfar b. Ziyād al-Kūfī (d. 165), a trustworthy (moderate) early Shīʿī.

J

بَيْتُ
الْمَقْدِسِ
طَسْتٌ
مِنْ ذَهَبٍ
مَمْلُوءٌ
عَقَارِبَ

Jerusalem is a gold basin full of scorpions. This is not a hadith but is from the Torah.[954]

[954]Cf. the Prophet ʿĪsā's ﷺ comparison of the Israelites of his time to a brood of vipers (Mt 12:34, 23:33) and their spiritual leaders to whited sepulchres (Mt 23:27).

K

أَخْفُوا الخِتَانَ وَأَعْلِنُوا النِّكَاحَ

Keep circumcision private but publicize marriage. Al-Sakhāwī said, "The first half is baseless and there are hadiths emphasizing that circumcision be publicized."

بَاعِدُوا بَيْنَ أَنْفَاسِ الرِّجَالِ وَالنِّسَاءِ

Keep far apart the breaths of men and women. Unestablished. Only Ibn al-Ḥājj mentioned it in *al-Madkhal* in the section on *ʿId* prayer as well as Ibn Jamāʿa in his *Manṣak*[955] in connection with the circumambulation of women—without chain, only saying, "It is narrated that the Prophet ﷺ said, etc."

دَاوِمِي قَرْعَ بَابِ الجَنَّةِ قَالَهُ لِعَائِشَةَ قَالَتْ بِمَاذَا قَالَ بِالجُوعِ

Keep knocking on the door of Paradise. He ﷺ said it to ʿĀ'isha رضي الله عنها who asked: "With what?" He answered *With hunger.* Al-Ghazzālī cites it in the *Iḥyā'* but al-ʿIrāqī said he found no basis for it.[956]

جَنِّبُوا مَسَاجِدَكُمْ صِبْيَانَكُمْ

Keep your young boys away from your mosques. Al-Bazzār said it is baseless but al-Sakhāwī said that Ibn Mājah narrates it as part of a longer report with a weak chain. Suyūṭī said *Keep the insane and your young boys away from your mosques* was narrated by Ibn Mājah from Wāthila b. al-Asqaʿ رضي الله عنهما and al-Ṭabarānī from Abū al-Dardā' and Abū Umāma رضي الله عنهما."[957]

[955] Cf. note 833. Also cited by Ibn Ḥazm in *Ṭawq al-Ḥamāma* as a Prophetic hadith.

[956] Many of the hadiths praising hunger cited in the *Iḥyā'* have no basis cf. *Itḥāf* (7:386f.).

[957] Ibn Mājah's wording is *Keep away from your mosques your young boys, madmen, buying and selling, quarrels, loud voices, execution of penal sentences (ḥudūd), and drawing of swords. Put your washrooms (maṭāhir) at their doors and incense them on Jumuʿa days.* Its chain contains a discarded narrator, an unknown, and a third weak narrator; al-Ṭabarānī's chain contains two discarded narrators and one unknown: *Fatḥ al-Bārī* (1:549 *ḍaʿīf*), *Talkhīṣ al-Ḥabīr* (4:188), *al-ʿIlal al-Mutanāhiya* (1:403) etc. To the lament that many preachers in Damascus tend to cite it Dr. Nūr al-Dīn ʿItr replied "Imam al-Nawawī retains it in *Riyāḍ al-Ṣāliḥīn*, therefore it is good enough for us!" This is a useful rule regarding the probative force of that blessed book, nevertheless, this hadith is not in the *Riyāḍ* and Dr. ʿItr probably meant *al-Targhīb wal-Tarhīb*, another book he strongly recommends and which also carries weight for hadiths on meritorious deeds. The Sunna establishes that boys prayed in the Mosque in Medina behind the men and before the women. A further clue of forgery is the continuation *place your washrooms at their entrances.* And how could such important directives touching the places and ethics of worship of the *Umma* be known only to one or two singular strings of dubious narrators? Allah knows best.

إِجْتِمَاعُ الْخَضِرِ وَإِلْيَاسَ عَلَيْهِمَا السَّلَامُ فِي الْمَوَاسِمِ كُلَّ عَامٍ

Al-Khiḍr and Ilyās عليهما السلام *meeting every year in the festive seasons.* The *ḥāfiẓ* al-ʿAsqalānī said: "None of it is established." Perhaps he only meant by it lack of soundness *(ʿadam al-ṣiḥḥa)*.[958] In fact, al-ʿUqaylī, al-Dāraquṭnī in *al-Afrād*, and Ibn ʿAsākir narrated from Ibn ʿAbbās رضي الله عنهما that the Messenger of Allah ﷺ said:

> *al-Khiḍr and Ilyās meet every year in the festive season (al-mawsim). Each shaves the other's head. They part with the words: In the Name of Allah, Allah's Will be done! None brings good but Allah. In the Name of Allah, Allah's Will be done! None removes evil but Allah. In the Name of Allah, Allah's Will be done! Every blessing comes from Allah. In the Name of Allah, Allah's Will be done! There is no change nor strength but with Allah.*[959] Al-Suyūṭī mentions it.

مَا تَرَكَ الْقَاتِلُ عَلَى الْمَقْتُولِ مِنْ ذَنْبٍ

The Killer takes away all the sins of his victim. Ibn Kathīr said in his *Tārīkh* that its basis was unknown in this wording but its meaning is sound as Ibn Ḥibbān narrated from Ibn ʿUmar رضي الله عنهما:

The sword erases sins completely.

Al-Bayhaqī also narrates from the Prophet ﷺ:

Those who are killed fall in three categories, etc.

until he said of the sinful believer who is killed in jihad for Allah's sake:

The sword erases sins completely,

and of the hypocrite who was killed in jihad:

The sword does not erase hypocrisy!

Al-Suyūṭī said of the "sword" hadith that Aḥmad and Ibn Ḥibbān narrated it from ʿUtba b. ʿAbd رضي الله عنه.[960] Al-Daylamī and Abū Nuʿaym also narrated from ʿĀ'isha رضي الله عنها:

A captive's execution leaves no sin unerased.

[958]Or forged. Note that the term *thābit*—"established"—in the usage of hadith scholars including Ibn Ḥajar means *ṣaḥīḥ*—"sound"—cf. *ʿUlūm al-Ḥadīth*, *Tadrīb al-Rāwī*, etc. while al-Qārī uses it to mean merely "not forged." Abū Ghudda went to the opposite extreme, stating in his notes to al-Laknawī's *Rafʿ* and his introduction to al-Qārī's *Maṣnūʿ* that *ghayr thābit* always means forged. This is not correct in absolute terms but only at times, and Allah knows best. See also note 753.

[959]Cited by Ibn Ḥajar in the *Fatḥ* (6:435) and *Iṣāba* (2:305) who said Imam Aḥmad narrates it in *al-Zuhd* with a fair chain. See the chapter on al-Khiḍr in our *Excellence of Syro-Palestine.*

[960]The mss. state "'Utba b. ʿUbayd" but see the *Musnad* for the correct form.

Saʿīd b. Manṣūr also narrated it as a "dispatched" *(mursal)* report from ʿAmr b. Shuʿayb:

Whoever is killed in captivity, it shall expiate his sins.

Al-Bayhaqī also narrates in the *Shuʿab* that al-Awzāʿī said:

Whoever is wrongly killed, Allah forgives him every sin. This is in the Qur'ān: ﴿I would rather you should bear my sin as well as yours, for you will be among the companions of the Fire and that is the reward of those who do wrong﴾ (5:29).

It goes without saying his argument from the Qur'ān needs examination.

الْعِلْمُ يُسْعَى إِلَيهِ

Knowledge is pursued. This is the gist of what Mālik told al-Mahdī when the latter summoned him to come and let his two sons hear hadith from him—or what he may have said to Hārūn when the latter asked him to teach him in private: "Knowledge is more deserving of being revered and pursued." It is the meaning of al-Bukhārī's saying "Knowledge is pursued, it does not pursue people.[961] An Arabic proverb says "In his house is the judge attended" *(q.v.).*

ضَاعَ الْعِلْمُ فِي أَفْخَاذِ النِّسَاءِ وَفِي لَفْظٍ بَيْنَ أَفْخَاذِ النِّسَاءِ

Knowledge is squandered between (fī) women's thighs. Another version has *bayna* for "between." It is the gist of Bishr al-Ḥāfī's word: "He will never succeed who is attached to women's thighs."[962]

الْعِلْمُ عِلْمَانِ عِلْمُ الْأَدْيَانِ وَعِلْمُ الْأَبْدَانِ

Knowledge is twofold: knowledge of faiths and knowledge of frames.[963] A forgery as stated in the *Khulāṣa* [*fī Uṣūl al-Ḥadīth* by al-Ṭībī]. [Al-Suyūṭī's] *Dhayl [al-Mawḍūʿāt]* says it is narrated as a "pattern-chained hadith" *(musalsal)* from al-Ḥasan that Ḥudhayfa ﷺ asked the Prophet ﷺ about the inward science *(ʿilm al-bāṭin)* and he replied,

[961]The Ẓāhirī Khālid b. Aḥmad al-Dhuhlī, governor of Bukhārā, sent to al-Bukhārī the message: "Bring the *Jāmiʿ al-Ṣaḥīḥ* and the *Tārīkh* and other books of yours, and come and read before me." He replied through the messenger: "I do not debase learning nor do I carry it to the doors of people. If you need learning from me, come to my mosque or my house. If you do not like this, you are the sultan and may forbid my stay here so that I will have an excuse before Allah on the Day of the Rising that I did not conceal knowledge." Then he was expelled from Bukhārā. Ibn al-Subkī, *Ṭabaqāt al-Shāfiʿiyya al-Kubrā.*

[962]Narrated as a saying of Sufyān al-Thawrī by Abū Nuʿaym (7:12).

[963]Narrated as a saying of Imam al-Shāfiʿī by Abū Nuʿaym (9:142).

I asked Jibrīl about it and he said, Allah said: It is a secret between Me and My beloved and friends and chosen ones! Neither an angel brought near nor a Prophet-Messenger may know it.

Al-ʿAsqalānī said of the latter report that it was fabricated and that al-Ḥasan never met Ḥudhayfa.[964]

[964]See also the forgery *Inward knowledge (ʿilm al-bāṭin) is a secret... supra*, p. 73.

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البَرُّ أَبَرُّ بِأَهْلِهِ

Land is kindest to its own sons and daughters. A saying of the common people. It might be taken from the fact that the land is mentioned before the sea in the verse ﴿He it is Who makes you go on the land and the sea﴾ (10:22) and the saying of the Most High ﴿Have We not made earth a receptacle both for the living and the dead﴾ (77:25-26), meaning it embraces them the way a mother embraces her children, as indicated by the saying of the Most High ﴿Thereof We created you and thereunto We return you﴾ (20:55).[965]

لِسَانُ أَهْلِ الجَنَّةِ العَرَبِيَّةُ وَالْفَارِسِيَّةُ الدَّرِيَّةُ

The language of the people of Paradise is Arabic and Darī Persian. Cited by the author of the *Kāfī* from al-Daylamī:

> *When Allah wants a matter of clemency, He reveals it to the nearest angels in Darī Persian.*[966]

Both reports are forged and contradict the following sound hadith from the Prophet ﷺ:

> *Love the Arabs for three reasons: I am an Arab, the Speech of Allah is Arabic, and the language of the people of Paradise is Arabic.*[967]

[965]Rather than al-Qārī's explanation the entry probably means that a pious son makes the best husband, with *barr* being used in the sense of *bārr*. In the *Sunan*: *The best of you are those that treat their spouses best and I am the one that treats his spouses best among you.*

[966]Implying that when He wants a matter of punishment he reveals it in Arabic! Likewise, the hadiths in al-Ḥākim linking Persian with hypocrisy are forged.

[967]Narrated from Ibn ʿAbbās by al-ʿUqaylī, al-Ṭabarānī in the *Kabīr*, al-Ḥākim, and al-Bayhaqī in the *Shuʿab*, and with a better chain from Abū Hurayra by al-Ṭabarānī in the *Awsaṭ*. "A weak report, neither sound nor forged" according to al-Sakhāwī in the *Maqāṣid* after al-ʿIrāqī in *Maḥajjat al-Qarab fī Maḥabbat al-ʿArab* then per the *La'ālī'*, Ibn al-Daybaʿ in *Tamyīz al-Ṭayyib*, Ibn ʿArrāq (2:30-31), the *Mudāwī* (1:210-211 §225), and al-Fattanī in his *Tadhkira* although declared a forgery by Abū Ḥātim al-Rāzī, Ibn Ḥibbān, and Ibn al-Jawzī. Al-Silafī said it was a "fine" (*ḥasan*) saying *i.e.* of fine meaning cf. *Fayḍ al-Qadīr* (1:179). The Prophet ﷺ also relatedly said *When Allah created creation He chose the Arabs…* (al-Ḥākim); *He chose from among human beings the Arabs…* (al-Ṭabarānī and Abū Nuʿaym); *The elite of Allah was put among the Arabs…* (al-Ṭabarānī); *Allah has elected Banū Kināna from the descendants of Ismāʿīl…* (Muslim, al-Tirmidhī, Aḥmad); *Arabs are a light in Islām* (Abū al-Shaykh); *The humiliation of the Arabs is the humiliation of Islām* (Abū Yaʿlā); *Salmān! Do not hate me and thereby leave your Religion by hating the Arabs* (al-Tirmidhī, Aḥmad); *None but a hypocrite hates the Arabs* (Aḥmad); *Whoever cheats the Arabs will not receive my intercession* (al-Tirmidhī and Aḥmad); *I have supplicated for the Arabs* (al-Bazzār, al-Ṭabarānī); all cited by al-Haytamī in his

Al-Mawlā Ibn Kamāl Bāshā[968] took care to vowelize it in his marginalia on the *Talwīḥ* [where he said]:

> Al-Aṣfahānī said, "Dārī is the language of the people of al-Madā'in [present-day Iraq]. It was spoken by those at the king's court [lit. 'door'] and is linked to the royal capital." Whoever thinks that it comes from the Persian word for "gate"—*dar*—is wrong.

Evidently, had the hadith been sound in the above wording, it would have been better to vowelize the last word to read *durrī* ("sparkling"). This would have praised the Persian language with an adjective that compares it to pearls in its lexical subtelty and semantic beauty.

Similarly forged is what some of our non-Arab teachers cite as a Divine hadith supposedly revealed in Farsi and stating, *What shall I do with those sinners if not forgive them?*[969]

آخِرُ الطِّبِّ الْكَيُّ

The Last resort of medicine is cauterization (kayy). This is an aphorism and not a hadith according to Ibn al-Dayba' al-Yamānī, the student of al-

Mablagh al-Arab fī Fakhr al-ʿArab. Ibn Taymiyya said in his *Iqtiḍā' al-Ṣirāṭ* (1:389) of the above-mentioned hadith of Salmān: "This is a proof that hatred of the Arabs as a race and enmity toward them is unbelief or the cause thereof. It presupposes that they are better than all others and that love for them causes strong faith. For if the prohibition of hating them was the same as the prohibition of hating all other groupings, the former would not be a cause for parting with the Religion nor for hating the Messenger; it would only have been a type of enmity among other types. But when he made it a cause for parting with Religion and hatred of the Prophet, he showed that hating them was much graver than hating others; and that is a proof that they are better than others." See also *Love of the Arabs stems from faith* in the entry *Love of country stems from faith.*

[968]The encyclopedic Turkish Hanafi scholar of Qur'ān, history, jurisprudence, logic, grammar, theology, and belles-lettres *(adab)*, the qadi and mufti of Istanbul Shams al-Dīn Aḥmad b. Sulaymān b. Kamāl Bāsha (d. 940) excelled in Arabic, Persian, and Turkish, authoring over 300 works, among them a Qur'anic commentary, glosses on al-Zamakhsharī's *Kashshāf*, al-Bayḍāwī's *Anwār al-Tanzīl*, and many other glosses on law and legal theory. The work referred to here is his *Ḥāshiya ʿalā al-Talwīḥ* in legal theory—notes on al-Taftāzānī's *al-Talwīḥ fī Kashf Ḥaqā'iq al-Tanqīḥ*, itself a commentary on Ṣadr al-Sharīʿa ʿUbayd Allāh b. Masʿūd's *Tanqīḥ al-Uṣūl.* He also authored a book of forty hadiths in which he adduces the alliterative forgery *Idhā aʿyatkum al-umūr/Idhā taḥayyartum fīl-umūr, fa-staʿīnū/fa-staghīthū bi-ahl al-qubūr—When you feel powerless and confused, seek help from those in the graves,* a saying also adduced by the Naqshbandi master al-Ṣafī al-Kāshifī the author of *Rashaḥāt ʿAyn al-Ḥayāt* (year 909) as cited by Ḥaqqī in *Rūḥ al-Bayān* (Q 17:59) but flagged as a falsehood in al-Ālūsī's *Tafsīr* (Q 5:35) and as a Rāfiḍī forgery by Ibn Taymiyya in *Daqā'iq al-Tafsīr*, *Iqtiḍā' al-Ṣirāt*, *Minhāj al-Sunna*, and *Majmūʿ al-Fatāwā*; Ibn al-Qayyim in *Ighāthat al-Lahfān*; and al-Birkawī (d. 981) in his abridgment of the latter. Both Ḥaqqī and al-Qārī in the *Mirqāt* (in his discussion of the hadith *I had forbidden you from visiting the graves but I now order you to do so*) nevertheless explain this saying to mean (i) seeking the intercession of those who "died before death" and (ii) preparing for death.

[969]This forgery paraphrases the noble Qur'ānic verse ﴿What shall Allah do with your punishment if you are thankful for His mercies and believe in Him? Allah was ever Responsive, Aware﴾ (4:147).

Sakhāwī and abridger of the latter's book *al-Maqāṣid.* As al-ʿAsqalānī said, a well-known Arabic proverb states, "The last cure is cauterization."

التَّوَكُّؤُ عَلَى الْعَصَا مِنْ سُنَّةِ الْأَنْبِيَاءِ

Leaning on a staff is a tradition of the Prophets. True words though baseless as a hadith in that explicit wording.[970] We may infer it from the saying of Allah Most High, ﴿And what is that in your right hand, O Mūsā? He said: This is my staff whereon I lean, and wherewith I beat down branches for my sheep, and wherein I find other uses﴾ (20:17-18). It is also inferred from the practice of our Prophet ﷺ at certain times as I have expounded in a separate monograph.[971] As for the report *Whoever reaches forty years and does not betake himself a cane has transgressed,* it is baseless.

تَفَقَّهُوا قَبْلَ أَنْ تُسَوَّدُوا

Learn before you become leaders. Said by ʿUmar رضي الله عنه.[972] Some said it meant "before you marry and become the leaders of households and servants," whence the dictum "Knowledge is squandered between women's thighs" (*q.v.*). Al-Thawrī said, "Whoever rushes to preside will massacre knowledge, and whoever does not rush shall study [lit. 'write'], then study—then study some more!"[973] This meaning is more general. Allah knows best.

[970] The wording is transmitted as a *mawqūf* saying of Ibn ʿAbbās and Anas رضي الله عنهم, each through a chain containing an arch-forger, respectively al-Muʿallā b. Hilāl al-Ṭaḥḥān cf. Ibn ʿAdī (6:372) and Yaḥyā b. Hāshim al-Ghassānī cf. al-Munāwī *(s.v. ḥaml al-ʿaṣā)* after al-Dhahabī's *Mīzān.*

[971] *Al-Inbā' bi-anna al-ʿAṣā min Sunan al-Anbiyā'.* The Prophet ﷺ used the staff during *khuṭba*, as a *sutra*, in pilgrimage, while riding, and on other occasions. He gifted a staff to ʿAbd Allāh b. Unays رضي الله عنه, commanded those that find a staff to treat it as lost property, and scorned Musaylima with the words *If you asked me for this stick I would not give it to you!* The staff was a staple of life among the Arabs and was used by the Companions in war, travel, and long prayers. Al-Jāḥiẓ and Usāma b. Munqidh each authored a *Kitāb al-ʿAṣā* (Book of the Staff) and its use is firmly established for the Prophets Sulaymān, Mūsā, and ʿĪsā while Dāwūd said, upon them peace: *Tell the learned man to take an iron staff and pursue knowledge until it breaks* as narrated by al-Dārimī from ʿAbd Allāh b. ʿAbd al-Raḥmān al-Qushayrī, from the Prophet ﷺ. See also al-Ḥasan al-Baṣrī's praise of the staff in Abū al-Layth al-Samarqandī's *Bustān al-ʿĀrifīn* (ch. 66). Al-Qārī cites it in *Sharḥ ʿAyn al-ʿIlm* (1:231). Shaykh ʿAbd al-Qādir al-Jīlānī rules the staff a sunna of travel in his *Ghunya.* As for al-Ṭabarānī's report that names his ﷺ staff "al-Mamshūq" it is very weak.

[972] Narrated by al-Khaṭīb in *Naṣīḥat Ahl al-Ḥadīth* (p. 24) cf. al-Shāfiʿī رضي الله عنه: "Learn *fiqh* before you reach leadership for when this happens, there is no way to study it anymore." *Naṣīḥa* (p. 21). And Ibn ʿAṭā' Allāh in his *Ḥikam* (§11): "Bury yourself in the earth of obscurity; whatever sprouts forth without having first been buried, flowers imperfectly."

[973] Sufyān رحمه الله also said: "I never saw rarer *zuhd* than the renouncing of leadership. You may see a man renounce food, money, and dress, but when it comes to leadership he maneuvers and battles" and "Among the best of people is the Sufi learned in *fiqh.*"

عَالِمُ قُرَيْشٍ يَمْلَأُ الْأَرْضَ عِلْمًا

The Learned Scholar of Quraysh shall fill the earth with knowledge. Al-Ṣaghānī said it was forged but al-ʿIrāqī rebutted that claim although it is not devoid of weakness, as al-Ṭayālisī mentioned it in his *Musnad* with a chain containing an unknown, and it has corroborative chains.[974]

كُفَّ عَنِ الشَّرِّ يَكُفَّ الشَّرُّ عَنْكَ

Leave evil and evil leaves you. Its basis is unknown.[a]

قُدِّسَ الْعَدَسُ عَلَى لِسَانِ سَبْعِينَ نَبِيًّا آخِرُهُمْ عِيسَى عَلَيْهِ السَّلَامُ

Lentils were blessed by the mouth of seventy Prophets, last in date ʿĪsā ﷺ. Al-Zarkashī said it is a falsehood as explicitly declared by a group of hadith masters such as Ibn al-Mubārak, al-Layth b. Saʿd and, after them, Ibn al-Madīnī. Al-Sakhāwī said:

> Al-Ṭabarānī narrated it from Wāthila ﷺ, from the Prophet ﷺ as did Abū Nuʿaym in the *Maʿrifa*. Something to this effect is also related from ʿAlī ﷺ. All of it is inauthentic and it is all falsehood as Ibn al-Madīnī said. Ibn al-Jawzī included it in the *Mawḍūʿāt*.

سَيُكْذَبُ عَلَيَّ

Lies will be attributed to me. Ibn al-Mulaqqin said in *Takhrīj al-Bayḍāwī*, "I have never seen this hadith in this given form although it is true that among the hadiths Muslim alone narrates from Abū Hurayra ﷺ,[975] the Messenger of Allah ﷺ said:

> *There will be, at the end of time, great deceivers and arch-liars.*

فَازَ الْمُخِفُّونَ وفي لفظ نَجَا الْمُخِفُّونَ وَهَلَكَ الْمُثْقَلُونَ

The Light-burdened win. Another wording has *The light-burdened are saved and the heavy-laden perish.* This is the meaning of the hadith Abū al-Dardā' ﷺ narrates from the Prophet ﷺ:

> *Ahead of you lies a formidable obstacle; only those with light burdens can surmount it. Therefore,*—said Abū al-Dardā'—*I want to keep light for that obstacle.*[976]

[974]Rather, this is a fair narration according to al-ʿIrāqī; Ibn Ḥajar in *Ladhdhat al-ʿAysh fī Ṭuruq Ḥadīth al-A'immatu min Quraysh* and *Tawālī al-Ta'nīs*; al-Zurqānī; and others; narrated from Ibn Masʿūd, Ibn ʿAbbās, Abū Hurayra, and ʿAlī ﷺ cf. our chapter on al-Shāfiʿī in *The Four Imams and Their Schools*. On al-Ṣaghānī see note 866. The hadith refers to Imam al-Shāfiʿī by agreement of the hadith scholars.

[a]Attributed to Alexander the Great by al-Dīnāwarī in *al-Mujālasa* (3:514-515 §1126).

[975]I.e. with Muslim's specific chain through Muslim b. Yasār from Abū Hurayra in that specific wording, as something similar is found in al-Bukhārī, Abū Dāwūd, al-Tirmidhī, and the *Musnad*.

[976]Umm al-Dardā' had asked her husband, *What prevents you from seeking out for your*

Al-Ḥākim declared its chain sound.

شَبِيهُ الشَّيْءِ مُنْجَذِبٌ إِلَيهِ

Like is drawn to like. It is like their saying, "Birds of a feather flock together"; "Shared origin binds native sons"; "Keeping company with other than your kind is insufferable punishment." This is how the saying of Allah Most High was interpreted: ﴿I verily will punish him with hard punishment﴾ (27:21)—that is, I will put it [the hoopoe] in a cage with a different type of bird. All this can be inferred from the hadith:

> *Souls are marshalled soldiers [—whichever of them recognize one another accord, and whichever of them disavow one another diverge].*[977]

It was mentioned that the circumstance in which the latter hadith was spoken is that the Prophet ﷺ one day saw ʿĀ'isha ﵂ keeping company with a woman and asked who she was. ʿĀ'isha replied, *She is the jester of Mecca.* The Prophet ﷺ asked where she was staying and ʿĀ'isha replied, *With the jester of Medina!*[978] The same inference can be drawn from the saying of Allah Most High, ﴿Say: Each one acts according to his rule of conduct﴾ (17:84).

قَلِيلٌ مِنَ التَّوْفِيقِ خَيْرٌ مِنْ كَثِيرٍ مِنَ الْعِلْمِ

A little success is better than much knowledge. It is mentioned in the *Iḥyā'* but al-ʿIrāqī said,

> I found no basis for it. The compiler of the *Firdaws* mentions it from Abū al-Dardā' with "reason" *(ʿaql)* instead of "knowledge" *(ʿilm)* but his son did not narrate it in his *Musnad*.[979]

guests what men seek out for their guests? i.e. the amenities which a livelihood makes affordable. Narrated by al-Ṭabarī in *Tahdhīb al-Āthār*, al-Ṭabarānī, al-Ḥākim, al-Bayhaqī in the *Shuʿab* and others.

[977]Muslim, Abū Dāwūd, and Aḥmad from Abū Hurayra.

[978]Al-ʿIrāqī in his documentation of the *Iḥyā'* said al-Ḥasan b. Sufyān narrated both the hadith and the story in his *Musnad* with a fair chain, while al-Bukhārī mentions ʿĀ'isha's saying abridged and in suspended form. Al-Bayhaqī narrates it in *Shuʿab al-Īmān* as a saying of Ibn Masʿūd and the author of the *Firdaws* mentions it as a saying of Muʿādh b. Jabal. His son did not document it in *Musnad al-Firdaws*.

[979]Respectively, the *ḥāfiẓ* Abū Shujāʿ Shīrūyah b. Shahradār b. Shīrūyah b. Fanākhusrū al-Daylamī al-Hamdānī (445-509) in *Firdaws al-Akhbār bi-Ma'thūr al-Khiṭāb al-Mukharraj ʿalā Kitāb al-Shihāb* and his son the *ḥāfiẓ* Abū Manṣūr Shahradār b. Shīrūyah Ibn al-Daylamī (d. 558) in *Musnad al-Firdaws*. The meaning of this report was confirmed by Imam Aḥmad: his student Abū Bakr al-Marwazī narrated in his book *al-Waraʿ* [published under Aḥmad's name (p. 10)] that when Aḥmad was asked on his deathbed who would succeed him as the imam of the School he said: "Put all your questions to ʿAbd al-Wahhāb [b. ʿAbd al-Ḥakam al-Warrāq]." One of those present, Fatḥ b. Abī al-Fatḥ, said: "But he does not have much learning!" Aḥmad replied: "He is a saintly man *(rajulun ṣāliḥ)*: one

A latter-day scholar[980] follows up saying that what the *Firdaws* mentions is narrated by Ibn ʿAsākir from Abū al-Dardā' ﷺ and al-Ṭabarānī from Ibn ʿUmar ﷺ in the wording:

> *One that has a little understanding (fiqh) is better than one that worships much.*

الضَّبُّ وَشَهَادَتُهُ لَهُ ﷺ

The Lizard and its testimony of faith to the Prophet ﷺ.[981] It was said that this report is forged. Al-Mizzī said it is inauthentic both in chain and content. However, al-Bayhaqī narrated it with a weak chain of transmitters and ʿIyāḍ mentioned it in the *Shifā*.[982] Therefore, it is at worst weak, not forged.

العَارِيَّةُ مَرْدُودَةٌ

The Loan must be returned. Al-Rāfiʿī mentioned it. Al-ʿAsqalānī said in the documentation of his hadiths [*Talkhīṣ al-Ḥabīr*], "I did not see it in the wording adduced by the compiler but Aḥmad and the *Sunan* masters narrated it only as *The loan must be repaid (al-ʿāriyyatu mu'addātun).*

النَّظَرُ إِلَى الْوَجْهِ الجَمِيلِ عِبَادَةٌ

To Look at a beautiful face is worship.[983] Ibn al-Qayyim said: "Our teacher—he means Ibn Taymiyya—was asked about it and replied it is a lie and falsehood attributed to the Messenger of Allah ﷺ which no one narrated with any sound chain but was forged." But a narration states:

> *Looking at a beautiful face improves eyesight while looking at an ugly face causes tartar.*[984]

such as him is granted success in speaking the truth." Cf. Ibn Abī Yaʿlā, chapter on al-Warrāq in *Ṭabaqāt al-Ḥanābila* (1:210-212). Note that the unlearned in Imam Aḥmad's circle were undoubtedly more knowledgeable than the learned in our time, let alone frauds!

[980]In the *Maṣnūʿ*: "al-Khaṭṭāb follows up saying that what is mentioned in the *Firdaws* is narrated by Ibn ʿAsākir. . ."

[981]Narrated from ʿAbd Allāh b. ʿUmar, from ʿUmar by al-Ṭabarānī in *al-Awsaṭ* and *al-Ṣaghīr* (2:153-155 §948), Ibn Mandah in his biographical notice on al-Ṭabarānī, Abū Nuʿaym in *Dalā'il al-Nubuwwa* (p. 134=p. 377-379 §275), al-Ḥākim in the *Iklīl*, Ibn al-Jawzī in *al-Wafā bi-Aḥwāl al-Muṣṭafā* (p. 341-343 §501), Ibn ʿAsākir (4:382-385 also from ʿAlī), and al-Bayhaqī in the *Dalā'il* (6:36-37) who considered it forged as did Ibn Diḥya, al-Dhahabī in the *Mīzān*, and al-Ḥūt in *Asnā al-Maṭālib* (p. 288) cf. al-Haythamī (8:292-294) but this was rejected by al-Suyūṭī in the *Khaṣā'iṣ al-Kubrā* (2:65=2:276=2:107) cf. Ibn Kathīr, *Bidāya* (6:149=6:171), and *Itḥāf* (2:206, 7:194).

[982]*Al-Shifā* (p. 377 §793) cf. al-Qārī, *Sharḥ al-Shifā* (1:595).

[983]Forged by Muḥammad b. Aḥmad b. Hārūn al-Rīwandayy according to al-Burhān al-Ḥalabī in *al-Kashf al-Ḥathīth* (p. 217 §614). See also the nest entry, *To look at the face of a learned person is dearer to Allah....*

[984]Also a forgery per Ibn al-Qayyim in the *Manār* and *Naqd al-Manqūl*.

Abū Nuᶜaym narrates it in the *Ḥilya* from Jābir ﷺ as two hadiths with two different chains but they are both weak although the second one is weaker. The first is substantiated by the hadith:

Looking at a beautiful woman (al-mar'at al-ḥasnā') and at greenery strengthens eyesight.[985]

Narrated by Abū Nuᶜaym in the *Ḥilya* from Jābir ﷺ and cited [by al-Suyūṭī] in *al-Jāmiᶜ al-Ṣaghīr*. Therefore it is weak but not forged.[986]

نَظْرَةٌ إِلَى وَجْهِ الْعَالِمِ أَحَبُّ إِلَى اللهِ مِنْ عِبَادَةِ سِتِّينَ سَنَةً صَيَاماً وَقِيَاماً

To Look at the face of a learned person is dearer to Allah than sixty years of worship, fasting and observing night prayers. Narrated in Samᶜān's codex (*nuskha*)[987] and elsewhere from Anas ﷺ, from the Prophet ﷺ or something of that meaning; however, it is inauthentic. So said al-Sakhāwī. Another report states:

To look at ᶜAlī's face is worship.[988]

Al-Ṭabarānī and al-Ḥākim narrated it from Ibn Masᶜūd and ᶜImrān b. Ḥuṣayn.[989]

[985]*La'āli'* (1:106=1:117) rejected Ibn al-Jawzī and al-Ṣaghānī's ruling of forgery for this hadith but both al-Shawkānī and al-Albānī declared it forged, ᶜAlī b. Aḥmad b. Ṣibrīn excluded it from his *Itḥāf al-Nāqid al-Baṣīr bi-Qawīy Aḥādīth al-Jāmiᶜ al-Ṣaghīr*, and ᶜAbd Allāh al-Ghumārī from *al-Kanz al-Thamīn fī Aḥādith al-Nabī al-Amīn* although his elder brother did not include it his *Mughīr*. Al-ᶜAzīzī said in *al-Sirāj al-Munīr Sharḥ al-Jāmiᶜ al-Ṣaghīr* (3:388): "What is meant is the lawful mate, as gazing at the foreign woman darkens both eyesight and insight."

[986]This reasoning is based on unquestioning reliance on al-Suyūṭī's pledge to exclude forgeries from his *Jāmiᶜ al-Ṣaghīr*, a pledge he did not fulfill cf. note 1065.

[987]Samᶜān b. al-Mahdī was one of the arch-forgers.

[988]Related with chains from eleven Companions according to the *La'āli'* (1:342-346) hence Ibn ᶜArrāq (1:382-383) considered it authentic and al-ᶜAlā'ī rejected the grading of forgery while al-Shawkānī in the *Fawā'id* (1986 ed. p. 380) said: "This narration is fair because of its other chains *(ḥasan li-ghayrih)*, not sound as al-Ḥākim (3:141-142) said, nor forged as Ibn al-Jawzī said (*Mawḍū'āt* 1:359)." Al-Maᶜallamī commented that al-Shawkānī did not realize the extreme weakness of those chains. Al-Dhahabī in the *Talkhīṣ*, Ibn Kathīr in the *Bidāya* (7:358), and Ibn Ḥajar in the *Lisān* (1:234, 4:345) all consider it forged while Aḥmad al-Ghumārī in his *Burhān* (p. 222) and his brother ᶜAbd al-ᶜAzīz in his monograph *al-Ifāda bi-Ṭuruqi Ḥadīth al-Naẓar ilā ᶜAliyyin ᶜIbāda* predictably affirm its soundness.

[989]There are five things gazing at which amounts to worship: the Kaᶜba, the Qur'ān, one's parents, the sea, and one's brothers in Islām. Ibn Masᶜūd ﷺ said: *Gazing at one's parents is worship; gazing at the Kaᶜba is worship; gazing at the volume of Qur'ān is worship; and gazing at your brethren out of love for the sake of Allah is worship.* Narrated by al-Bayhaqī. The statement *Gazing at the Kaᶜba is worship* is narrated from ᶜĀ'isha by al-Daylamī, Ibn Abī Dāwūd in *al-Maṣāḥif*, and Abū al-Shaykh in *al-Thawāb* with weak chains as stated in al-Munāwī and *Kanz al-ᶜUmmāl*; from Mujāhid by Ibn Abī Shayba and al-Janadī; from Mujāhid and ᶜAṭā' as stated by al-Qurṭubī in his *Tafsīr* for the verse ﴿We have seen the turning of your face to heaven﴾ (2:144); from ᶜAṭā' as narrated by Ibn Abī Shayba, al-Azraqī, al-Janadī, and al-Bayhaqī in *Shuᶜab al-Īmān*; from Ṭāwūs by Ibn Abī Shayba and al-Janadī with the wording: *Looking at this House is better than the worship of one who fasts, prays at night, and strives in jihad uninterruptedly*; from Ibrāhīm al-Nakhaᶜī by al-

سَيِّدُ الْعَرَبِ عَلِيٌّ

The Lord of the Arabs is ʿAlī. Al-Ḥākim narrates it in his *Ṣaḥīḥ* from Ibn ʿAbbās رضي الله عنهما, from the Prophet ﷺ:

I am the lord of human beings and ʿAlī is the lord of the Arabs.[990]

Its corroboratives are all weak and al-Dhahabī even said they are all forged. He may have been talking about the meaning of the hadith independently of the authenticity of its form.[991] Al-Zarkashī mentioned it and said, "Abū Nuʿaym narrated it in the *Ḥilya* from al-Ḥasan b. ʿAlī رضي الله عنهما". Al-Suyūṭī said:

> Al-Ḥākim narrated it in the *Mustadrak* from ʿĀ'isha and Jābir رضي الله عنهما but al-Dhahabī stated in its abridgment that it was fabricated. Ibn ʿAsākir also narrates it from Qays b. Ḥāzim without a Companion-link, as:
>
> > *I am the lord of Ādam's children; Abū Bakr is the lord of the mature men of the Arabs; and ʿAlī is the lord of the youth of the Arabs.*
>
> Thus is the difficulty resolved, since the report [*The lord of the Arabs is ʿAlī*] does not mean the entire nation of the Arabs.

أَمِيرُ النَّحْلِ عَلِيٌّ

The Lord of the bees is ʿAlī. Baseless according to Ibn al-Daybaʿ. He mentions that al-Daylamī narrated from al-Ḥasan b. ʿAlī that ʿAlī رضي الله عنه said:

I am the defender (yaʿsūb=drone) of the Believers.

Al-Daylamī also narrated that the Prophet ﷺ said:

O ʿAlī! Truly you are the lord of the Muslims and the drone of the believers.

Azraqī with the wording *One gazing at the Kaʿba is like one who strives through worship in other countries.* Also narrated from Ibn ʿAbbās by al-Azraqī and al-Janadī as cited by al-Suyūṭī in *al-Durr al-Manthūr* with the wording: *Gazing at the Kaʿba is faith itself.* Gazing at the sea is also counted as worship in some reports cf. *Kashf al-Khafā'* and, in Ibn al-Jawzī's *ʿIlal* (2:344), gazing at Zamzam. Hence the meaning is correct that gazing at the one who reminds people of Allah is worship. On a similar note Sayyid Aḥmad al-Rifāʿī al-Kabīr said: "To look at the face of presidents hardens the heart." Dhahabī, *Siyar* (15:319).

[990] Forged according to al-Dhahabī in *Talkhīṣ al-Mustadrak* and Ibn Ḥajar agreed with him in the *Lisān* (4:290). The *Tābiʿī* Ismāʿīl b. Abī Khālid narrates ʿĀ'isha once addressed the Prophet ﷺ saying, *O Master of the Arabs!* but he replied, *I am the Master of human beings and I say this without pride; but your father is the master of the mature men of the Arabs (sayyid kuhūl al-ʿarab).* Narrated by Ibn Abī Shayba (6:351) with a weak and broken chain. One version adds, *and ʿAlī is the master of the youth of the Arabs.* Narrated by ʿAbd Allāh b. Aḥmad in *Faḍā'il al-Ṣaḥāba* (1:394 §599) with a weak and broken chain.

[991] *I.e.* the content of the hadith contradicts the reports establishing the categorical superiority of Abū Bakr and ʿUmar رضي الله عنهما.

Yaʿsūb means "drone" in the *Qāmūs*. Al-Ṭabarānī also narrated it from Abū Dharr ﷺ according to al-Zarkashī. Al-Suyūṭī said that Ibn ʿAsākir narrates it from Salmān ﷺ.

سَيِّدُ طَعَامِ أَهْلِ الدُّنْيَا وَالْآخِرَةِ اللَّحْمُ

The Lord of the foods of the people of this world and those of the hereafter is meat.[992] Ibn Mājah and Ibn Abī al-Dunyā narrate it from Abū al-Dardā' ﷺ, from the Prophet ﷺ with a weak chain through Sulaymān b. ʿAṭā' from Maslamat al-Juhanī. Ibn Ḥibbān said the former narrates fabrications from the latter and it cannot be told which of the two is responsible for the muddling. Al-ʿUqaylī said there is nothing authentic to that effect [*i.e.* the praise of meat] while Ibn al-Jawzī includes it in the *Mawḍūʿāt* but al-ʿAsqalānī said, "It is not clear to me why the text of that hadith should be considered forged; neither Maslama is discredited nor is Ibn ʿAṭā' weak." Al-Sakhāwī added: "It has corroborative chains. One of them is the hadith ʿAlī ﷺ reports from the Prophet ﷺ:

The lord of foods in this world is meat, then rice."

Abū Nuʿaym narrates it in *al-Ṭibb al-Nabawī* from Ṣuhayb ﷺ as:

The lord of foods in this world and the hereafter is meat, then rice.

Al-Daylamī narrates it through al-Ḥākim.

حُبُّ الهِرَّةِ

Love of cats [is from faith]. Forged, as al-Ṣaghānī and others said. I have expanded on this report in an independent explanatory work.[993] We may assume its true meaning to be that love of cats is among the traits of those who have belief. This is not contradicted by the fact that some irreligious people share in it–as in the rest of the high moral traits. Its meaning is not that love of cats is a sign of faith, contrary to what al-Saʿd [al-Taftāzānī] and al-Sayyid [al-Jurjānī] claimed. The latter said something far-fetched, namely, that the genitive construct [in the phrase "love of cats"] links the verbal noun to its direct transitive object.[994]

[992]Narrated by Ibn Mājah from Abū al-Dardā' from the Prophet ﷺ with a weak chain. Abū al-Shaykh adds: *and had I asked my Lord to feed me meat every day He would have.* It is established that the Prophet ﷺ liked meat and said so in al-Tirmidhī's *Shamā'il*. In the *Iḥyā'* and *Zād al-Maʿād* attributed to ʿAlī ﷺ *Whoever abstains from meat forty days in a row embitters his disposition and whoever eats meat forty days in a row hardens his heart* and *Eat meat for it purifies complexion, makes the stomach lean, and improves manners.*

[993]*Al-Birra fī Ḥubb al-Hirra*. See biobiliography in our introduction.

[994]I.e., cats typically love those who possess faith, rather than what al-Qārī said. Allah knows best.

حُبُّ الْوَطَنِ مِنَ الْإِيمَانِ

Love of country stems from faith.[995] Al-Zarkashī [and al-Suyūṭī] said, "I did not see it anywhere." Al-Sayyid Muᶜīn al-Dīn al-Ṣafawī said it is unestablished *(ghayr thābit)*. Some said it is a saying of one of the early Muslims. Al-Sakhāwī said, "I did not see it anywhere but its meaning is true." Al-Manūfī commented:

> Al-Sakhāwī's claim that its meaning is true is very strange! There is no implied relation between love of country and faith. On the contrary Allah Most High said, ﴿If we had ordered them to sacrifice their lives or leave their homes very few of them would have done it﴾ (4:66). The verse shows that they loved their country without being believers—as the third personal pronoun stands for the hypocrites. Someone also rebutted al-Sakhāwī in that the saying does not mean that only the believer loves his country but merely that there is no contradiction between faith and patriotism.

It goes without saying that the meaning of the report is that love of country is a sign of faith and such would be true only if this love of country were specific to true believers. If such love is found both in believers and non-believers then it is no longer a sign of faith. On the other hand, its meaning is true in the context of the saying of Allah Most High about the believers: ﴿They said: Why should we not fight in the way of Allah when we have been driven from our dwellings with our children?﴾ (2:246). It is plausible to contrast this verse with the previous one.[996]

In any case the prevailing sense of the hadith—should its wording prove sound—is that the country be understood as Paradise. For that is the first home of our father Adam ﷺ, notwithstanding the difference of opinion whether he was created in it or entered it after being created. It may also stand for Mecca, since it is the Mother of all Towns[997] and the direction to which the entire world turns.[998]

[995] Al-Qārī said in the *Maṣnūᶜ*: "Baseless per the *ḥuffāẓ*." However, its meaning is sound and established by many hadiths, among them *The best of you is he that defends his clan (ᶜashīra) as long as he does not transgress*, narrated from Surāqa b. Mālik b. Juᶜshum by Abū Dāwūd; *The best of you is he that defends his people (qawm) as long as he does not transgress,* narrated from ᶜAbd Allāh b. Ḥarmala by Muṭayyan (Muḥammad b. ᶜAbd Allāh b. Sulaymān al-Ḥaḍramī d. 297) in his *Musnad* and al-Nasawī in his *Tārīkh* with a fair chain per al-Fādānī (see reference below); Wāthila b. al-Asqaᶜ asked, *Is it tribalism (ᶜaṣabiyya) for one to love his people?* The Prophet ﷺ replied: *No, but tribalism is for one to help his people to injustice.* Narrated by Ibn Mājah, Aḥmad, Abū Dāwūd, al-Rūyānī, Ibn Abī Shayba, and al-Bukhārī in *al-Adab al-Mufrad* cf. al-Fādānī, *Arbaᶜūn Buldāniyya* (p. 24 §12 and p. 69 §36).

[996] In addition it is arguable that the Prophet's ﷺ love for his native Mecca is paradigmatic and not merely "natural" or "instinctive" as might be held.

[997] (Q 6:92, 42:6). Per the report that the whole earth was fashioned from its clay, that it is the earth meant in the verse ﴿Verily I will place in the earth a vicegerent﴾ (2:30) and that the graves of Nūḥ, Hūd, Shuᶜayb, and Ṣāliḥ are in the area between Zamzam, the Black

The hadith may also stand for the return to Allah Most High in the way of the Sufis, for He is the origin and the end to which we definitely return as implied in His saying ﴿And that your Lord, He is the final Goal﴾ (53:42). It may also stand for one's country in the ordinary sense, but on condition that this love incite one to visit one's relatives and treat well one's fellow citizens among the poor and the orphans. The truth is that if something is a sign for something else, it does not necessarily follow that it is infallibly so. It is enough that it be generally so, as in the hadiths

Keeping commitments (ḥusn al-ʿahd) stems from faith.[999]

and

Love of the Arabs stems from faith.[1000]

Yet both traits may also be found among the disbelievers. And from Allah is all our help.

Stone corner, and the Station of Ibrāhīm upon them peace, as narrated from Muḥammad b. Sābiṭ by al-Azraqī and al-Janadī cf. al-Suyuṭī, *al-Durr al-Manthūr* for that verse, and the grave of Ismāʿīl under the Chamber (al-Ḥijr) and 70 other Prophets as well as narrated by ʿAbd al-Razzāq (13:119-120 §9128-9129), Ibn Isḥāq in his *Sīra*, Ibn Saʿd, Ibn Ḥibbān etc.

[998]More specifically, the Prophet ﷺ loved Mecca and longed for it since his creation was from its clay as per the hadith of Ibn ʿAbbās in the first *Maqṣad* of al-Qasṭallānī's *Mawāhib*, and he addressed it at the *Hijra* from the top of his mount with the words: *By Allah! Truly you are the best of Allah's earth and the most beloved of Allah's earth to Him! I swear that, had I not been forcibly brought out from you I would have never come out.* Narrated from ʿAbd Allāh b. ʿAdī b. al-Ḥamrā' by al-Tirmidhī *(ḥasan gharīb ṣaḥīḥ)*, al-Dārimī, Ibn Mājah, Aḥmad, al-Nasā'ī in the *Sunan al-Kubrā*, al-Ṭaḥāwī, Ibn Ḥibbān, al-Ḥākim, al-Bayhaqī, and others. This was the reason for the revelation of the verse ﴿Lo! He Who has ordained the Qur'ān for you will surely bring you back to the place of return﴾ (28:85) as narrated by Ibn Abī Ḥātim in his *Tafsīr*. Al-Khaṭṭābī narrated in *Gharīb al-Ḥadīth* from al-Zuhrī that when Uṣayl al-Ghifārī (see on him the *Iṣāba*) came to visit the Prophet ﷺ from Mecca ʿĀ'isha asked him, "How did you leave Mecca?" to which he replied: "Its sides are verdant, its vales white, its mastic-trees *(idhkhir*, camel grass*)* are sprouting, and its mimosas *(salm)* thickly intertwined." Hearing this, the Prophet ﷺ said: *Enough, Uṣayl! Let the hearts regain their peace.* The Kaʿba is the center of the earth and its pivotal foundation as Allah Most High said, ﴿Allah has made the Kaʿba, the Sacred House, a maintenance for humankind (*qiyāman lil-nās*)﴾ (5:97). Hence its destruction signals the end of the world cf. al-Nabhānī, al-Barzanjī, and al-Qinnawjī's books on the signs of the Hour; and note 1221.

[999]Al-Bukhārī without chain (as a chapter-title) in his *Ṣaḥīḥ* and with a chain in his *Tārīkh*, al-Quḍāʿī, al-Bayhaqī, al-Ṭabarānī, al-Ḥākim and others from ʿĀ'isha with a sound chain.

[1000]Narrated with weak chains from Ibn ʿUmar by al-Dāraquṭnī (cf. *Kashf al-Khafā'*); from Anas by al-Ḥākim and al-Bayhaqī in the *Shuʿab*; and from al-Barā' by al-Bayhaqī. It is confirmed by the sound-chained hadiths in al-Tirmidhī and Aḥmad from Salmān: "The Prophet ﷺ told me '*Salmān! Do not hate me and thereby leave your Religion!*' I said, 'Messenger of Allah, how could I ever hate you when Allah guided us through you?' He replied: '*By hating the Arabs you will hate me*'" and by them and others from ʿUthmān b. ʿAffān: *Whoever cheats the Arabs has none of my intercession and remains outside those I love* cf. Fādānī, *Arbaʿūn Buldāniyya* (p. 38 §19 and p. 70 §37). Also narrated from ʿAlī by Aḥmad with a weak chain: *None hates the Arabs except a munāfiq.* See also the hadith *Love the Arabs for three reasons* mentioned in the entry *The language of the people of Paradise is Arabic.*

حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ

Love of the world is the head of every sin. Some say this report is forged,[1001] among them Ibn Taymiyya who asserts it is a saying of Jundub al-Bajalī,[1002] but al-Bayhaqī narrates it in the *Shuʿab* with a fair chain[1003] from al-Ḥasan al-Baṣrī from the Prophet ﷺ in dispatched *(mursal)* form.[1004] Al-Suyūṭī said:[1005]

> [Ibn al-Jawzī] counted it among the forgeries but Shaykh al-Islām Ibn Ḥajar rebutted him, saying that Ibn al-Madīnī praised the "dispatched" hadiths of al-Ḥasan and that the chain to al-Ḥasan was good.[1006] Moreover, al-Daylamī in his *Musnad* narrated it from ʿAlī b. Abī Ṭālib without chain. Ibn ʿAsākir also narrated it in his *Tārīkh* from the *Tābiʿī* Saʿd b. Masʿūd al-Ṣadafī in the wording:
>
> *Love of this world is the head of all sins.*

Abū Nuʿaym narrates it in the *Ḥilya*, in the chapter devoted to Sufyān al-Thawrī, as a saying of ʿĪsā ﷺ while Ibn Abī al-Dunyā in *Makāyid al-Shayṭān* attributes it to Mālik b. Dīnār.

I say, whoever claimed it was forged did not explicitly address its chain. It has many different chains. Furthermore, the vast majority of the scholars consider the *mursal* hadith a conclusive proof *(ḥujja)* if its chain proves sound.[1007] Hence Ibn al-Madīnī said, "The *mursal* reports of al-Ḥasan are

[1001] Such as al-Ṣaghānī in his *Mawḍūʿāt*.

[1002] In *Aḥādīth al-Quṣṣāṣ* and *Majmūʿ al-Fatāwā* (2:231, 4:296, 11:107, 12:123), followed by Marʿī in *al-Fawāʾid al-Mawḍūʿa*, an opinion al-Sakhāwī rejects in his *Maqāṣid* and *Fatḥ al-Mughīth*.

[1003] Per *Kashf al-Khafā* and Shawkānī's *Fawāʾid* (cf. Ibn Abī al-Dunyā, *Dhamm al-Dunyā* p. 16 §9) while al-Zarkashī in *al-Tadhkira* said "Other than this sole chain from al-Ḥasan al-Baṣrī it is baseless as a Prophetic report" (al-Daylamī's claim that it is narrated thus from ʿAlī is chainless). Ibn Abī al-Dunyā also narrates it with his chains as a saying of Mālik b. Dīnār in *Dhamm al-Dunyā* (and *Makāʾid al-Shayṭān* per *al-Maqāṣid al-Ḥasana*) and al-Ḥasan in *al-Zuhd*; Abū Nuʿaym, al-Bayhaqī in the *Zuhd* and *Shuʿab*, and al-Khaṭīb in *al-Mihrawāniyyāt* (p. 140 §73 =2:740 §71) as a saying of ʿĪsā Ibn Maryam ﷺ; and Ibn ʿAsākir in *Tārīkh Dimashq* and Ibn Yūnus in *Tārīkh Miṣr* as a saying of the pious *Tābiʿī* Saʿd b. Masʿūd al-Tujībī although Ibn Kathīr in the *Bidāya* shows he was relating it from ʿĪsā ﷺ.

[1004] *I.e.* with a missing link between himself and the Prophet ﷺ. See note 1007.

[1005] In *al-Durar al-Muntathira*.

[1006] Al-Sakhāwī mentioned this in the *Maqāṣid* as cited in *Kashf al-Khafā*, who follows up by saying that in reality Ibn Ḥajar had said: "The scholars deem that al-Ḥasan's *marāsīl* resemble the wind." Furthermore, al-Suyūṭī himself graded it weak in *al-Jāmiʿ al-Ṣaghīr* and forged in *al-Ḥāwī lil-Fatāwā*.

[1007] This is the position of the Four Imams while Muslim, Ibn ʿAbd al-Barr, Ibn al-Ṣalāḥ, al-Nawawī, and others said *Ahl al-Ḥadīth* do not deem the *mursal* a proof. However, al-Ḥasan al-Baṣrī's *marāsīl* are considered weak by agreement. Al-Qārī reiterates his claim in his commentary on Ibn Ḥajar's *Sharḥ Nukhbat al-Fikar* and the *Mirqāt*. "It would have been better for the Shaykh to say, 'the vast majority of the jurists'" cf. Khalīl Ibrāhīm Qūtlāy, *al-Imām al-Qārī wa-Atharuhu fī ʿIlm al-Ḥadīth* (p. 189) as quoted by the Tamīm brothers in their edition of *Sharḥ Sharḥ Nukhbat al-Fikar* (p. 403 n. 2). Even so, in reality it is the Hanafi School that is most accepting of the *mursal* of the *Tābiʿī* and even those of

sound if narrated from him by trustworthy transmitters."[1008] Al-Dāraquṭnī said, "There is weakness in his dispatched reports." In sum, we must depend on the solidity of the chain.

المَحَبَّةُ مَكَبَّةٌ

Love works downfall. This is the meaning of the hadith *Your love of something will make you blind and deaf (q.v.).*

الحَبِيبُ لَا يُعَذِّبُ حَبِيبَهُ

The Lover never punishes his beloved. Al-Sakhāwī said,

> I do not know it as a Prophetic report but the saying of Allah Most High [could] allude[1009] to its meaning: ﴿The Jews and Christians say: We are the sons of Allah and His loved ones. Say: Why then does He chastise you for your sins?﴾ (5:18).

Meaning, it alludes to the truth of its meaning *(ṣiḥḥat maʿnāh)* even if its syntax is unestablished.

the next layer cf. al-Tahānawī's *Qawāʿid fī Uṣūl al-Ḥadīth* and his recurring phrase: "It is acceptable by our criterion." Hence, our teacher Dr. Sāmir al-Naṣṣ said (class communication) of the author of *Iʿlā al-Sunan*: "In the end he accepts everything." On the probative force of *mursal* reports see Abū Dāwūd's *Risāla ilā Ahl Makka* and al-Arna'ūṭ's introduction to Abū Dāwūd's *Marasīl*.

[1008] Al-Sakhāwī in the *Maqāṣid* also cited Abū Zurʿa's statement, "For everything where al-Ḥasan says, 'The Messenger of Allah ﷺ said' I found a narrative basis except four reports." Al-Sakhāwī adds: "Would that he mentioned which!" The *Jumhūr* ranks al-Ḥasan's *marāsīl* in the least reliable category together with al-Zuhrī's, al-Aʿmash's, and Ibn Abī Kathīr, the most reliable by far being those of Ibn al-Musayyib and Ibn Sīrīn, followed by Mujāhid's cf. al-Arna'ūṭ's anthology of assessments in his introduction to Abū Dāwūd's *Marāsīl*.

[1009] *Qad yushīru ilayh.* Al-Qārī's text suppresses the word "could" (*qad*).

M

صَغِّرُوا الْخُبْزَ وَأَكْثِرُوا عَدَدَهُ يُبَارَكْ لَكُمْ فِيهِ

Make your bread small and its number large so as to receive blessing in it.[1010] Its chain is terminally flimsy *(wāhin)* and Ibn al-Jawzī mentioned it among the forgeries. Al-Zarkashī said, "al-Nawawī said of the hadith ordering to *Make the mouthful small and chew morsels well*, that it is inauthentic."

أَصْفِ النِّيَّةَ وَنَمْ فِي الْبَرِّيَّةِ

Make your intention pure then sleep in the wilderness. As Ibn al-Dayba^{c} said, this is not a hadith.

حَذْفُ السَّلَامِ سُنَّةٌ

Making salām blunt is sunna [when closing the prayer].[1011] Ibn al-Qaṭṭān said it was "inauthentic both as a Prophetic saying or a Companion's" but, on the contrary, Abū Dāwūd, al-Tirmidhī, Ibn Khuzayma in his *Ṣaḥīḥ*, and al-Ḥākim in his *Ṣaḥīḥ* all narrate it from Abū Salama, from Abū Hurayra ﵁. Al-Ḥākim raised it to the Prophet ﷺ and declared it sound while al-Tirmidhī halted it [at Abū Hurayra] and graded it *ḥasan ṣaḥīḥ*. It is said that it means the imam should say it fast lest the follower precede him. One of the Malikis[1012] took an odd path and claimed it means there should not be the addition *wa-raḥmat^{u} Allāh.*

الْمَرْءُ عَلَى دِينِ خَلِيلِهِ فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِلُ

A Man follows the religion of his friend, so watch whom you choose for a friend. Abū Dāwūd and al-Tirmidhī narrate it, the latter stating it is a fair report, and others from Abū Hurayra ﵁, from the Prophet ﷺ. Al-Zarkashī said, "Ibn al-Jawzī erred when he included this hadith among the forgeries!"

[1010]See also entry *Blessing lies in the small loaf…*

[1011]Narrated from Abū Hurayra, from the Prophet ﷺ, by al-Tirmidhī (*ḥasan ṣaḥīḥ*)m Abū Dāwūd, Ibn Khuzayma, al-Ḥākim, and al-Bayhaqī but contested by Ibn al-Qaṭṭān in his *Bayān al-Wahm wal-Īhām* (5:142-143 §2385, 5:510 §2747) as Aḥmad and others showed it was a *munkar* report. See also entry *'Allāh^{u} akbar' must be blunt.*

[1012]Rather, it is the relied-upon position of the Maliki school as a whole that the best form is to say *al-Salāmu ʿalaykum* and leave out the rest cf. Kawkab ʿUbayd, *Fiqh al-ʿIbādāt ʿalā al-Madhhab al-Mālikī.*

الْمَرْءُ بِسَعْدِهِ لَا بِأَبِيهِ وَلَا بِجَدِّهِ

A Man is judged according to his own prosperity and neither for his father nor his grandfather. It is the meaning of the hadith [in Muslim from Abū Hurayra]:

> *If one's deeds do not help him progress then his lineage will not help him either.*

The word *jadd* ("worldly power and wealth" or "ancestor") in the hadith

> *The* jadd *of the possessor of* jadd *avails nothing without You*[1013]

is also read *jidd* ("worldly hard work") [by Muḥammad b. al-Ḥasan al-Shaybānī].

يُؤْجَرُ الْمَرْءُ عَلَى رَغْمِ أَنْفِهِ

A Man will be rewarded despite himself. It is the meaning of the hadith

> *Our Lord marvels at a people that are being dragged in chains to Paradise completely against their will.*[1014]

The meaning of chains here is the shackles used for prisoners but they also denote poverty, illnesses, and all calamities.

سِيَاسَةُ النَّاسِ أَشَدُّ مِنْ سِيَاسَةِ الدَّوَابِّ

Managing people is harder than managing beasts. Al-Nawawī mentions it in *Tahdhīb al-Asmā' wal-Lughāt* among the aphorisms of Imam al-Shāfiʿī.

سِيرُوا عَلَى سَيْرِ أَضْعَفِكُمْ

March by the pace of the weakest among you. Al-Sakhāwī said, "I do not know in this wording but its meaning reflects the hadith:

> *Lead the people in prayer but have regard for the weakest among them.*[1015]

تَنَاكَحُوا تَنَاسَلُوا أُبَاهِي بِكُمْ يَوْمَ الْقِيَامَةِ

Marry and procreate! I shall be proud of you on the Day of Resurrection. Its meaning is transmitted from a number of the Companions of the Prophet ﷺ while Abū Dāwūd, al-Nasā'ī, al-Bayhaqī, and others narrate from Maʿqil b. Yasār ﷺ, from the Prophet ﷺ:

[1013] In the two *Ṣaḥīḥ*s and four *Sunan*.
[1014] In al-Bukhārī, the *Sunan* and the *Musnad*.
[1015] Narrated from ʿAbd Allāh b. ʿAmr b. al-ʿĀṣ by al-Nasā'ī, Abū Dāwūd, and Aḥmad.

Marry the loving, fertile woman;[1016] *with you, I will outnumber the other Nations!*

Aḥmad and al-Bayhaqī narrate the same from Anas ﷺ; Ibn Ḥibbān and al-Ḥākim declared it sound.

غَمْزُ الْقَدَم وَنَحْوُهُ

Massage of the feet and the like. Al-Dāraquṭnī in *al-Afrād* narrates from Ibn ʿAbbās رضي الله عنهما:

When I stayed with Ubay b. Kaʿb I massaged his foot…

Then he narrated a hadith. The *Iḥyā'* mentions that the Prophet ﷺ stayed in a certain place during one of his journeys and that he lay on his stomach while a black slave massaged *(yaghmizu)* his back; see the hadith in full.[1017] Al-ʿIrāqī said al-Ṭabarānī related it in *al-Awsaṭ* from ʿUmar ﷺ with a weak chain.

نَاكِحُ الْيَدِ مَلْعُونٌ

*The Masturbator [*lit. *the marrier of his own hand] is cursed.*[1018] Baseless as stated by al-Rahāwī in his marginalia on the *Manār*.[1019]

طَابَ حَمَّامُكُمَا قَالَهُ ﷺ لِأَبِي بَكْرٍ وَعُمَرَ

May your bath be pleasant for you both! The Prophet ﷺ [purportedly] said this to Abū Bakr and ʿUmar رضي الله عنهما. Abū Saʿīd al-Mutawallī said this greeting was baseless. Al-Nawawī said nothing is authentic on this chapter. Al-Daylamī narrated it without chain from Ibn ʿUmar رضي الله عنهما from the Prophet ﷺ. We already mentioned Ibn Ḥajar al-Makkī's observation that the Arabs did not know the *ḥammām* until after the death of the Prophet ﷺ.[1020]

[1016] *I.e.* the one with loving siblings as she is predisposed to bear children like her mother.

[1017] Ibn ʿUmar entered and asked: "What is the matter, Messenger of Allah?" He replied: *The camel ran wild.* Narrated by al-Bazzār (1:405 §282), al-Ṭabarānī in the *Awsaṭ* (8:95 §8077) and *Ṣaghīr* (1:148 §226), Ibn al-Sunnī, Abū Nuʿaym in the *Ṭibb*, al-Khaṭīb (6:210), and al-Ḍiyā' al-Maqdisī in *al-Aḥādīth al-Mukhtāra* (1:183-184 §91) with a good chain as indicated by al-Haythamī (5:96) cf. Aḥdab (5:256-258 §921).

[1018] A rare report narrated from Anas by al-Ḥasan b. ʿArafa in his *Juz'* and through him al-Bayhaqī in the *Shuʿab* (4:378 §5470) with a very weak chain containing unknowns; and from ʿAbd Allāh b. ʿAmr by Abū al-Shaykh in his *Majlis min Ḥadīthih* and Ibn Bishrān in his *Amālī* (1:206-207 §479) and, through the latter, al-Ājurrī in *Dhamm al-Liwāṭ* (p. 72-73 §53) with weak chains.

[1019] The Egyptian Hanafi jurist Sharaf al-Dīn Yaḥyā b. Qarājā Sibṭ al-Rahāwī (after 940) authored marginalia on al-Nasafī's *Manār al-Anwār* in *uṣūl al-fiqh* among other works as mentioned in *Kashf al-Ẓunūn* and *al-Aʿlām*.

[1020] See entry *His entering a bathhouse, upon him peace.*

البِطِّيخُ وَفَضَائِلُهُ

Melon/watermelon and its immense merits. Abū ʿUmar al-[N]awqānī[1021] compiled a monograph on this made of false reports as stated by Ibn al-Dayba' and al-Zarkashī. [Any hadiths on] the merits of (water) melon are indeed false[1022] but it is established that the Prophet ﷺ ate from it, especially in conjunction with moist dates *(ruṭab)* as narrated in al-Tirmidhī's *Shamā'il* and elsewhere.

الحِفْظُ فِي الصِّغَرِ كَالنَّقْشِ فِي الحَجَرِ

Memorization in childhood is like engraving on stone. Unestablished in this form[1023] but al-Khaṭīb narrates it in his *Jāmiʿ [li-Akhlāq al-Rāwī wa-Adab al-Sāmiʿ]* from Ibn ʿAbbās رضي الله عنهما, from the Prophet ﷺ, as:

> *The memorization of a young child is like engraving on a stone while that of an old man is like writing on water.*

عِنْدَ ذِكْرِ الصَّالِحِينَ تَنْزِلُ الرَّحْمَةُ

At the Mention of the righteous mercy descends. Al-ʿAsqalānī said it is baseless while al-ʿIrāqī said in his documentation of the *Iḥyā'* said it is baseless as a Prophetic report but was said only by Sufyān b. ʿUyayna.[1024] Yet Ibn al-Ṣalāḥ said in *ʿUlūm al-Ḥadīth*:

> We narrate from Abū ʿAmr Ismāʿīl b. Nujayd that he asked Abū Jaʿfar Aḥmad b. Ḥamdān—they were two pious men: "With what intention should I write Hadith?" Ibn Ḥamdān replied: "Do you not narrate that *At the mention of the righteous mercy descends*"?

[1021]From Nawqān near Ṭūs but misspelled "Tawqānī" in al-Ṣabbāgh's edition.

[1022]This is true but al-Qārī later contradicts himself when he quotes Ibn ʿAsākir's comment on the report *Watermelon before a meal washes the stomach and takes away all disease*: "Aberrant and inauthentic" *(shādhdh lā yaṣiḥḥ)*; al-Qārī comments, "This tells us that it is of course not forged." This misruling occurs often and stems from al-Qārī's mistaken basis that *lā yaṣiḥḥ* necessarily differs from the ruling of forgery cf. p. 212 and note 551. In reality whenever *lā yaṣiḥḥ* is used in books pertaining to forgeries, it means "forged" *e.g.* in Ibn al-Jawzī's *Mawḍūʿāt* and *ʿIlal al-Mutanāhiya*, Ibn Ṭāhir al-Maqdisī's *Tadhkirat al-Mawḍūʿāt*, al-Sakhāwī's *Maqāṣid*; al-Nawawī's hadith fatwās, and here.

[1023]In Ibn ʿAbd al-Barr, *Jāmiʿ Bayān al-ʿIlm* (1:82) from al-Ḥasan: "Studying the hadith in childhood is like engraving on stone."

[1024]As narrated by Imam Aḥmad in *al-Zuhd* (p. 326) cf. *al-Waraʿ* (p. 76), Abū Nuʿaym (7:285), Ibn ʿAbd al-Barr in *al-Tamhīd* (17:429), *Siyar* (Risāla ed. 14:64), ʿIyāḍ in the introduction of the *Tartīb* and Ibn al-Jawzī in his introduction to *Ṣifāt al-Ṣafwa*. Also narrated as a saying of Muḥammad b. al-Naḍr al-Ḥārithī by al-Lālakā'ī in his *Karāmāt al-Awliyā'* (p. 96-97) and a saying of Muḥammad b. Manṣūr al-Ṭūsī by al-Khaṭīb (3:249). Imam Abū Ḥanīfa said, "Stories about the ulema and their merits are dearer to me than much of jurisprudence because they are the manners and ethics of the Folk." Cited by Ibn ʿAbd al-Barr, *Jāmiʿ Bayān al-ʿIlm* (1:117), al-Qāḍī ʿIyāḍ, *Tartīb al-Madārik* (1:23), al-Sakhāwī, *al-Iʿlān wal-Tawbīkh* (p. 20), and al-Maqarrī, *Azhār al-Riyāḍ* (1:21-22).

فَضْلُ شَهْرِ رَجَبٍ عَلَى الشُّهُورِ كَفَضْلِ الْقُرْآنِ عَلَى سَائِرِ الْكَلَامِ وَفَضْلُ شَهْرِ شَعْبَانَ عَلَى الشُّهُورِ كَفَضْلِي عَلَى سَائِرِ الْأَنْبِيَاءِ وَفَضْلُ شَهْرِ رَمَضَانَ كَفَضْلِ اللهِ عَلَى سَائِرِ الْعِبَادِ

He said yes. Ibn Ḥamdān continued, "Well, the Prophet ﷺ is the apex of all the righteous."[1025]

Al-ʿIrāqī did not comment on this story in his *Nukat* on Ibn al-Ṣalāḥ as someone observed. Now, if Ibn Ḥamdān said "Do you not all narrate" *(alā tarwūn)* then it would suggest there is a basis and origin for this hadith; but if what he said is, "Does it not appear to you" *(alā turawn)* or "Do you not consider" *(alā tarawn)*, then there is no proof [of a narrative origin] in this since the meaning is "Do you not believe or suppose…"[1026]

The Merit of Rajab over other months is like the merit of the Qur'ān over all other speech; the merit of Shaʿbān over other months is like my merit over all the other Prophets; and the merit of Ramadan over other months is like the merit Allah has over all creatures. Forged, said al-ʿAsqalānī.

طَعَامُ الْبَخِيلِ دَاءٌ وَطَعَامُ السَّخِيِّ شِفَاءٌ

صَدَقَ رَسُولُ اللهِ ﷺ وَكَذَا قَوْلُهُمْ عِنْدَ قَوْلِ الْمُؤَذِّنِ الصَّلَاةُ خَيرٌ مِنَ النَّوم صَدَقْتَ وَبَرَرْتَ وَبِالحَقِّ نَطَقْتَ

The Messenger of Allah ﷺ spoke truly. The populace frequently repeat this sentence after the muezzin says at dawn: *Prayer is better than sleep* but it is baseless [as a hadith]. The same applies to their reply, *You speak truthfully and act righteously and utter truth.* The Shāfiʿīs consider it desirable.[1027]

Al-Damīrī said Ibn al-Rifʿa claimed there was a report to that effect but it is not known who said it.

The Miser's food is a disease while that of the generous is a cure. Al-ʿAsqalānī said this is a disclaimed hadith *(munkar)* while al-Dhahabī said it is a lie. Ibn ʿAdī said: "It is a falsehood as narrated from Mālik."

البَخِيلُ عَدُوُّ اللهِ وَلَوْ كَانَ رَاهِباً

The Miser is the enemy of Allah even if he were a hermit. Baseless, as is the wording, *The miser shall never enter Paradise even if he were a de-*

[1025]Narrated by Ibn al-Ṣalāḥ at the beginning of Type 28 of his *ʿUlūm al-Ḥadīth*.

[1026]The manuscripts of the *Muqaddima* all show two *wāw*s which means that the correct version is *tarwūn*.

[1027]*I.e.* to say *The Messenger of Allah spoke truly* before repeating after the muezzin, *Prayer is better than sleep* but in the Shāfiʿī School this is merely "cited" *(wajh)*, not "desirable" (*mustaḥabb*) cf. al-Nawawī, *Majmūʿ* (3:124) unless al-Qārī meant the latter term in the Hanafi sense of something that is desirable without rising to the level of a sunna, whereas others—like the Shāfiʿīs—consider *mustaḥabb* and *sunna* synonyms.

vout worshipper, whereas the generous shall never enter hell even if he were a dissolute sinner.[1028]

بُخَلَاءُ أُمَّتِي الخَيَّاطُونَ

الَمَرِيضُ أَنِينُهُ تَسْبِيحٌ وَصِيَاحُهُ تَكْبِيرٌ وَنَفَسُهُ صَدَقَةٌ وَنَوْمُهُ عِبَادَةٌ وَنَقْلُهُ مِنْ جَنْبٍ إِلَى جَنْبٍ جِهَادٌ فِي سَبِيلِ اللهِ

The Misers of my Community are the tailors. Al-Sakhāwī said: "I never came across this report." Ibn al-Dayba^{c} said, "Nay, it is baseless and, indeed, refuted by the hadith:

> *The work of the righteous men is sewing while the work of the righteous women is spinning.*[1029]

Tammām in his *Fawā'id* and others narrated it from Sahl b. Sa^{c}d رضي الله عنهما.

The Moaning of the ill is glorification of Allah, his crying out is magnification of Allah, his breath is an almsgiving, his sleep is worship, and his moving from side to side is jihad in the cause of Allah. Al-^{c}Asqalānī said it is unestablished.

أَكْثَرُ أَهْلِ الجَنَّةِ البُلْهُ

Most of the people of Paradise are the naïve.[1030] Al-Bazzār narrated it and declared it weak while al-Qurṭubī declared it sound according to the *Maqāṣid*. The addition *and ^{c}Illiyūn shall be the reward of the wise* is baseless according to al-^{c}Irāqī and was inserted out of Aḥmad b. Abī al-

[1028]See also the entry *The generous is the beloved of Allah even if he is sinful while the miser is the enemy of Allah even if he is a monk.*

[1029]Tammām, *Rawḍ* (2:279 §669). Also a forgery as indicated by Ibn ^{c}Adī, al-Khaṭīb, Ibn al-Jawzī, and al-Dhahabī.

[1030]Narrated from Anas by al-Bazzār (§1983) who graded it weak and al-Quḍā^{c}ī (2:110 §989-990) while al-Qurṭubī declared it *ṣaḥīḥ* in his *Tafsīr* (verses 26:83-89) and *Tadhkira* (2:228); this was questioned by al-^{c}Irāqī in *al-Mughnī ^{c}an Ḥaml al-Asfār*, who quoted Ibn ^{c}Adī's (3:313 §773) rejection of the hadith: "disclaimed as narrated through this chain." He did not mean the content of the hadith as its veracity is confirmed by the next one. The best grading for the chain of Anas' narration is that of "soft" *(layyin)* in al-Fattanī's *Tadhkirat al-Mawḍū^{c}āt* (p. 29) and al-^{c}Ajlūnī's *Kashf al-Khafā* (1:164, 1:286) because of Salama b. Rawḥ. Another hadith states: *Paradise says: None enters me except the weak and wretched among the people and their simple-minded (ghirratuhum).* Narrated from Abū Hurayra by Muslim and Aḥmad. Another: *The believer is guileless and noble while the wicked man is perfidious and miserly (q.v.).* Another: *"The believer is easy and lenient (hayyinun layyinun) to the point you will think him a fool (aḥmaq) in his leniency."* Narrated from Abū Hurayra by al-Bayhaqī in the *Shu^{c}ab* (6:272 §8127) cf. al-Qārī, *Mirqāt* (1994 ed. 8:813). Al-Bayhaqī said it is *mursal ṣaḥīḥ*. The *ghirr* and *bulh* are those who were ignorant of evil ways in the world but knowledgeable in their Religion [as explained by Abū ^{c}Uthmān al-Maghribī and al-Awzā^{c}ī in *Kashf al-Khafā* and *Siyar A^{c}lām al-Nubalā'* (1997 ed. 7:92), also al-Munāwī (2:79)], or those whose hearts were guileless towards people [as stated by Ibn Qutayba in *Ta'wīl Mukhtalif al-Ḥadīth* (1995 ed. p. 270= p. 297)],or those who lacked skill in worldly ways [cf. al-Nawawī, *Sharḥ Ṣaḥīḥ Muslim* and al-Suyūṭī, *al-Dībāj* (6:191 §2847)], or those like old women, Bedouins, and their like, who remained staunch in their Religion [as stated by al-Qārī here].

Ḥawārī's words. Al-ʿIrāqī said of the report itself, "al-Bazzār narrates it and declares it weak while al-Qurṭubī declared it sound in his *Tadhkira* but it is not so since Ibn ʿAdī declares it disclaimed *(munkar)*."

Some interpreted the *bulh* to mean those who do not care about their material concerns but are perspicuous in the Religion of their Lord, unlike those who worship life and its pleasures. ﴿They know only some aspect of the life of the world and are heedless of the Hereafter﴾ (30:7). Sahl al-Tustarī said the hadith refers to those whose hearts are distracted and rapt in thinking about Allah. It goes without saying that this clashes with the interpretation of the majority of the scholars. Some of them said, and this is the most likely interpretation, that the naïve are the old women, the nomads, and the like, who remain staunch in their Religion, steadfast, and never confused in their certitude. One of the accomplished Sufis said: "It concerns those who are satisfied with Paradise and its pleasures such as the virgins and palaces and all the kinds of joys and distractions, instead of the beatific Meeting and the station of Vision and Presence." In *al-Nihāya*:

> *Bulh* is the plural of *ablah* which means the one that is unaware of wickedness and whose innate nature is goodness. It is said they are those who are overwhelmingly good-hearted and think well of all people, because they care little about their worldly life, hence, they lack shrewdness in worldly affairs. However, they turned to the hereafter and busied themselves with it. Hence, they deserve to be the majority of the people of Paradise. The hadith does not mean *ablah* in the sense of the mindless fool.

المَضْمَضَةُ وَالاِسْتِنْشَاقُ ثَلَاثاً فَرِيضَةٌ لِلْجُنُبِ

Mouth-rinsing and water-sniffing thrice is a categorical obligation for someone in a state of major impurity. Forged in its form although it is true in its meaning in our [Hanafi] School.[1031]

فِي الحَرَكَاتِ بَرَكَاتٌ

Moving spells blessings. Spoken by one of the early Muslims and not a hadith. Ibn al-Dayba[ʿ] mentioned this. In the *Risāla Qushayriyya*:

> I heard the Teacher Abū ʿAlī [al-Daqqāq] say: "When they say 'In moving lie blessings,' it means outward movements spell blessings for inner states."[1032]

[1031] As in the Hanbali—not thrice in either School but, obligatorily, only once—and the Hanbalis additionally stipulate this in the minor impurity as well. The other two Sunni Schools consider mouth rinsing and water sniffing sunnas whether in *ghusl* or in *wuḍū'* cf. Ibn al-Jawzī, *al-Taḥqīq fī Aḥādīth al-Khilāf* (1:143-147).

The Revelation alludes to this meaning since Allah Most High says: ﴿He it is Who has made the earth subservient unto you, so walk in the paths thereof and eat of His providence﴾ (67:15), ﴿And that man has only that for which be makes effort﴾ (53:39), ﴿Hasten unto the Remembrance of Allah﴾ (62:9), ﴿And vie one with another for forgiveness from your Lord﴾ (3:133), and ﴿So vie with one another in good works﴾ (2:148, 5:48). All this is in order to achieve pious works, blessings, enduring good deeds, and the highest levels.

تَفْتَرِقُ أُمَّتِي عَلَى سَبْعِينَ فِرْقَةً كُلُّهُمْ فِي الْجَنَّةِ إِلَّا فِرْقَةً وَاحِدَةً قَالُوا يَا رَسُولَ اللهِ مَنْ هُمْ قَالَ الزَّنَادِقَةُ وَهُمُ الْقَدَرِيَّةُ

"My Community shall split into seventy groups, all of them in Paradise except one." They said "Which one, Messenger of Allah?" He replied "The freethinkers: the ultra-libertarians." According to the writer of the *La'āli'* this report is baseless—meaning in this specific wording. Otherwise it is [authentically] narrated as

This Community shall split into seventy-three groups….

Abū Dāwūd, al-Tirmidhī who graded it *ḥasan ṣaḥīḥ*, Ibn Mājah, Ibn Ḥibbān and al-Ḥākim in their two *Ṣaḥīḥ*s all narrated it thus. The latter said, "This is a paramount hadith in the fundamentals [of the Creed]." Al-Zarkashī said, "Al-Bayhaqī narrated it and the authorities graded it sound as narrated from Abū Hurayra ﷺ and others." The Four [of the *Sunan* compilers: Abū Dāwūd, al-Nasā'ī, al-Tirmidhī, Ibn Mājah] narrate it from Abū Hurayra ﷺ, from the Prophet ﷺ thus:

> *The Jews have split into seventy-one sects, the Christians into seventy-two, and my Community shall split into seventy-three.*

Thus in al-Suyūṭī's *Jāmiᶜ al-Ṣaghīr*. Al-Tirmidhī further narrates it from Ibn ᶜUmar رضي الله عنهما as:

> *The Israelites have split into seventy-one religious communities, the Christians into seventy-two, and my Community shall split into seventy-three, all of them in Hellfire except one.* The Companions asked, *Messenger of Allah, which is it?* He replied: *[Those that follow] what I and my Companions follow.*
>
> Aḥmad and Abū Dāwūd have, as narrated from Muᶜāwiya ﷺ:
>
> *…Seventy-two of them in Hellfire and one in Paradise, namely: the Congregation (al-Jamāᶜa).*

[1032]A supplication often heard from the late Moroccan Darqāwī Shaykh Muṣṭafā b. Sīdī Ibrāhīm al-Basīr—Allah have mercy on him—states, "May my Lord make blessing surpass movement" *(Rabbī yughallib al-baraka ᶜalal-ḥaraka)*.

This hadith is in the *Mishkāt* and its commentary *al-Mirqāt*.[1033]

My judgment for one person is like my judgment for a group. See *My ruling regarding one person....*

خَصْمِي
حَاكِمِي

My opponent is my judge! This is everyday talk, not a hadith.

حُكْمِي
عَلَى
الْوَاحِدِ
كَحُكْمِي
عَلَى
الجَمَاعَةِ

My ruling regarding one person is as my ruling regarding a group. Baseless, as al-ʿIrāqī said. Al-Mizzī and al-Dhahabī disclaims it *(ankarahu)* while al-Zarkashī said it is unrecognized *(lā yuʿraf)*.[1034]

[1033]The latter is al-Qārī's large commentary on al-Tibrīzī's *Mishkāt al-Maṣābīḥ*, itself based on al-Baghawī's *Maṣābīḥ al-Sunna*. The *ḥāfiẓ* al-Ṣanʿānī in his monograph *Iftirāq al-Umma wa-Bayān al-Firqat al-Nājiya* (p. 38) confirmed as correct the grading of the addition *all of them in Hellfire but one* as sound. On this hadith see also note 761[6].

[1034]Its meaning is partially confirmed by the report from Umayma bt. Ruqayqa رضي الله عنها that the Prophet ﷺ said: *My say to a single woman is no different than my say to a hundred women* as narrated with sound chains by Mālik and in the *Sunan*. This pertained to their collective pledge in order for them to avoid coming to the Prophet ﷺ one by one.

N

خَابَ قَومٌ لَا سَفِيهَ لَـهُمْ

A Nation devoid of impudent fools is doomed to fail. These are the words of Makḥūl in the wording: "One who has no fool [taunting him] is doomed to be humbled" as narrated by Ibn Abī al-Dunyā in his *Ḥikam*.

الأَقْرَبُونَ أَوْلَى بِالمَعْرُوفِ

Near relatives are most deserving of kindness. Al-Sakhāwī said, "I do not know it in such a wording but the Prophet ﷺ said to Abū Ṭalḥa:

> *If it is up to me then spend it [your ṣadaqa] on your near relatives.*
>
> Al-Bukhārī and Muslim narrated it."[1035]

الضَّرُورَاتُ تُبِيحُ المَحْظُورَاتِ

Necessities make illicit matters licit. It is not a hadith but its meaning is correct.[1036]

صَاحِبُ الحَاجَةِ أَعْمَى

The Needy is blind. Al-Sakhāwī said, "I do not know it as a Prophetic saying." The same applies to the saying *The stranger is like a blind man*—it is unsound in that wording.

الجَارُ إِلَى أَرْبَعِينَ

Neighbors are [defined as] up to forty [houses all around]. The recognized form of this report is what al-Bukhārī narrated in *al-Adab al-Mufrad* from al-Ḥasan al-Baṣrī when he was asked about the definition of the neighbor. He answered:

> *Forty houses ahead of him, forty houses behind him, forty houses to his right and forty houses to his left.*
>
> The same definition is reported from al-Awzāʿī.[1037]

[1035] It is also confirmed by the verse ﴿Say: That which you spend for good must go to parents and near kindred and orphans and the needy and the wayfarer﴾ (2:215).

[1036] *I.e.* as a rule of Law derived from the Qur'ān, Sunna, and Consensus, cf. al-Zarkashī's *al-Manthūr fīl-Qawāʿid* (under *ḍarūrāt*); Ibn Nujaym's followup to his fifth *qāʿida* in *al-Ashbāh wal-Naẓā'ir*; and rules 18 and 21 of Muḥammad Zarqā's *Sharḥ al-Qawāʿid al-Fiqhiyya*.

[1037] So then it is a saying of the early Imams and not a hadith; nor did al-Dhahabī include it among the Prophetic narrations of his *Ḥuqūq al-Jār*.

مَا وَسِعَنِي أَرْضِي وَلَا سَمَائِي وَلَكِنْ وَسِعَنِي قَلْبُ عَبْدِيَ الْمُؤْمِنِ

Neither My heaven nor My earth can contain Me but the soft, humble heart of my believing servant can contain Me. It is mentioned in the *Iḥyā'* but al-ʿIrāqī said he found no basis for it. Ibn Taymiyya said: "It is mentioned among the Israelite reports and has no known chain of transmission from the Prophet ﷺ." The writer of the *Dhayl* [al-Suyūṭī] agreed with him. The meaning is that the heart can contain faith in Allah and friendship with Him. Any suggestion of indwelling is obviously blasphemy. Al-Zarkashī said this report was forged by atheists but al-Suyūṭī said:

> Aḥmad narrates from Wahb b. Munabbih that Allah opened the heavens for Ḥizqīl (Ezekiel) until he saw the Throne, whereupon Ḥizqīl said, "How perfect You are! How Mighty You are, Lord!" Allah said, *Truly, the heavens and the earth are too weak to contain Me but the soft, humble heart of my believing servant can contain Me.*[1038]

There is in this a subtle allusion to the saying of Allah Most High, ﴿Lo! We offered the trust unto the heavens and the earth and the mountains, but they shrank from bearing it and were afraid of it. And man assumed it﴾ (33:72).[1039]

لَا يَتَعَلَّمُ الْعِلْمَ مُسْتَحْيٍ وَلَا مُتَكَبِّرٌ

Neither the shy nor the haughty can acquire knowledge. A saying of Mujāhid as mentioned in "suspended" form *(taʿlīqan)* in al-Bukhārī's *Ṣaḥīḥ*.

مَا كَثُرَ أَذَانُ بَلْدَةٍ إِلَّا قَلَّ بَرْدُهَا

Never does the call to prayer of a town become frequent except its cold climate lessens. Al-Daylamī narrated it from ʿAlī رضي الله عنه without chain. In the *La'ālī'* the notice on this report states it is forged.

[1038] In *al-Zuhd* (p. 69 chapter of *zuhd Yūsuf* عليه السلام) with a good chain to Wahb b. Munabbih.

[1039] The continuation of the verse states, ﴿Lo! he has proved a tyrant and a fool﴾. Another allusion is in the verses mentioning the descent of the Qur'ān on the Prophet's heart (Q 2:97, 26:194). The Prophet ﷺ said: *Allah has vessels from among the people of the earth and the vessels of your Lord are the hearts of His righteous servants, and the most beloved of those to Him are the softest and the most sensitive.* Narrated from Abū ʿInaba al-Khawlānī رضي الله عنه by al-Ṭabarānī in *Musnad al-Shāmiyyīn* (2:19 §840) with a fair chain according to al-Haythamī cf. *Fayḍ al-Qadīr* (2:496). Also narrated from Khālid b. Maʿdān, from Abū Umāma رضي الله عنه, from the Prophet ﷺ by ʿAbd Allāh b. Aḥmad in his father's *al-Zuhd* (p. 126 §830) cf. Abū Nuʿaym (6:97) and from Khālid by Aḥmad in *al-Zuhd* (p. 311 §2264) cf. *Mudāwī* (2:502-503 §2375). In *Kashf al-Khafā'*: "This is the basis of the saying attributed to the Prophet ﷺ: *The heart of the believer is the house of Allah*" (see entry *The heart is the house of the Lord*). Abū Saʿīd al-Kharrāz (d. 277) said about the verse ﴿To Allah belong the storehouses of the heavens and the earth﴾ (63:7): "His storehouses in the heavens are the realms of the unseen and, in the earth, the hearts." Narrated by al-Mālīnī in *al-Arbaʿīn fī Shuyūkh al-Ṣūfiyya* (p. 113). See also Sahl al-Tustarī's saying on the heart in the entry *The believer's intention is better than his act.*

مَا مِنْ جَمَاعَةٍ اجْتَمَعَتْ إِلَّا وَفِيهِمْ وَلِيُّ اللهِ لَا هُمْ يَدْرُونَ بِهِ وَلَا يَدْرِي بِنَفْسِهِ

No group gathers except among them is a friend of Allah; neither do they know about him, nor does he know about himself. A baseless falsehood. A group may be formed of nothing but wicked persons who all die in disbelief or sin, as one of the scholars said. If its chain proves authentic then there is plenty of leeway for figurative interpretation among them.

مَا امْتَلَأَتْ دَارٌ مِنَ الدُّنْيَا حَبْرَةً إِلَّا امْتَلَأَتْ مِنْهَا عَبْرَةً

No house in this world is filled with mirth[1040] *except it shall be filled with tears.* Al-ʿIrāqī said Ibn al-Mubārak narrated it from ʿIkrima b. ʿAmmār, from Yaḥyā b. Kathīr without Companion-link. *Ḥabra* is mirth and happiness as in the saying of the Most High, ﴿As for those that believed and did good works they shall be made happy *(yuḥbarūn)* in a garden﴾ (30:15).

مَا تَعَاظَمَ عَلَيَّ أَحَدٌ مَرَّتَيْنِ

No one looked down on me twice. Spoken by several early Muslims. For example in al-Dīnawarī's *al-Mujālasa*, al-Aṣmaʿī said:

> A bedouin Arab said "No one made a fool of me twice." He was asked, "How so?" He replied, "If he did it once I never saw him again."
>
> Confirming its meaning is the hadith [in al-Bukhārī and Muslim]:
>
> *The believer is never bitten from the same hole twice.*

Al-Aṣmaʿī also related, "A man said to me, 'I never saw an arrogant person except he contaminated me on the spot,' meaning, 'except I myself had to treat him contemptuously.'"

مَا رَفَعَ أَحَدٌ أَحَداً فَوْقَ قَدْرِهِ إِلَّا وَاتَّضَعَ عِنْدَهُ مِنْ قَدْرِهِ بِأَزْيَدَ

No-one overestimated another except the latter underestimated the former even more. Not a Prophetic report but something like it is found in al-Bayhaqī's *Manāqib al-Shāfiʿī*: "I never honored anyone above his worth except he thought less of me by as much as I honored him."

مَا أُوْتِيَ قَوْمٌ الْمَنْطِقَ إِلَّا مُنِعُوا الْعَمَلَ

No people were given logic except they were deprived of deeds. Thus in the *Iḥyāʾ* but al-ʿIrāqī said he found no basis for it.[1041] Perhaps what is meant by logic *(manṭiq)* is disputation *(jadal)*.

[1040] *I.e.* oblivious to the fact that true happiness is not a thing of this world.

[1041] "The author of *Qūt al-Qulūb* [in *Dhikr Bayān Tafḍīl ʿUlūm al-Ṣamt*] cites it through al-Ḥakam b. ʿUyayna from the erudite Kufan *Tābiʿī* ʿAbd al-Raḥmān b. Abī Laylā, from the Prophet ﷺ; a *mursal* hadith": al-Zabīdī, *Itḥāf* (1:278). Logic was declared categorically prohibited by Ibn al-Ṣalāḥ among others due to its connection with philosophy.

مَا مِنْ نَبِيٍّ نُبِّئَ إِلَّا بَعْدَ الْأَرْبَعِينَ

No Prophet received Prophethood except after he was forty. Ibn al-Jawzī said it was forged. Al-Zarkashī mentioned it while al-Suyūṭī made no comment. The Qur'ān explicitly contradicts it since Allah Most High said ﴿And we gave him [Yaḥyā ﷺ] wisdom even as a youth﴾ (19:12), and in Sūrat Yūsuf, ﴿We inspired in him [Yūsuf ﷺ]: You will tell them of this deed of theirs when they know you not﴾ (12:15). If the report proves authentic then it means in the majority of cases.

النَّبِيُّ لَا يُؤَلِّفُ تَحْتَ الْأَرْضِ

No Prophet shall remain under the earth a millenium. Meaning, he does not reach the thousandth year after his death but the Day of Resurrection occurs before that—a baseless falsehood. Among those that stated its invalidity is al-ʿIzz al-Dīrīnī in his *Durar al-Multaqaṭa* where he said, "It is only some citation from the scholars of the Christians and Jews and is inauthentic. All the reports that give a precise date for the Day of Resurrection are either baseless or unestablished in their chain of transmission."

Al-Suyūṭī deems it weak it in his treatise *al-Kashf ʿan Mujāwazat Hādhihi al-Ummati al-Alf* (The Disclosure that this Community Will Pass the Year 1000) [in *al-Ḥāwī lil-Fatāwā*] and was proven right, for here we are, having passed the year one thousand and ten-odd.[1042]

مَا خَلَا قَصِيرٌ مِنْ حِكْمَةٍ وَلَا طَوِيلٌ مِنْ حَمَاقَةٍ

No short man is devoid of wisdom and no tall man is devoid of foolishness. Al-Sakhāwī said he never came across it but ʿĀ'isha رضي الله عنها narrated from the Prophet ﷺ:

All goodness was placed in the medium-built (al-rabʿa).[1043]

That is to say the one who is neither short nor tall; more precisely, one who is not tall and lanky nor excessively short but rather tends to be tall, as authentically narrated among his attributes ﷺ. Al-Ḥasan b. ʿAlī رضي الله عنهما narrates from the Prophet ﷺ:

Truly, Allah placed foolishness (al-hawaj) in tallness.[1044]

[1042] *Fa-innā mutajāwizūna ʿanil-alfi biḍʿa ʿashrati sanatin.* I.e. either 1013 or 1014 since al-Qārī died in Shawwāl 1014. This shows that the *Asrār* is one of his very last works with *Sharḥ ʿAyn al-ʿIlm* in which he said (2:290) he finished the latter in Rajab 1014—Allah have mercy on him and thank him. See also note 1482.

[1043] Narrated from ʿĀ'isha by Ibn Abī Khaythama in his *Tārīkh*, Ibn ʿAsākir, al-Bayhaqī in *Dalā'il al-Nubuwwa* (1:298), Ibn al-Jawzī in *al-Wafā* (p. 403), and Ibn Lāl, all through Ṣubayḥ al-Farghānī whose narrations are disclaimed cf. *Maqāṣid*, *al-Jāmiʿ al-Ṣaghīr* (§3596 *ḍaʿīf*), *al-Khaṣā'iṣ al-Kubrā* (1:68), and *Mudāwī* (3:348).

[1044] Not a hadith but a chainless aphorism cited by the vizier al-Ābī (d. 421) in *Nathr al-Durr*, ed. Maẓhar al-Ḥajjī, 4 vols. (Damascus: Wizārat al-Thaqāfa, 1997) 3:41.

وَلَا رَادَّ لِمَا قَضَيْتَ

And None can repel what You have foreordained. In the hadith of the post-prayer supplication in ʿAbd b. Ḥumayd's *Musnad*. Al-Ṭabarānī also narrates it with a sound chain.[1045] Al-Sakhāwī said, "Whoever denounces it is remiss."

كَانَ ﷺ لَا يَجْلِسُ إِلَيْهِ أَحَدٌ وَهُوَ يُصَلِّي إِلَّا خَفَّفَ صَلَاتَهُ وَسَأَلَهُ عَنْ حَاجَتِهِ فَإِذَا فَرَغَ عَادَ إِلَى صَلَاتِهِ

None sat waiting for him ﷺ as he prayed except he hastened his prayer and asked the visitor what his need was. After he finished he would return to his prayer. ʿIyāḍ mentioned it in the *Shifā* but al-Suyūṭī in his documentation of its hadiths [*Manāhil al-Ṣafā*] said: "Al-ʿIrāqī in his documentation of the *Iḥyā'* said he found no basis for it."

مَا كُلُّ مَرَّةٍ تَسْلَمُ الجَرَّةُ

Not every time can the jar be saved. This is not a hadith.

مَا مِنْ لَيْلَةٍ إِلَّا يُنَادِي مُنَادٍ يَا أَهْلَ الْقُبُورِ مَنْ تَغْبِطُونَ فَيَقُولُونَ أَهْلَ المَسَاجِدِ

Not one night passes except a herald calls out: O those inside their graves! Whom do you most envy? They answer: The people of the mosques… It has no known basis.

مَا بُدِئَ بِشَيْءٍ يَوْمَ الْأَرْبِعَاءِ إِلَّا تَمَّ

Nothing is begun on the fourth day of the week except it will be successful. Al-Sakhāwī commented:

> I have not come across any basis for this report and it is contradicted by the hadith of Jābir ﷺ from the Prophet ﷺ:
>
> *The fourth day of the week (al-arbiʿā' = Wednesday) is a day of relentless misfortune (q.v.).*
>
> Al-Ṭabarānī narrated it in *al-Awsaṭ* but it is weak.

One interpretation of this hadith is that it was a day of relentless affliction for the disbelievers and a day of enduring prosperity for the believers and the pious. One of our Imams, the writer of the *Hidāya*,[1046] relied on this hadith and would start his lectures on Wednesdays. Al-ʿAsqalānī said:

> I heard that one of the righteous people whom I actually met said that Wednesday complained to Allah the fact that people considered it a bad day, whereupon He granted it that nothing would be started in it except it would be completed; and Allah Most High knows best and is wisest.

[1045] As per Ibn Ḥajar in the *Fatḥ* and al-Sakhāwī in the *Maqāṣid*.
[1046] See notes 1093 and 1283.

مَا عَزَّ شَيْءٌ إِلَّا هَانَ

Nothing glorious but is brought low. It is the meaning of the sound hadith from Anas ﷺ:

> *It is the right of Allah that He never exalts something in this world except He humbles it.*

Narrated by al-Bukhārī.

الشُّهْرَةُ فِي قَصْرِ الثِّيَابِ

Notoriety is in wearing short-hemmed clothes. Inauthentic as a hadith [but true in meaning] because shortening the hem is among the causes of notoriety if done for fame instead of the desire to follow the Sunna.[1047]

[1047] As in the case of the innovators in our time who shorten the hems of their robes, bare their heads while growing massive black beards, and affect proud and lurid poses in prayer.

O

يَا أَبَا هُرَيْرَةَ إِذَا تَوَضَّأْتَ فَقُلْ بِسْمِ اللهِ وَالحَمْدُ للهِ فَإِنَّ حَفَظَتَكَ لَا تَسْرِيحُ تَكْتُبُ لَكَ الحَسَنَاتِ حَتَّى تُحْدِثَ مِنْ ذٰلِكَ الْوُضُوءِ

O Abū Hurayra! When you make your ablutions say "In the Name of Allah, Praise to Allah!" Truly your recording angels will not rest from recording good deeds for you until you lose that ablution. Disclaimed *(munkar).*

يَا أَحْمَدُ... بِطُولِهِ

O Aḥmad! etc. [Spoken by Ādam ﷺ whenever he sees someone from the *Umma* of the Prophet ﷺ being taken away to the Fire on the Day of Judgment: *Yā Aḥmad, yā Aḥmad!* whereupon the Prophet ﷺ replies, *Labbayk.*] Forged as stated by al-Ṣaghānī.[1048]

يَا عَلِيُّ ادْعُ بِصَحِيفَةٍ وَدَوَاةٍ فَأَمْلَى رَسُولُ اللهِ ﷺ وَكَتَبَ عَلِيٌّ وَشَهِدَ جِبْرَائِيلُ ثُمَّ طُوِيَتِ الصَّحِيفَةُ قَالَ الرَّاوِي فَمَنْ حَدَّثَكُمْ أَنَّهُ يَعْلَمُ مَا فِي الصَّحِيفَةِ إِلَّا الَّذِي أَمْلَاهَا وَكَتَبَهَا وَشَهِدَهَا فَلَا تُصَدِّقُوهُ وَهٰذَا فِي الْمَرَضِ الَّذِي تُوُفِّيَ فِيهِ

O ʿAlī! Call for paper and ink. "Then the Messenger of Allah ﷺ dictated something wile ʿAlī ﷺ wrote and Jibrīl ﷺ was a witness. Then the paper was folded up." The narrator then said: "Whoever tells you that he knows what is in that paper besides the one who dictated it, the one who wrote it, and the one who witnessed it: do not believe him!" This [supposedly] took place in the last illness of the Prophet ﷺ. Al-Ṣaghānī in the *Durr al-Multaqaṭ* said it was forged. One of the verifying scholars said that the *Waṣāyā ʿAlī* that each begins with the apostrophe, "O ʿAlī!" are all fabricated except for the saying of the Prophet ﷺ:

> *O ʿAlī! You are to me what Hārūn was to Mūsā except that there is no Prophet after me.*[1049]

يَا عَلِيُّ اتَّخِذْ لَكَ نَعْلَيْنِ مِنْ حَدِيدٍ وَأَفْنِهِمَا فِي طَلَبِ الْعِلْمِ

O ʿAlī! Put on a pair of iron shoes and wear them out pursuing knowledge. Ibn Taymiyya said it is forged and the writer of the *Dhayl* [al-Suyūṭī] confirmed it.[1050]

[1048]Narrated by Ibn Abī al-Dunyā and al-Numayrī per al-Suyūṭī who cites it in full in *al-Durr al-Manthūr* in the chapter of Sūrat al-Aʿrāf (v. 7-10).

[1049]Narrated in al-Bukhārī and Muslim without the words *O ʿAlī.* Shaykh Muḥammad Abū al-Hudā al-Yaʿqūbī said this narration was a great proof against Shīʿism since Hārūn died before Mūsā while ʿAlī died after the Prophet ﷺ, which precludes the meaning of successorship from the comparison of ʿAlī to Hārūn, upon them peace. On the *Waṣāyā ʿAlī* see below, p. 525.

[1050]Al-Dārimī in the *Muqaddima* to his *Sunan* narrates from ʿAbd Allāh b. ʿAbd al-Raḥmān al-Qushayrī that the Prophet ﷺ said: *The Prophet Dāwūd ﷺ said, Tell the lear-*

يَا عَلِيُّ إِذَا تَزَوَّدْتَ فَلَا تَنْسَ الْبَصَلَ

O ʿAlī! When taking provisions, do not forget onion! Al-Sakhāwī said it is a crass lie, as is al-Daylamī's narration from ʿAbd Allāh b. al-Ḥārith al-Anṣārī, Jarīr's brother, from the Prophet ﷺ:

Eat lots of onion because it improves sperm and makes sons hale.

اللَّهُمَّ صَلِّ عَلَى نَبِيٍّ قَبَّلَكَ

O Allah! Bless the Prophet who kissed you. The common people say this when they kiss the Black Stone, and it is baseless. It is inconceivable that it should have any basis in this wording and form since its meaning is blasphemous. The great Syrian scholar of his time, ʿAbd al-Nabī al-Maghribī, published an essay on this subject and declared that whoever says this becomes an apostate.

The mistake stems from the misunderstanding of the populace who heard one of the eminent scholars say: "O Allah! Bless the Prophet who kissed it," which is correct, while another said, "Allah bless the Prophet who kissed you [O Black Stone]!" which is also correct. But they mixed up the two wordings and consolidated them, hence this corrupt result—and Allah is all-Clement with mankind! Let it be understood as a rhetorical sudden transition *(iltifāt)* on the part of whoever says it, so we keep good opinions of Muslims: the literal meaning is obviously not meant, since it is unambiguous blasphemy! We should assume that the sentence "kissed you" is a fresh principal sentence ["He kissed You"]. An illustration of this turn is the Prophet's ﷺ Last Pilgrimage speech when he said:

> *Have I conveyed the message?* They said Yes. The Prophet ﷺ said: *O Allah! Therefore be my Witness!*[1051]

He turned from them in mid-speech and addressed Allah to complete his intent. Nor do we construe the clause "who kissed you" as adjectival for "the Prophet" since it is said that the condition for rhetorical sudden transition is that the object of discourse be one and the same. So beware this slippery spot! The likelier way to avoid error is to assume an elliptic attribute so as to say, "who kissed Your right hand."

اللَّهُمَّ أَصْلِحِ الرَّاعِيَ وَالرَّعِيَّةَ

O Allah! Correct the guardian and his ward. Al-ʿIrāqī said it is baseless.

ned man to take a staff made of iron and two sandals made of iron and to go in search of knowledge until the staff breaks and the sandals become worn out.

[1051] Narrated from Jābir by Muslim, Abū Dāwūd, and Ibn Mājah.

اللَّهُمَّ اغْفِرْ لِلْمُعَلِّمِينَ وَأَطِلْ أَعْمَارَهُمْ وَبَارِكْ لَهُمْ فِي كَسْبِهِمْ

O Allah! Forgive teachers, lengthen their lives, and bless their earnings. "Forged," said [al-Suyūṭī in] the *La'ālī'*.

اللَّهُمَّ أَيِّدِ الْإِسْلَامَ بِأَحَدِ الْعُمَرَيْنِ

O Allah! Support Islām with one of the two ʿUmars. Baseless in this wording. The two ʿUmars are ʿUmar b. al-Khattab ﷺ and ʿAmr b. Hishām, nicknamed Abū al-Ḥakam (Father of the Wise) in the Time of Ignorance, after which the Prophet ﷺ changed his name to Abū Jahl (Father of Ignorance). The meaning of this hadith is sound and established. Imam Aḥmad, al-Tirmidhī in his *Jāmiʿ*, and others narrated from Ibn ʿUmar رضي الله عنهما that the Prophet ﷺ said:

> *O Allah! Support Islām with the most beloved of these two men to You: Abū Jahl or ʿUmar b. al-Khaṭṭāb.* One version has, *O Allah! Strengthen Islām with ʿUmar.* Another adds, *especially.*

What reconciles the two wordings is that the Prophet ﷺ first asked Allah Most High in the first wording but when Allah revealed to him that Abū Jahl would never accept Islam, he specified ʿUmar in his supplication and it was answered.[1052]

يَا حُمَيْرَاءُ

O Ḥumayrā'![1053] Al-Mizzī said every report containing *yā Ḥumayrā'* is forged.[1054]

يَا شَيْخُ إِنْ أَرَدْتَ السَّلَامَةَ فَاطْلُبْهَا فِي سَلَامَةِ غَيْرِكَ مِنْكَ

O Shaykh! If you want your safety look for it in the safety of others from you. Shaykh Abū Isḥāq al-Shīrāzī is narrated [by Ibn al-Samʿānī in *al-Dhayl*] to have said: "I saw the Prophet ﷺ in dream and asked him if I could hear from him a hadith and then narrate it from him, whereupon he said to me: *O Shaykh…* Al-Shirāzī was happy for it and used to say, "The Messenger of Allah called me *shaykh*!" Al-Sakhāwī mentioned it thus while al-Manūfī commented:

> There is nothing objectionable about reporting such as this from him ﷺ in dream nor in putting it into practice. For it is not a ruling over which there is the kind of difference of opinion which our colleagues cite in specific instances.

[1052]As related by Ibn ʿAsākir cf. al-Suyūṭī in *al-Durar al-Muntathira*.

[1053]Diminutive of *ḥamrā'*, literally "red woman," *i.e.* white, and translated as "Fair little one" as a nickname for ʿĀ'isha ﷺ whom the Prophet ﷺ also affectionately called ʿĀ'ish and ʿUwaysh.

[1054]An incorrect rule cf. introduction, section entitled "Narrations Falsely or Inconclusively Branded Forgeries" and the entry *Take half of your Religion from the fair little one.*

Al-Nawawī said in his commentary on *Ṣahīh Muslim*: "Nothing that is stipulated in the Law can be modified by something someone sees in his sleep." He went on to say:

> This concerns a dream connected to the affirmation of a ruling that contradicts what those in authority decide. But if one only sees a dream that commands one to do something that is recommendable, or a dream that forbids him to do something that is prohibited, or directs one to something of benefit, then there is no disagreement that it is desirable to act in compliance with it. For this does not amount to a ruling-by-dream *(ḥukman bil-manām)*. Rather, the dream reiterates what was already stipulated originally.[1055]

يَا خَيْلَ الله اِرْكَبِي

O steeds of Allah, ride! Al-ᶜAskarī narrated it in *al-Amthāl* from Anas ﷺ who said that al-Ḥārith b. al-Nuᶜmān said: "O Prophet of Allah! Ask Allah to grant me *shahāda*" and so did the Prophet ﷺ. One day the call went out, *O steeds of Allah, ride!* He was the first horseman to ride and the first cavalryman to die a *shahīd*.[1056] Al-Zarkashī mentioned it. Al-Sakhāwī said Ibn ᶜĀ'idh narrated in his *Maghāzī* from al-Walīd b. Muslim from Saᶜīd b. Bashīr, from Qatāda who said the Messenger of Allah ﷺ sent troops that day—the day of Banū Qurayẓa after the battle of the Clans—calling out, *O steeds of Allah, ride!* Al-Suhaylī in *al-Rawḍ al-Unuf* connects this call to the battle of Ḥunayn, referencing it to Muslim's *Ṣaḥīḥ* but this needs checking.[1057]

يَا صَفْرَاءُ يَا بَيْضَاءُ غُرِّي غَيْرِي

O yellow! O white! Go seduce someone else. Spoken by ᶜAlī, may Allah ennoble his countenance, when Ibn al-Tayyaḥ came to him and told him: "Commander of the Believers! The treasury is full of yellow [gold] and white [silver]," whereupon ᶜAlī ﷺ said: *Allāhu akbar!* Then he went, leaning on Ibn al-Tayyāḥ, until he reached the treasury. He summoned the public then gave away all that was contained in the treasury of the Muslims saying, *O yellow! O white! Go seduce someone else! Here! And*

[1055]See discussion in our *Sunna Notes I*, chapter on authentication by *kashf* among the early imams of hadith.

[1056]Narrated by al-Bayhaqī in the *Shuᶜab* (7:362 §10590). Also narrated without mention of al-Ḥārith by Ibn al-Mubārak in *al-Jihād*, Abū Dāwūd in the *Sunan*, al-Ṭabarī in *Tahdhīb al-Āthār* and his *Tafsīr*, al-Bayhaqī in the *Sunan* and *Dalā'il al-Nubuwwa*, and al-Ḥāzimī in *al-Nāsikh wal-Mansūkh*.

[1057]The call to mount *yā khayl Allāh irkabī* was often used cf. *Kashf al-Khafā'* beginning at Badr cf. al-Bayhaqī, *Sunan* (6:361 §13431) but is not narrated in Muslim; rather, al-Ḥakim said it was *ṣaḥīḥ* by Muslim's criterion. Al-Zaylaᶜī in his *Takhrīj al-Kashshāf* (2:275) expressed surprise at al-Suhaylī's reference to Muslim in this context.

here! Until there was not one dirham or dinar were left. Then he ordered it swept and prayed two *rakʿas* there. Several Imams mentioned it.[1058]

طَاعَةُ النِّسَاءِ نَدَامَةٌ

Obeying women causes woe. We already mentioned it in the entry *Consult women but disagree with them (q.v.).* The writer of *Tuḥfat al-ʿArūs*[1059] said al-Ḥasan al-Baṣrī said: *No man obeys a woman in everything she wishes except Allah shall throw him into the fire.* It was said that this concerns obeying wishes for unlawful matters and bad deeds, not indifferent ones. Yet some said the latter also, because indifferent matters lead to forbidden ones.

الْخُمُولُ نِعْمَةٌ وَكُلٌّ يَأْبَاهَا

Oblivion is a blessing that all refuse. A saying of one of the early Muslims but mark that an established narration from Saʿd states that the Prophet ﷺ said:

الْخُمُولُ رَاحَةٌ وَالشُّهْرَةُ آفَةٌ

Allah loves the pious, unknown servant.[1060]

مِنْ حُسْنِ الْمُرَافَقَةِ الْمُوَافَقَةُ

Oblivion is rest and fame is a bane. From the sayings of the shaykhs.[1061]

لَا يَسْتَحْيِي الشَّيْخُ أَنْ يَتَعَلَّمَ الْعِلْمَ كَمَا لَا يَسْتَحْيِي أَنْ يَأْكُلَ الْخُبْزَ

Of the excellence of companionship is agreement. Al-Sakhāwī left its entry blank. Its meaning complies with the proverb, "Without concord mankind would perish" (*lawlā al-wi'ām la-halak al-anām*).[1062]

The Old man ought no more be ashamed to learn than he is to eat bread. Unknown.

مِنْ فِتْنَةِ الْعَالِمِ أَنْ يَكُونَ الْكَلَامُ أَحَبَّ إِلَيْهِ مِنَ السُّكُوتِ

One of the temptations of the scholar is that he loves talking more than remaining silent.[1063] Cited in full in the *Iḥyā'*. Al-ʿIrāqī said Abū Nuʿaym

[1058]Cf. *Faḍā'il al-Ṣaḥāba* of ʿAbd Allāh b. Aḥmad, *Ḥilyat al-Awliyā'* of Abū Nuʿaym, *Ṣifat al-Ṣafwa* of Ibn al-Jawzī, *Mūwaddiḥ Awhām al-Jamʿ wal-Tafrīq* of al-Khaṭīb, and *Fatḥ al-Bārī*.

[1059]See above, p. 93.

[1060]Narrated from Saʿd b. Abī Waqqāṣ by Aḥmad, Abū Yaʿlā, and Abū Nuʿaym. Cf. Ibn ʿAṭā' Allāh, *Ḥikam* (§11): "Bury your existence in the earth of obscurity, for whatever sprouts forth without having first been buried flowers imperfectly."

[1061]Cf. al-Naysābūrī in *Gharā'ib al-Qur'ān* (under Q 19:23).

[1062]Often cited in the books of proverbs and rhetoric cf. *Majmaʿ al-Amthāl*, *Jamharat al-Amthāl*, *Nathr al-Durr*, *Asās al-Balāgha* etc.

and Ibn al-Jawzī (in the *Mawḍūʿāt*) narrate it. Thus also in the *Mukhtaṣar* [of al-Manūfī on al-Sakhāwī's *Maqāṣid*].[1064]

صَلَاةٌ بِخَاتَمٍ تَعْدِلُ سَبْعِينَ بِغَيْرِ خَاتَمٍ وَصَلَاةٌ بِعِمَامَةٍ تَعْدِلُ خَمْساً وَعِشْرِينَ صَلَاةً وَجُمُعَةٌ بِعِمَامَةٍ تَعْدِلُ سَبْعِينَ جُمُعَةً وَالصَّلَاةُ فِي الْعِمَامَةِ بِعَشْرَةِ آلَافِ حَسَنَةٍ

One prayer with a ring on one's finger equals seventy without. A forgery as al-ʿAsqalānī said. So are the reports *One prayer with a turban equals twenty-five [without] and one Jumuʿa prayer with a turban equals seventy [without]; One prayer with a turban equals ten thousand good deeds.* Al-Manūfī said all this was falsehood. Al-Sakhāwī said:

> The report *One prayer with a ring on one's finger equals seventy without* is a forgery as our teacher [Ibn Ḥajar] relates from his teacher [al-ʿIrāqī]. Equally forged is what al-Daylamī cited:
>
> > [1] From Ibn ʿUmar رضي الله عنهما, from the Prophet ﷺ, *One prayer with a turban equals twenty-five [without] and one Jumuʿa prayer with a turban equals seventy [without].* [2] From Anas رضي الله عنه from the Prophet ﷺ that *Praying with a turban equals ten thousand good deeds.*

Yet al-Suyūṭī cited Ibn ʿAsākir's narration from Ibn ʿUmar in *al-Jāmiʿ al-Ṣaghīr,* where he commits himself not to report any forgeries.[1065]

One prayer with a turban equals… See entry *One prayer with a ring on one's finger…*

رَسُولُ الْمَرْءِ دَالٌّ عَلَى عَقْلِهِ

One's [choice of a] messenger reveals his intelligence. A saying of Yaḥyā b. Khālid as mentioned by al-Dīnawarī in *al-Mujālasa.*[1066]

[1063]Among the aphorisms related from Bishr al-Ḥāfī: "If you like to speak, stay quiet; and if you like silence, speak." In al-Dhahabī, *Siyar* (Risāla ed. 10:472). Ibn Daqīq al-ʿĪd said of Aḥmad b. Taymiyya: "He loves to speak and I love silence" in Ibn Nāṣir al-Dīn, *al-Radd al-Wāfir* (under Ibn Daqīq al-ʿĪd) cf. Abū Ghudda in *al-ʿUlamāʾ al-ʿUzzāb* (p. 169) from Ibn al-Wardī's citation of al-Dhahabī in *Tatimmat al-Mukhtaṣar fī Akhbār al-Bashar* (2:406–413).

[1064]See note 752.

[1065]On this failed commitment see our introduction. The exact wording is *One prayer with a turban equals twenty-five without, and one Jumuʿa prayer with a turban equals seventy without.* As for the report *The Prophet ﷺ never came out for Jumuʿa without wearing a turban,* narrated by Ibn ʿAsākir (4:191), its chain contains Mūsā b. Muṭayr who is discarded cf. *Kāmil*, *Mīzān*, and *Lisān*. Nevertheless, the merit of wearing a turban is well-established as a vestimentary practice of the early generations and in many hadiths of which the collective weight confirms the supriority of wearing the turban with the intention of following the Prophetic Sunna. For more see al-Kattānī's *al-Diʿāma fī Aḥkām al-ʿImāma* and al-Saffarīnī's *Ghidhāʾ al-Albāb*.

[1066]The full saying is, "Three things reveal the intelligence of their senders: a book, a mes-

لَا يَأْبَى الْكَرَامَةَ إِلَّا حِمَارٌ

Only a donkey refuses a gift![1067] Presumably a saying of ᶜAlī ﷺ. Al-Daylamī mentions it. Al-Sakhāwī said it is also narrated in Saᶜīd b. Manṣūr's *Sunan* that a cushion was thrown to ᶜAlī who sat on it and spoke the above. Al-Daylamī narrated it from Ibn ᶜUmar رضي الله عنهما, from the Prophet ﷺ. Al-Suyūṭī said, "al-Bayhaqī narrates it in the *Shuᶜab* halted at ᶜAlī ﷺ."

الفَالُ مُوَكَّلٌ بِالمَنْطِقِ

Optimism is put in charge by speech. This report does not exist in this wording but Abū Dāwūd narrates in his *Sunan*:

> *We have taken your optimism from your mouth (akhadhnā fa'laka min fik).*
>
> It has corroborative chains in al-Bazzār.[1068]

صَاحِبُ الشَّيءِ أَحَقُّ بِحَمْلِهِ إِلَّا أَنْ يَكُونَ ضَعِيفاً يَعْجِزُ عَنْهُ فَيُعِينُهُ أَخُوهُ المُسْلِمُ

The Owner of a thing is more entitled to carry it unless unable due to some infirmity; then his Muslim brother may help him. Weak. Ibn al-Jawzī exaggerated and missed the mark when he included it among the forgeries. Abū Yaᶜlā narrates it from Abū Hurayra ﷺ from the Prophet ﷺ as do al-Ṭabarānī in *al-Awsaṭ*, al-Dāraquṭnī in *al-Afrād*, al-ᶜUqaylī in *al-Ḍuᶜafā'*, and—without attribution—ᶜIyāḍ in *al-Shifā*.[1069]

senger, and a gift." The shrewd Persian vizier Yaḥyā b. Khālid b. Barmak (d. 190) was the mentor of Hārūn al-Rashīd who called him "Father" and elevated him to preside what became the dynasty of the Barāmika but he and his children eventually fell into disgrace and he died in jail, aged seventy.

[1067]Narrated as a saying of our liegelord ᶜAlī ﷺ by Ibn Abī Shayba, Abū al-Shaykh in *Amthāl al-Ḥadīth*, al-Samᶜānī in *Adab al-Imlā' wal-Istimlā'*, and al-Bayhaqī in the *Shuᶜab*.

[1068]See also entry, *Tests are put in charge by speech.*

[1069]Aḥmad al-Ghumārī in *al-Mudāwī* deemed it forged, as did Ibn al-Jawzī, while al-Sakhāwī said it is very weak.

P

مِنْ تَمَامِ الحَجِّ ضَرْبُ الجَمَّالِ

Part of a complete pilgrimage is the beating of the camel herder. Ibn al-Dayba^{c} said this was spoken by al-A^{c}mash.[1070] It is a sound narration that the Ṣiddīq ﷺ beat his camel herder in the Farewell Pilgrimage and that the Prophet ﷺ did not reproach him for that.[1071] This fact shows that the report refers to the one doing the beating but some said that it more correctly refers to the one beaten. The latter view is more likely and more widespread. The meaning of the report would then be that the pilgrim must bear with all difficulties for the sake of Allah, even being beaten and humiliated. Allah is the Best Supporter.

إِنَّ مِنَ العِصْمَةِ أَنْ لَا تَقْدِرَ

Part of the Divine safeguard is to find yourself powerless. A saying of the Sufis and part of what Imam al-Shāfi^{c}ī appreciated in their discourse.[1072] ^{c}Abd Allāh b. Aḥmad [b. Ḥanbal] narrated in his addenda to *al-Zuhd* that ^{c}Awn[1073] b. ^{c}Abd Allāh used to say, "Part of the Divine safeguard is when you seek something material and cannot obtain it."[1074] Al-Suyūṭī mentions it [in the *Durar al-Muntathira*].

إِنَّ مِنْ تَمَامِ إِيمَانِ العَبْدِ أَنْ يَسْتَثْنِيَ فِي كُلِّ حَدِيثِهِ

Part of perfect faith is to always use provisos when speaking (i.e. "God willing"). Disclaimed *(munkar)*.[1075]

[1070]Al-Silafī narrated it in the *Ṭuyūriyyāt* (p. 509-510 §917) and Abū Nu^{c}aym (5:53). The camel herder decided to wait until al-A^{c}mash, Muḥammad b. Sūqa and Mālik b. Mighwal had entered *iḥrām* to start disobeying them and misbehaving. While his two companions refrained from harming him, al-A^{c}mash did not and beat him soundly to the cry of *labbayk Allāhumma labbayk!* then said his words in jest as indicated by al-Sakhāwī's remark that "at any rate this is among the rare strange things reported from al-A^{c}mash."

[1071]Narrated by Aḥmad, Abū Dāwūd, and Ibn Khuzayma but this is not what Ibn Kathīr (*Tafsīr* of 2:196) understood of the apparent meaning of the hadith since the Prophet ﷺ actually smiled and said *Look at this consecrated pilgrim (muḥrim) and what he is doing,* denoting gentle disapproval. Nor is its chain sound. Allah knows best.

[1072]Cf. Ibn Kathīr, *Bidāya* (1:206). See our *Four Imams and Their Schools* for more on al-Shāfi^{c}ī's approval of the Sufis and the rebuttal of a specious claim on this chapter.

[1073]Misspelt ^{c}Awf in the printed edition.

[1074]Abū Nu^{c}aym (4:243) narrated it as, "Part of *^{c}iṣma* is to find yourself destitute."

[1075]The meaning of this saying is of course true with reference to all intended future acts as in the saying of Allah Most High, ﴿And say not of anything: Lo! I shall do that tomorrow, except "if Allah will"﴾ (18:23-24).

الصَّبْرُ كَنْزٌ مِنْ كُنُوزِ الجَنَّةِ

Patient endurance is one of the treasures of Paradise. Thus in the *Iḥyā'* but al-ʿIrāqī said: "A very odd report, I could not find it."

النَّاسُ نِيَامٌ فَإِذَا مَاتُوا انْتَبَهُوا

People are asleep; when they die they awake. Spoken by ʿAlī, may Allah ennoble his face![1076]

النَّاسُ بِالنَّاسِ

People are [helped] through people. This is the meaning of the sound hadith:

> *My Community is like an edifice, each part strengthening the other.*[1077]

النَّاسُ مَجْزِيُّونَ بِأَعْمَالِهِمْ

People are requited according to their deeds. Al-Sakhāwī attributes it to the grammarians. It continues, *If good then with good and if evil then with evil.* Al-Suyūṭī said in his *Durar*, "Ibn Jarīr narrated it in his *Tafsīr* as a saying of Ibn ʿAbbās رضي الله عنهما." The Revelation states: ﴿Are you rewarded anything save what you did?﴾ (27:90)

النَّاسُ عَلَى دِينِ مُلُوكِهِمْ أَوْ مَلِكِهِمْ

People follow the religion of their kings or their king. Al-Sakhāwī said, "I do not know it to be a hadith." Its meaning is near that of the second next entry.

يَصُومُ أَهْلُ قُبَاءَ

The People of Qubā' begin the fast. Said when the new moon is seen in a place at the exclusion of another when moonrises vary. Al-Sakhāwī said, "I do not know this." He means hadith-wise; otherwise it is well-known in *fiqh* and is subject to differences of opinion.[1078]

[1076]As claimed by al-Sharīf al-Raḍī in *Khaṣā'iṣ al-A'imma* (p. 112), al-Jāḥiẓ and others cf. al-Muwaffaq b. Aḥmad al-Khwārizmī's *Manāqib* (p. 375) and other Shīʿī literature. The same attribution is made by al-ʿIrāqī in his *Mughnī* and al-ʿAjlūnī in *Kashf al-Khafā*, the latter adding: "But al-Shaʿrānī in *al-Mīzān* attributes it to Sahl al-Tustarī." Al-Shaʿrānī is correct since it is thus narrated by al-Bayhaqī with his chain in *al-Zuhd al-Kabīr* (p. 207 §515) and in al-Tustarī's *Tafsīr* while Abū al-Faḍl al-Zuhrī in his *Juz'* narrates it as a saying of Bishr al-Ḥāfī and Abū Nuʿaym (7:52) as a saying of Sufyān al-Thawrī.

[1077]Narrated in the two *Ṣaḥīḥ*s and elsewhere.

[1078]Cf. Ibn al-Jawzī, *al-Taḥqīq fī Aḥādīth al-Khilāf* (2:76–83), al-Jaṣṣāṣ, *Aḥkām al-Qur'ān* (1:275), Ibn Ḥajar, *Fatḥ* (7:244), Ibn Qudāma, *Mughnī* (3:49)....

النَّاسُ بِزَمَانِهِمْ أَشْبَهُ مِنْهُمْ بِآبَائِهِمْ

People resemble their times more than their own parents. It is said this was spoken by ʿUmar ﷺ; also that it was spoken by ʿAlī ﷺ. The latter view is more widespread and preponderant.[1079]

حَسِّنُوا نَوَافِلَكُمْ تَكْمُلُ بِهَا فَرَائِضُكُمْ

Perform well your voluntary works so your obligatory ones become complete through them. Baseless in this form even if its meaning is true.

الحَجُّ جِهَادُ كُلِّ ضَعِيفٍ

Pilgrimage is the jihad of every weak one. Al-Ṣaghānī was remiss to include it among the forgeries. Aḥmad and Ibn Mājah both narrate it through Abū Jaʿfar Muḥammad b. ʿAlī b. al-Ḥusayn from Umm Salama ﷺ, from the Prophet ﷺ, with a fair chain of transmitters.[1080]

A Pious son makes the best husband. See *Land is kindest to its own sons and daughters.*

اللَّعِبُ بِالحَمَامِ مَجْلَبَةٌ لِلْفَقْرِ

Playing with pigeons attracts poverty. This is the meaning of Ibrāhīm al-Nakhaʿī's saying,

> *Whoever plays with the flying pigeons shall never die before he first suffers poverty.*

Abū Hurayra ﷺ narrate that the Prophet ﷺ saw a man following a pigeon, whereupon he said:

A devil following a she-devil.

Al-Bukhārī narrates it in *al-Adab al-Mufrad*, Abū Dāwūd in his *Sunan*, and al-Bayhaqī.[1081]

[1079]It was narrated [1] by Ibn Qutayba in *ʿUyūn al-Akhbār* (2:1) cf. Abū Ghudda in al-Qārī's *Maṣnūʿ* (p. 198) and al-Ṣurayfīnī cf. *Maqāṣid, Ziyādat al-Jāmiʿ al-Ṣaghīr*, and *Kashf al-Khafā'* as a saying of ʿUmar; and [2] by Abū Nuʿaym (2:177) as a saying of ʿUrwa.

[1080]The chain is *mursal* as Abū Jaʿfar was six years old when Umm Salama died ﷺ but see note 701. The hadith is confirmed by Saʿīd b. Manṣūr's report from Abū Hurayra, from the Prophet ﷺ in his *Sunan*: *The jihad of the old man, the weak, and the woman is Ḥajj and ʿUmra.* Al-Bukhārī also narrated from ʿĀ'isha ﷺ: "Messenger of Allah, we see that jihad is the greatest work, can we not take part in it?" He replied: *No, but the best jihad is a pilgrimage accepted.*

[1081]See note 1495. The deprecation of pigeons and their owners stemmed from the fact that those who flew pigeons took their activity as an excuse to climb up their roofs and peep at others. Pigeoners also compete in stealing one another's birds. Hence the Law orders to kill domestic pigeons unless their wings are clipped.

الفَقْرُ فَخْرِي وَبِهِ أَفْتَخِرُ

Poverty is my pride and through it I pride myself. Al-ᶜAsqalānī said it was a fabricated falsehood and Ibn Taymiyya said it was a lie.[1082]

الحَمْدُ للهِ رِدَاءُ الرَّحْمَنِ

"Praise be to Allah" is the vestment of the Merciful. No basis can be found for it.[1083]

الصَّلَاةُ عِمَادُ الدِّينِ

Prayer is the pillar of the Religion. Ibn al-Ṣalāḥ said in *Mushkil al-Wasīṭ* it is unrecognized while al-Nawawī in *al-Tanqīḥ* said it is rejected and a falsehood. However, al-Daylamī narrated it from ᶜAlī ﷺ as mentioned by al-Suyūṭī; and al-Bayhaqī in the *Shuᶜab* from ᶜUmar ﷺ with a weak chain.[1084]

تُعَادُ الصَّلَاةُ مِنْ قَدْرِ الدِّرْهَمِ

Prayer must be repeated if it is about a dirham in size.[1085] Meaning blood. Al-Nawawī said in his commentary on Muslim's preface [in his *Ṣaḥīḥ*], "Al-Bukhārī narrates this saying in his biographical history but it is a baseless falsehood among the experts of Hadith."[1086]

صَلَاةُ المُدِلِّ لَا تَصْعَدُ فَوْقَ رَأْسِهِ

The Prayer of the arrogant does not rise past his head. Not found.

صَلَاةٌ بِسِوَاكٍ خَيْرٌ مِنْ سَبْعِينَ صَلَاةً بِغَيْرِ سِوَاكٍ

A Prayer with a toothstick is better than seventy without. Ibn ᶜAbd al-Barr in the *Tamhīd* cites Ibn Maᶜīn's verdict that it is falsehood. Al-Sakhāwī said this refers to its problematic chains. Al-Suyūṭī said, "al-Ḥārith in his

[1082]Also al-Ṣaghānī, all as mentioned by Ibn Ḥajar in *Talkhīṣ al-Ḥabīr* (3:1107-1108). Al-Qārī included it in his *Maṣnūᶜ* and al-ᶜAjlūnī in *Kashf al-Khafā'*. Its meaning is confirmed by the Divine praise of the generous poor among the Helpers: *but they prefer (fugitives) above themselves though poverty be their lot* (59:9) and the authentic Prophetic narrations in praise of poverty such as *O Allah! Grant me the life of a dependant and the death of a dependant and resurrect me among the dependants* (al-Tirmidhī, *ḥasan*) and *Rather, let me be hungry one day and sated one day* (al-Tirmidhī, *ḥasan*) among others. These reports show the ignorance of the claim that there is no evidence in Qur'ān and Hadith in praise of poverty as already discussed (see note 1082).

[1083]In Abū Dāwūd, Ibn Mājah and Aḥmad: *Grandeur is My vestment and magnificence is My wrap… (al-kibriyā'u ridā'ī wal-ᶜaẓamatu izārī).* Also Muslim with a similar wording.

[1084]Suffice it to say that it is narrated from Muᶜādh by al-Tirmidhī *(ḥasan ṣaḥīḥ)* with the word *ᶜamūd* for "pillar" instead of its synonym *ᶜimād*. I could not identify the *Tanqīḥ*.

[1085]*I.e.* the surface of blood on one's clothes, person or place of prayer.

[1086]They identified its forger as Rawḥ b. Ghuṭayf. However, as a non-Prophetic saying it is a rule of Law according to some of the *Tābiᶜīn* as well as Sufyān al-Thawrī and Ibn al-Mubārak as narrated by al-Tirmidhī in his *Sunan*. See also entry *Blood the extent of a dirham must be washed off and the prayer repeated.*

Musnad, Abū Yaʿlā, and al-Ḥākim all narrate it from ʿĀ'isha ﵂ while al-Daylamī narrates it from Abū Hurayra ﵁." Ibn Qayyim al-Jawzīyya said Imam Aḥmad, Ibn Khuzayma and al-Ḥākim in their *Ṣaḥīḥ*s, and al-Bazzār in his *Musnad* all narrated it.[1087]

الصَّلَاةُ خَلْفَ الْعَالِمِ بِأَرْبَعَةِ آلَافٍ وَأَرْبَعِمِائَةٍ وَأَرْبَعِينَ صَلَاةً

Praying behind a person of learning equals four thousand four hundred and forty prayers. A falsehood; thus in the *Mukhtaṣar* [of al-Manūfī on al-Sakhāwī's *Maqāṣid*].[1088] So is the claim of the author of *al-Hidāya*, "Just as the Prophet ﷺ said, *Whoever prays behind a Godfearing person, it is as if he prayed behind a Prophet" (q.v.).* This report is unknown, as stated by the documenter of the *Hidāya*.[1089] Al-Sakhāwī likewise said "I never came across it in this wording." Nevertheless its meaning is correct in light of al-Daylamī's narration from Jābir ﵁, from the Prophet ﷺ:

> *Put forward the best people among you so you purify your deeds.*

Al-Ḥākim and al-Ṭabarānī narrated with a weak chain from Marthad b. Abī Marthad al-Ghanawī ﵁, from the Prophet ﷺ:

> *If it pleases you that your prayers be accepted, then let only the best among you lead you.*

لِدُوا لِلْمَوْتِ وَابْنُوا لِلْخَرَابِ

Procreate for death and build for ruin! Imam Aḥmad said: "This is heard in marketplaces and is baseless." However, al-Bayhaqī related it in the *Shuʿab* from Abū Hurayra ﵁, from the Prophet ﷺ:

> *An Angel stands at one of the gates of heaven saying: Procreate for death and build for ruin!*

Al-Bayhaqī equally narrates it from Ibn al-Zubayr رضي الله عنهما, from the Prophet ﷺ, with a chain containing two weak reporters and an unknown. So does Abū Nuʿaym the *Ḥilya* as a saying of Abū Dharr ﵁ with a broken chain. This is the gist of al-Sakhāwī's comment on this hadith while al-Suyūṭī added: "Aḥmad also narrated in *al-Zuhd* that ʿAbd al-Wāḥid said, 'ʿĪsā ﵇ said...' then he narrated that hadith."

[1087]Ibn al-Qayyim begins *al-Manār al-Munīf* with it and tends to strengthen it.

[1088]See note 752.

[1089]I.e. Ibn Ḥajar in *al-Dirāya fī Takhrīj Aḥādīth al-Hidāya* (p. 168 §201) and al-Zaylaʿī in *Naṣb al-Rāya li-Aḥādīth al-Hidāya* (2:26 §1973).

مُصَارَعَتُهُ ﷺ أَبَا جَهْلٍ

The Prophet's ﷺ wrestling with Abū Jahl. Baseless, as mentioned by al-Ḥalabī in his marginalia on the *Shifā*.[1090]

الأَنْبِيَاءُ قَادَةٌ وَالفُقَهَاءُ سَادَةٌ وَمُجَالَسَتُهُمْ زِيَادَةٌ

Prophets are leaders and jurisprudents are chiefs; sitting with them increases one's goodness.[1091] Forged according to the writer of the *Khulāṣa* [al-Ṭībī].

ذَكَاةُ الْأَرْضِ يَبْسُهَا

The Purification of the earth is its dryness.[1092] Ibn al-Dayba^{c} said, "This is forwarded as a proof by the Hanafi scholars but it is baseless as a Prophetic report though Ibn Abī Shayba does narrates it that way from Abū Ja^{c}far [Muḥammad] al-Bāqir." And a fine chain of transmission this is, from the wonderful Imam, known as the Golden Chain! This is enough to support the refined School. Moreover, when a scholar qualified for independent inference of legal rulings from foundational proofs *(al-mujtahid)* uses a certain hadith as a proof in extracting one such ruling, it is unimaginable that the hadith not be authentic or at least fair in his view, after which it is immaterial if weakness or fabrication slips into its chain of transmitters.[1093]

Al-Zarkashī says the report is baseless and only a saying of Muḥammad b. al-Ḥanafiyya as narrated by Ibn Jarīr in *Tahdhīb al-Āthār*. Al-Suyūṭī said Ibn Abī Shayba narrated it in his *Muṣannaf* from Ibn al-Ḥanafiyya as well as from Abū Ja^{c}far, and Abū Qilāba [all *Tābi^{c}ūn*] as their own saying. I already mentioned that the report is indeed narrated from the Prophet ﷺ. It was also narrated as a saying of ^{c}Ā'isha رضي الله عنها but the *Hidāya* raises it to the Prophet ﷺ although its documenter [Ibn Ḥajar] said he could not find it

[1090]I.e. the unfinished marginalia on the *Shifā* by Abū Dharr Aḥmad b. Ibrāhīm al-Ḥalabī (d. 884, cf. *Kashf al-Ẓunūn*), misidentified by al-^{c}Ajlūnī in *Kashf al-Khafā*—imitated by al-Ṣabbāgh in his edition of al-Qārī's *Asrār*—as Burhān al-Dīn Ibrāhīm b. Muḥammad al-Ḥalabī (d. 841). Al-Mizzī in *Tahdhīb al-Kamāl* preceded al-Ḥalabī in this ruling as cited by his student Ibn al-Qayyim in *al-Furūsiyya* (p. 3 and 32-33) where the latter says that it is firmly established *(thābit)* that the Prophet ﷺ wrestled to the ground the strongman Rukāna b. ^{c}Abd Yazīd b. Hāshim al-Muṭṭalibī—as narrated in the *Sunan*—whose father was also a Companion as was his son Yazīd, who may be the one that wrestled with the Prophet ﷺ according to some reports cf. *Iṣāba*.

[1091]Narrated from ^{c}Alī by al-Dāraquṭnī in the *Sunan* (3:80) , al-Quḍā^{c}ī (§307), and others with the addition *and sitting with them is increase* cf. *Mudāwī* (4:520). Also as a saying of ^{c}Abd Allāh b. Mas^{c}ūd by Aḥmad in *al-Zuhd* (p. 201) while al-Haythamī (1:125) sources it to al-Ṭabarānī and said "its narrators have been declared trustworthy" cf. al-Munāwī (4:384) *i.e.* they are weak but there is disagreement over their weakness. Also narrated as a saying of ^{c}Abd Allāh b. Bisr by al-Bayhaqī in *al-Zuhd al-Kabīr* (§458).

[1092]*I.e.* after some liquid filth soils it—according to the Hanafi School. Misattributed to the Prophet ﷺ in the *Mabsūṭ*, the *Hidāya*, *al-Baḥr al-Rā'iq*…

[1093]See the discussion of this problematic assertion in our introduction (section "Hadithic Verdict vs. Juridical Ruling and *^{c}Amal*").

thus.[1094] The "halted" Companion-report is a reliable proof for us [Hanafis] anyway, and so is the broken-chained report if its chain proves sound. Our school's position is strengthened by what is in Abū Dāwūd's *Sunan*:

> "Chapter: The purity of the earth when it becomes dry." [Abū Dāwūd narrates] with his chain from Ibn ʿUmar رضي الله عنهما: *I used to sleep in the mosque in the time of the Messenger of Allah ﷺ when I was still an unmarried young man and the dogs would urinate and wander in and out of the mosque. The people would never sprinkle anything because of that.*

If it were not for the assumption that the earth becomes clean through dryness, it would have continued to be termed filthy; but we know that the Companions رضي الله عنهم used to stand on all of that ground for their prayers because the mosque was small and the worshippers numerous. This is tantamount to a consensus in the verification of this controversial issue.

Al-Sakhāwī said:

> Abū Qilāba has, *The dryness of the land is its purity*. [All] this is contradicted by the hadith of Anas رضي الله عنه commanding that water be thrown on the urine of the Bedouin [who urinated in the mosque]. It is even narrated that [the Prophet ﷺ ordered] the earth be dug up [and overturned].

This shows that what is meant is that dryness is one of the possible ways of purification, not the exclusive way, and that cleansing the earth with water by pouring it over it does not contradict the former.

أَخِّرُوهُنَّ مِنْ حَيْثُ أَخَّرَهُنَّ اللهُ

Put women last just as Allah put them last. "A famous hadith," states *al-Hidāya*[1095] but Ibn al-Humām said, "It is not established as narrated from the Prophet ﷺ let alone being famous. The truth is that it is a saying of Ibn Masʿūd رضي الله عنه."[1096]

[1094]In addition to al-Zarkashī, Ibn Ḥajar, al-Sakhāwī, and Ibn al-Daybaʿ, al-Zurqānī also declares it baseless in his *Mukhtaṣar al-Maqāṣid*.

[1095]Cf. also al-Sarakhsī's *Mabsūṭ* and Ibn Rushd's *Bidāya*. Al-Qārī said in the *Mirqāt* (Fikr ed. 9:66): "It is *mashhūr* among the hadith scholars lexically speaking, not in the technical sense used in hadith science," meaning it is widespread, not that it has transmission chains.

[1096]Narrated by ʿAbd al-Razzāq (3:149 §5115, a sound chain per *Fatḥ al-Bārī*) and, through him, al-Ṭabarānī as well as Ibn al-Rabīʿ in *al-Tamyīz* cf. Ibn al-Humām, *Fatḥ al-Qadīr* (1:371) and al-Zaylaʿī, *Naṣb* (2:37). Al-Ṣabbāgh's edition mistakenly has "It is established as narrated..." Al-Qārī in the *Mirqāt* (Fikr ed. 9:66) adds, "But its status is that of a Prophetic saying *(lākinnahu fī ḥukmi al-marfūʿ)*." The saying is understood in the context of the Prophetic hadith, *The best of the men's ranks in prayer is the first and the worst is the last while the best of the women's ranks in prayer is the last and the worst is the first.* In Muslim and the five *Sunan* and *Musnad*.

Q

Quds. See Jerusalem.

الْقُرْآنُ كَلَامُ اللهِ غَيْرُ مَخْلُوقٍ فَمَنْ قَالَ بِغَيْرِ هَذَا فَقَدْ كَفَرَ

The Qur'ān is the uncreated word of Allah and whoever says otherwise commits apostasy. Al-Ṣaghānī said it is forged while al-Sakhāwī said this report is a falsehood in all its routes of transmission. Ibn al-Jawzī included it in the *Mawḍūʿāt.*[1097]

[1097]There is Consensus among *Ahl al-Sunna wal-Jamāʿa* that the Qur'ān is the uncreated Speech of Allah while the Shīʿa and Muʿtazila claim it is created. Some of the Hanbalis went to extremes and attributed uncreated status to the actual volume *(muṣḥaf)* of the Qur'ān, its characters, the ink they are written in, the voices that recite them and the paper on which they are printed on. This heresy was refuted by Ibn ʿAbd al-Salām in his *Mulḥa fī Iʿtiqād Ahl al-Ḥaqq* (The Fair Speech Concerning the Belief of the People of Truth) which we translated in full.

R

عُقُولُهُنَّ فِي فُرُوجِهِنَّ

The Reason of women lies in their genitals. Al-Sakhāwī: "Baseless."

الْعَاقِلُ وَلَا الصَّدِيقُ الْجَاهِلُ

A Reasonable enemy is much preferable to an ignorant friend. Wakīᶜ narrated it in *al-Ghurar*[1098] from Sufyān as a saying of Abū Ḥāzim: "I would prefer to have a good enemy rather than a corrupt friend."

مَا أَنْصَفَ الْقَارِئُ الْمُصَلِّيَ

The Reciter of Qur'ān is inconsiderate of the one at prayer. Al-ᶜAsqalānī said, "I do not know it; suffice it that the Prophet said ﷺ:

Do not recite Qur'ān loudly over one another's voice,

which is sound and narrated from al-Bayāḍī ﷺ in the *Muwaṭṭa'*, Abū Dāwūd, and others."

قِرَاءَةُ سُوَرَ الْقَلَاقِلِ أَمَانٌ مِنَ الْفَقْرِ

Reciting the suras that begin Say *is security against poverty.* Al-Sakhāwī said it is baseless. There are five such suras, the first being al-Jinn although the famous ones are four: al-Kāfirūn, al-Ikhlāṣ, and the last two suras.[1099]

الإِعَادَةُ سَعَادَةٌ

Reiteration is happiness. "I never saw it in this wording," Ibn al-Daybaᶜ said. What is widespread is the wording, *Affirmation (al-ifāda) is better*

[1098] *Al-Ghurar min al-Akhbār* by the qāḍī Abū Bakr Muḥammad b. al-Khalaf, known as Wakīᶜ al-Ṣaghīr. Al-Suyūṭī (from whom al-Qārī took this entire entry) cites him often.

[1099] Among the prescriptions against poverty: **(i)** the *duᶜā'* of taking to bed ending with the words, *Repay our debts and grant us sufficiency against poverty* in Muslim and the *Sunan*; **(ii)** piety to parents and supplication for them; **(iii)** refraining from cursing the wind; **(iv)** reciting Sūrat al-Ikhlāṣ upon entering one's house; **(v)** keeping family ties; **(vi)** not wasting food; **(vii)** *Whoever reads Sūrat al-Wāqiᶜa every night shall never suffer poverty* (see note 188); **(viii)** saying *subḥān Allāh wa-bi-ḥamdih subḥān Allāh al-ᶜaẓīm, astaghfirullāh* 100 times daily; **(ix)** reciting a hundred times a day *lā ilāha illallāh al-Ḥaqq al-Mubīn.* Some of these are narrated with very weak chains. It is also said that one who recites Sūrat al-Fīl 21 times after the Ẓuhr prayer will receive wealth from the Invisible. The Hanafis hold the reading of *Mukhtaṣar al-Qudūrī* a protection againt poverty as mentioned in *Kashf al-Ẓunūn* and by Aḥmad Khayrī in his biography of Imam al-Kawtharī in the introduction to the 1994 edition of the *Maqālāt*, while the Maliki Shaykh Aḥmad Zarrūq recommends "not to dry one's wet hands on one's own clothes." And Allah knows best.

than reiteration.[1100] However, it is narrated in al-Tirmidhī's *Shamā'il* that the Prophet ﷺ used to repeat himself thrice for additional benefit.[1101]

بُنِيَ الدِّينُ عَلَى النَّظَافَةِ

Religion is built upon cleanliness. Mentioned in the *Iḥyā'* but its documenter [al-ʿIrāqī] said he could not find it anywhere according to Ibn al-Daybaʿ. I could not find it in that form either. Ibn Ḥibbān did narrate in the *Ḍuʿafā'* from ʿĀ'isha رضي الله عنها:

Keep clean because Islām is cleanliness!

Al-Ṭabarānī narrated with a very weak chain from Ibn Masʿūd رضي الله عنه:

Cleanliness calls unto faith.

Al-Suyūṭī said, "Nearer to it is the report al-Tirmidhī narrates from Saʿd b. Abī Waqqāṣ رضي الله عنه from the Prophet ﷺ:

Allah is clean and loves cleanliness, so clean your courtyards!

Al-Tirmidhī also narrated through Saʿd b. Abī Waqqāṣ رضي الله عنه:

Allah is good and He loves good things, He is clean and He loves cleanliness, He is generous and He loves generosity, He is liberal and loves He liberality; so do clean—I think he ﷺ said: your courtyards. (In another version it is narrated 'your dwellings.') And do not imitate the Jews.

Al-Qurṭubī mentioned in *Sharḥ Asmā' Allāh al-Ḥusnā* that al-Bazzār narrated this hadith in his *Musnad* and that al-Rāfiʿī narrated with his chain from Abū Hurayra رضي الله عنه:

Clean yourselves with anything you may find! Allah built Islām on cleanliness and none shall enter Paradise but the clean person.[1102]

المُقَامُ بِمَكَّةَ سَعَادَةٌ وَالخُرُوجُ مِنْهَا شَقَاوَةٌ

Residence in Mecca is happiness and leaving it is misery. Baseless as a Prophetic hadith but al-Ḥasan al-Baṣrī mentioned it in his letter.

[1100] A rule of rhetoric cf. Amīr Pādeshāh, *Taysīr al-Taḥrīr* (1:231); al-Taftāzānī, *Mukhtaṣar al-Maʿānī* (p. 70).

[1101] See Abū Ghudda's *al-Rasūl al-Muʿallim* for this and other pedagogical devices used by the Holy Prophet ﷺ, including non-verbal ones cf. Muḥammad Kashshāsh, *al-Ishāra ghayr al-shafawiyya fīl-aḥādīth al-Nabawiyya* in *al-Aḥmadiyya* (Dubai, UAE) no. 13 (Muḥarram 1424/March 2003) 17-52.

[1102] Shaykh ʿAbd Allāh Sirāj al-Dīn documents these and other hadiths on cleanliness at the beginning of his *Shamā'il* masterpiece entitled *Sayyidunā Muḥammad* ﷺ.

إِحْيَاءُ أَبَوَيْهِ ﷺ

Resuscitation of the two parents of the Prophet ﷺ. This hadith is forged as stated by Ibn Diḥya.[1103] I have authored a monograph on this topic.[1104]

رَدُّ دَانِقٍ عَلَى أَهْلِهِ خَيرٌ مِنْ عِبَادَةِ سَبْعِينَ سَنَةً

To Return one dāniq (a sixth of a dirham) to its owner is better than worshipping for seventy years. Ibn Ḥajar [al-ʿAsqalānī] said, "I do not know its basis."[1105] He means its literal wording—otherwise it is sound from the perspective of its meaning. For returning the rights one owes is a categorical obligation and is better than performing seventy years of supererogatory worship. Al-Sakhāwī said:

[1103]Narrated from ʿĀ'isha by al-Dāraquṭnī and Ibn ʿAsākir in their *Gharā'ib Mālik*, Ibn Shāhīn in *al-Nāsikh wal-Mansūkh min al-Ḥadīth* (p. 284-285 §630), al-Khaṭīb in *al-Sābiq wal-Lāḥiq*, and al-Suhaylī in *al-Rawḍ al-Unuf*: "The Prophet ﷺ stopped at al-Ḥajūn [on top of Mecca] sad and dejected. He stayed there a while then came back happy and said, *I asked my Lord and He resuscitated my mother then she believed in me and He returned her.*" It is established that Āmina was not buried in al-Ḥajūn but in the valley of Abwā' between Mecca and Medina. It was declared forged or false by some (al-Dāraquṭnī, Ibn Diḥya, al-Jawzaqānī, Ibn al-Jawzī, al-Dhahabī) and merely weak by others (Ibn Shāhīn, al-Khaṭīb, Ibn ʿAsākir, al-Suhaylī, al-Qurṭubī, al-Ubbī, al-Muḥibb al-Ṭabarī, Ibn Sayyid al-Nās, Ibn Nāṣir al-Dīn, al-Sakhāwī, al-Zurqānī, and Marʿī al-Karmī) cf. al-Suyūṭī, *al-Fawā'id al-Kāmina fī Īmān al-Sayyida Āmina* (1988 Riyadh & Cairo ed. p. 52). Al-Qurṭubī rejects Ibn Diḥya's claim (see above, note 529) and both al-Barzanjī and al-Ālūsī in his *Tafsīr* scoff at al-Qārī's stance on this issue (see above, p. 205-206) while Ibn Ḥajar in *Lisān al-Mīzān* (4:91) criticizes al-Dhahabī's verdict and corroborates the hadith as do al-Qasṭallānī in the *Mawāhib*, al-Haytamī in his commentary on al-Būṣīrī's *Hamziyya* entitled *al-Minaḥ al-Makkiyya* (1:151), al-Barzanjī in the first part of *Sadād al-Dīn* and Ibn ʿĀbidīn in the *Ḥāshiya* among many others such as the Hanafis al-Nasafī, al-Ṭaḥṭāwī, Sājaqlī Zādah, Ibn Ṭūlūn (in *Mabāhij al-Sunna fi Kawn Abaway al-Nabī* ﷺ *fil-Janna*), Muḥammad b. ʿUmar al-Bālī (d. after 1285), Aḥmad Riḍā Khān in *Shumūl al-Islām li-Uṣūl al-Rasūl al-Kirām* and, recently, ʿAbd al-ʿAzīz ʿArafat al-Sulaymānī in *Fatḥ al-ʿAlīm fī Najāt Abaway al-Nabī al-Karīm* and Muḥammad Nūr Suwayd in *Ta'kīd al-Adilla ʿalā Najāt Wāliday al-Nabī min al-Nār*. See also the commentaries of al-Bājūrī and al-Ṣāwī on al-Laqānī's *Jawharat al-Tawḥīd* (v. 9).

[1104]*Adillat Muʿtaqad Abī Ḥanīfata al-Imām fī Abaway al-Rasūl ʿalayhi al-Salām* (Proofs of the Doctrine of Imam Abū Ḥanīfa Regarding the Two Parents of the Messenger, upon him peace). Qārī in *Sharḥ al-Shifā'* held the softer position that it was only weak and acknowledges that al-Suyūṭī authored epistles to their salvation. The latter in his *Dībāj ʿalā Ṣaḥīḥ Muslim* (3:47) numbers them at seven. They were all published: [1] *al-Durūj al-Munīfa fil-Ābā' al-Sharīfa* (The Outstanding Entries Regarding the Prophet's ﷺ Ancestors); [2-3] *al-Fawā'id al-Kāmina fī Īmān al-Sayyida Āmina wal-Taʿẓīm wal-Minna fī anna Abaway Rasūlillāh fil-Janna* (The Treasured Benefits Regarding the Muslim Belief of the Lady Āmina [bint Wahb] and the Laudatory Gift That the Prophet's ﷺ Parents are in Paradise); [4] *al-Maqāmāt al-Sundusiyya fil-Nisbat al-Muṣṭafawiyya* (The Resplendent Stations Concerning the Prophetic Lineage); [5] *Masālik al-Ḥunafā fī Waliday al-Muṣṭafā* (Methods of Those With Pure Belief Concerning the Two Parents of the Prophet); [6] *Nashr al-ʿIlmayn al-Munīfayn fī Iḥyā' al-Abawayn al-Sharīfayn* (The Proclamation of the Two Lofty Knowledges Regarding the Resuscitation of the Prophet's Two Parents); [7] *al-Subul al-Jaliyya fil-Ābā' al-ʿAliyya* (The Manifest Paths on the Lofty Ancestors [of the Prophet ﷺ]) epitomized by Shaykh Yūsuf al-Nabhānī in *Ḥujjat Allāh ʿalāl-ʿĀlamīn* (p. 413-421). See also our study in the chapter on Imam Abū Ḥanīfa in our *Four Imams and Their Schools*.

[1105]Thus cited also in al-Qārī's booklet on the secrets of pilgrimage entitled *Anwār al-Ḥujaj fī Asrār al-Ḥijaj* (p. 110).

This was said by none other than Yaḥyā b. ʿUmar b. Yūsuf b. ʿĀmir al-Andalusī the Māliki jurisprudent when he was blamed for making a journey from al-Qayrawān to Qurṭuba in order to give back one *dāniq* he owed a grocer.[1106]

Ibn Jamāʿa did cite in his *Mansak al-Kabīr*[1107] that the Prophet ﷺ said:

To return one dāniq of illicit earning equals seventy pilgrimages in the sight of Allah.[1108]

الجَزَاءُ مِنْ جِنْسِ الْعَمَلِ

Reward is of the same genus as the deed. Al-Sakhāwī said, "I did not see it in this wording." The sayings of Allah Most High allude to its sense, ﴿If you punish then punish with the like of that wherewith you were afflicted﴾ (16:126) and ﴿The recompense of an injury is an injury the like thereof﴾ (42:40). Also, *As you judge so shall you be judged.*[1109]

الأُرُزُّ

Rice [and its virtues].[1110] Not established, Ibn al-Daybaʿ said. However,

[1106]Among the words attributed to the great Maliki imam and qadi Suḥnūn in Qadi ʿIyāḍ's *Tartīb al-Madārik*: "To leave a *dāniq* of what is forbidden by Allah is better than 70,000 *ḥajj*s followed by 70,000 *ʿumra*s all blessed and accepted, and better than 70,000 horses in the way of Allah with their provision and arms, and better than 70,000 camels sacrificed before the Ancient House of Allah, and better than setting free a thousand slaves from the tribe of Ismāʿīl (*i.e.* Arabs)!" When his words reached ʿAbd al-Jabbār b. Khālid he said, "Yes, and better than all the earth has right up to the clouds of the sky in gold and silver which you earn and spend in the way of Allah Almighty and by which you only desire the face of Allah!"

[1107]See note 833.

[1108]Forged by Aḥmad b. Muḥammad b. al-Ṣalt, "more shameless than whom I never saw among the arch-liars" (Ibn ʿAdī).

[1109]*Kamā tadīnu tudān*. Part of a longer hadith narrated (i) through trustworthy narrators but in *mursal* mode from Abū Qilāba, from the Prophet ﷺ by ʿAbd al-Razzāq and, through him, al-Bayhaqī in *al-Zuhd* and *al-Asmā' wal-Ṣifāt* (1:197 §132 = p. 79); (ii) with a continuous *musnad* but very weak chain from Ibn ʿUmar by Ibn ʿAdī (7:348) cf. al-ʿĀmirī, *al-Jidd al-Ḥathīth* (p. 75); and (iii) as a saying of Abū al-Dardā' and Mālik b. Dīnār, quoting the Torah, by Aḥmad in *al-Zuhd*. Its meaning is confirmed by several narrations in al-Bukhārī: *lā tūkī fa-yūkā ʿalayki*; *lā tuḥṣī fa-yuḥṣiya ʿalayki*; *lā tūʿī fa-yūʿiya Allāh ʿalayki* all in *Kitāb al-Zakāt, al-taḥrīḍ ʿalā al-ṣadaqa* and the next chapter as well as *Kitāb al-Hiba, hibat al-mar'a li-ghayr zawjihā*. A forged variant is narrated from Anas by Ibn Abī ʿĀṣim in *al-Sunna*. It is a recurrent theme in Judeo-Christian Scripture (cf. Judges 1:7, Psalms 137:8, Obadiah 1:15, Mark 4:24, Luke 6:38) as noted by Ibn ʿAbd al-Barr in *Bahjat al-Majālis wa-Uns al-Mujālis* (2:166); and a famous Arabic proverb cf. al-ʿAskarī's (310-ca.400) *Jamharat al-Amthāl* (§1460), al-Maydānī's *Majmaʿ al-Amthāl*, s.v. *kamā*, and Zamakhsharī's *Mustaqṣā*, s.v. *k-m*. It is partially confirmed by the verse ﴿*Is the reward of goodness aught save goodness?*﴾ (55:60) and the famous sound hadith of mercy in its different wordings, principally *Those who are merciful Allah grants them mercy; show mercy to those on earth and the One in heaven shall grant you mercy*, narrated by al-Tirmidhī and others.

[1110]Among the forgeries on rice: *Rice is part of me and I am part of rice; Whoever eats rice forty days the springs of wisdom gush from his heart to his tongue; Rice was created from the residue of my soul; Rice among foods is like a chief among people etc.; Every-*

Abū Nuʿaym narrated, in *al-Ṭibb al-Nabawī*, from ʿAlī ﷺ, from the Prophet ﷺ:

The lord of foods in this world is meat,[1111] *then rice.*

Thus did al-Daylamī narrate it.

أَصْلُ كُلِّ دَاءٍ الرِّضَى عَنِ النَّفْسِ

The Root of every disease is to be pleased with oneself. An aphorism of the early Muslims but not a hadith, as Ibn al-Daybaʿ said.[1112]

إِنَّ الوَرْدَ مِنْ عَرَقِ النَّبِيِّ ﷺ أَوْ مِنْ عَرَقِ الْبُرَاقِ

The Rose was created from the Prophet's ﷺ sweat or *from the Burāq's sweat.* Al-Nawawī said it is not authentic. Al-ʿAsqalānī considered it forged as did Ibn ʿAsākir before him. Al-Sakhāwī mentions all the above. [Yet] al-Zarkashī said it had different narrative routes in [al-Daylamī's] *Musnad al-Firdaws* and Ibn Fāris's *Kitāb al-Rayḥān.*[1113]

مَا بَعُدَ طَرِيقٌ أَدَّى إِلَى صَدِيقٍ

The Road that leads to a friend is never long. Spoken by Dhū al-Nūn al-Miṣrī. In the same vein: "A town never lies far from one beloved."

thing the earth produces contains both ailment and healing except rice, it is unadulterated healing; and *If rice were a man he would be meek.*

[1111]Narrated to here by Ibn Mājah cf. entry *The lord of foods in this world…*

[1112]Similarly, *The root of every disease is indigestion (al-barada),* more likely a saying of al-Ḥasan according to al-Dāraquṭnī in the *ʿIlal* as quoted by al-Suyūṭī in the *Durar al-Muntathira.* Al-ʿAskarī discusses how its wording got corrupted into *The root of every disease is cold (al-bard)* in *Akhbār al-Muṣaḥḥifīn* (p. 79-80) and *Taṣḥīfāt al-Muḥaddithīn.*

[1113]All through Makkī b. Bundār al-Zanjānī who was accused of forging it cf. Ibn ʿAsākir (13:131), Ibn ʿArrāq (1:50), al-Fattanī, *Tadhkirat al-Mawḍūʿāt,* Ibn Ḥajar, *Masāʾil Ajāba ʿanhā al-Ḥāfiẓ* (p. 42) and others. See also entry *The white rose was created from my sweat.*

S

أَمَانُ الْعَبْدِ أَمَانٌ

The Safeguard pledged by the slave is a full safeguard. Ibn al-Humām said there is no known basis for it.[1114]

السَّلَامَةُ فِي الْعُزْلَةِ

Safety lies in solitude. True words but not a hadith in that explicit wording.[1115]

السَّلَامُ عَلَى النَّبِيِّ ﷺ فِي الْقُنُوتِ

Salām on the Prophet ﷺ in the qunūt *supplication.* Al-Sakhāwī said "I never came across it although several jurists mention it as I expounded in my book *al-Qawl al-Badīʿ*."[1116]

رِيقُ الْمُؤْمِنِ شِفَاءٌ

The Saliva of the believer is a cure.[1117] Its meaning is true. It is somewhat substantiated by the saying of the Prophet ﷺ in the sound hadith:

> *In the Name of Allah! The soil of our land mixed with the saliva of some among us heals our sick by the permission of our Lord.*[1118]

[1114] A saying of ʿUmar ﷺ as narrated by ʿAbd al-Razzāq cf. *Naṣb al-Rāya.*

[1115] Al-Sakhāwī in the *Maqāṣid* mention that its meaning was narrated from Abū Mūsā, from the Prophet ﷺ in *Musalsalāt Abī Saʿd al-Sammān* and by al-Daylamī. See also the monographs entitled *al-ʿUzla* by Ibn Abī al-Dunyā, al-Khaṭṭābī and Ibn al-Wazīr.

[1116] The literal meaning of *qunūt* is the protracted station in supplication and its meaning here is the specific supplication raised in the prayers of *fajr* and *witr. Al-Qawl al-Badīʿ fīl-Ṣalāt wal-Salām ʿalāl-Ḥabīb al-Shafīʿ* (The Splendid Discourse on the Invocation of Blessings and Peace on the Beloved Intercessor) is one of the masterpieces of Islamic literature and collects most of the hadiths on that noble topic. In it al-Sakhāwī states (ʿAwwāma ed. p. 356) that al-Ḥasan b. ʿAlī رضي الله عنهما narrated: "The Prophet ﷺ taught me to say these words in the *witr* prayer: *O Allah! Guide me among those You guide, grant me health among those to whom You grant health, bless me among those You bless, protect me among those You protect, save me from the evil of what You decree, for You decree and are not decreed upon, and he is not abased whom You protect! Blessed and exalted are You! And may Allah send blessings upon the Prophet Muḥammad.*" *I.e.* without mention of *salām.* Narrated by al-Nasā'ī in his *Sunan* with a chain graded "*ṣaḥīḥ* or *ḥasan*" by al-Nawawī in *Khulāṣat al-Aḥkām* (1:458 §1507) and *ḥasan* by Ibn al-Mulaqqin in *Khulāṣat al-Badr al-Munīr* (1:128-129), Ibn Abī Shayba (6:88), al-Bayhaqī in *al-Sunan al-Kubrā* (1:451), al-Zaylaʿī in *Naṣb al-Rāya* (2:125), and al-Ṣanʿānī in *Subul al-Salām* (1:186) cf. Ibn Kathīr, *Tafsīr* (3:515). The issue is not brought up in Muḥammad b. ʿAbd al-Rasūl al-Barzanjī's *al-Sanā wal-Sanūt fīmā Yataʿallaq bil-Qunūt.*

[1117] "Not a hadith" according to al-ʿĀmirī in *al-Jidd al-Ḥathīth*, al-Qārī in the *Maṣnūʿ* and al-ʿAjlūnī in *Kashf al-Khafā.* The latter adds, like al-Sakhāwī in the *Maqāṣid* and al-Qārī here, "but its meaning is true."

صَرِيرُ
الْأَقْلَامِ
عِنْدَ
الْأَحَادِيثِ
يَعْدِلُ عِنْدَ
اللهِ التَّكْبِيرَ
الَّذِي يُكَبَّرُ
فِي رِبَاطِ
عَسْقَلَانَ
وَعَبَّادَانَ

As for what people say to the effect that "The remnant of the believer's drink is a cure," it is equally true in meaning since al-Dāraquṭnī narrates in *al-Afrād* from Ibn ʿAbbās رضي الله عنهما, from the Prophet ﷺ:

> *It is a sign of humbleness that one drink from the remnant of his brother's drink.*[1119]
>
> That is, a believer.

وَمَنْ كَتَبَ
أَرْبَعِينَ
حَدِيثاً
أُعْطِيَ
ثَوَابَ
الشُّهَدَاءِ
الَّذِينَ
قُتِلُوا
بِعَبَّادَانَ
وَعَسْقَلَانَ

The Screeching of the pen at [the gatherings of] hadiths equals, in the sight of Allah, the glorification of Allah raised in the garrisons of ʿAsqalān and ʿAbbādān. And whoever writes forty hadiths shall receive the reward of the shuhadā' that are killed in ʿAbbādān and ʿAsqalān. A false report as stated in the *Mīzān* [by al-Dhahabī].

السِّرُّ عِنْدَ الْأَحْرَارِ

Secrets are [safe] with the free. Also stated as "The breasts of free men are the graves of secrets." It is the saying of one of the friends of Allah. One of the great shaykhs declaimed:

> *Who, when told a secret, tattles,*
> *never again is trusted to keep secrets!*

إِتَّخِذُوا
عِنْدَ
الْفُقَرَاءِ
أَيَادِي فَإِنَّ
لَهُمْ دَوْلَةً
يَوْمَ
الْقِيَامَةِ
فَإِذَا كَانَ
يَوْمُ
الْقِيَامَةِ
نَادَى مُنَادٍ
سِيرُوا إِلَى
الْفُقَرَاءِ
فَيَعْتَذِرُ
إِلَيْهِمْ كَمَا
يَعْتَذِرُ
أَحَدُكُمْ
إِلَى أَخِيهِ
فِي الدُّنْيَا

Seek might among the poor for they shall have their own nation the Day of Resurrection. That day a herald shall announce, Go to the poor! Then people will go seek their forgiveness in the same way one seeks forgiveness from his brother in this life. Al-ʿAsqalānī said this report is baseless. After reporting various hadiths of similar meaning al-Sakhāwī said, "All this is falsehood." Ibn al-Daybaʿ said al-Dhahabī, Ibn Taymiyya, and others said the same before them. However, the teacher of our teachers, the hadith master Jalāl al-Dīn al-Suyūṭī, said that Abū Nuʿaym narrated the first sentence of this hadith in the *Ḥilya*.[1120]

[1118] Narrated from ʿĀ'isha رضي الله عنها in the two *Ṣaḥīḥ*s and *Sunan*.

[1119] Narrated from Ibn ʿAbbās by al-Dāraquṭnī in *al-Afrād* and al-Khaṭīb through the forger Nūḥ b. Abī Maryam but Abū Bakr al-Ismāʿīlī also narrates it through another chain in his *Muʿjam al-Shuyūkh* (3:754) cf. al-Sahmī's *Tārīkh Jurjān* (§518).

[1120] Cf. Abū Nuʿaym, *Ḥilya* (8:297) but Ibn al-Qayyim considers it forged in *Naqd al-Manqūl* (p. 132 §223) and *al-Manār al-Munīf* (p. 140 §320) as do al-Dhahabī, Ibn Ḥajar, al-Sakhāwī and others, cf. *Kashf al-Khafā*, entry *ittakhidhū thamma al-fuqarā'i ayādin*. The fact that Abū Nuʿaym narrates it does not constitute a proof to the contrary. It is a saying of Wahb b. Munabbih according to Ibn Ḥajar as cited in the *Maqāṣid*. Al-Ḥabīb Zayn b. Sumayṭ said (class communication, Jakarta) its meaning is confirmed by the *ḥadīth qudsī*: *O My servant, I asked you for food and drink and you neither fed Me nor watered Me…* (al-Bukhārī and Muslim).

إِنَّ الْقَصِيرَةَ قَدْ تُطِيلُ أَيْ تَلِدُ وَلَداً طَوِيلاً

The Short woman may well give birth to a tall child. Al-Jawharī mentioned it in his *Ṣiḥāḥ* but the author of the *Qāmūs* [al-Fayrūzābādī] said, "It is a proverb, not a hadith as mistakenly thought by al-Jawharī."

مِنْ عَلَامَةِ السَّاعَةِ التَّدَافُعُ عَلَى الإِمَامَةِ

A Sign of the Hour is mutual poking so that someone else lead the prayer. Not a hadith but its meaning is true. Ibn al-Dayba^{c} said it. Salāma bint al-Ḥurr narrated that the Prophet ﷺ said:

> *Among the foresigns of the Hour is that the people in the mosques will poke one another and not find anyone to lead them in the prayer.*

Narrated by Aḥmad, Abū Dāwūd, and Ibn Mājah.

عَلَامَةُ الإِذْنِ التَّيْسِيرُ

The Sign of permission is ease. Another wording has *The sign of authorization (ijāza) is facility in things.* Baseless.[1121]

فَمٌ سَاكِتٌ رَبٌّ كَافٍ

A Silent mouth, a sufficient Lord. Similar to it is *Allah is the protector of him who remains silent.* Ibn al-Dayba^{c} said this is not a hadith but its meaning is correct. He means that it complies with the hadith:

> *Whoever keeps silent will be saved; and whoever trusts in Allah, Allah suffices as his protector.*[1122]

However, the outward grammatical construction of the first hadith is a blasphemy [=*A silent mouth is a sufficient Lord*] unless we supply an omitted conjunction [*A silent mouth and a sufficient Lord*].

الْغِنَاءُ يُنْبِتُ النِّفَاقَ فِي الْقَلْبِ كَمَا يُنْبِتُ الْمَاءُ الْبَقْلَ

Singing grows hypocrisy in the heart as water grows vegetation.[1123] Al-Nawawī said it is inauthentic while al-Suyūṭī said al-Daylamī narrated it from Anas and Abū Hurayra رضي الله عنهما.

[1121]Cf. *Kashf al-Khafā*, entry *ʿalāmat al-idhn al-taysīr*; a Sufi saying per *Fatḥ al-Bārī* (5:336).

[1122]A concatenation of two hadiths, the first narrated from ʿAbd Allāh b. ʿAmr by al-Tirmidhī, Aḥmad, and al-Dārimī, the second from the same by Ibn Mājah, from ʿImrān b. Ḥuṣayn by al-Daylamī, from ʿUmar by Ibn ʿAsākir, from Abū al-ʿĀliya by ʿAbd b. Ḥumayd, and from al-Rabīʿ b. Khuthaym by al-Qurṭubī.

[1123]Narrated as a saying of Ibn Masʿūd by Ibn Naṣr al-Marwazī in *Taʿẓīm Qadr al-Ṣalāt* (p. 629-630 §680), Ibn Abī al-Dunyā in *Dhamm al-Malāhī* and, through him, al-Bayhaqī in the *Sunan* (10:223) and *Shuʿab* (4:278 §5098-5099) cf. Abū al-Ṭayyib al-Ṭabarī, *al-Radd ʿalā man Yuḥibb al-Samāʿ*, published as *Ḥukm al-Ghinā' wal-Samāʿ* (p. 34) and Ibn al-Qayyim, *Ighāthat al-Lahfān* (1:248). However, its status may be that of a Prophetic saying cf. Ālūsī in *Rūḥ al-Maʿānī* (11:68). See the conditional meaning of this report as explained

الْغِنَاءُ رُقْيَةُ الزِّنَا

Singing is the incantation of fornication. Al-Nawawī said it is a famous proverb while al-Ghazzālī attributed it to al-Fuḍayl b. ʿIyāḍ.

المَعَاصِي تُزِيلُ النِّعَمَ

Sins remove bounties.[1124] Al-Sakhāwī said he never came across it,[1125] meaning as a Prophetic hadith. Otherwise, many of the early Muslims said it. The poet said:

If you enjoy a blessing do protect it.
Truly, sins remove blessings!

This meaning is supported by the saying of Allah Most High, ﴿Never will Allah change the condition of a people until they change what is in themselves﴾[1126] (13:11) and ﴿A township that dwelt secure and content, its provision coming to it in abundance from every side, but it disbelieved in the favors of Allah, so Allah made it experience the garb of dearth and fear because of what they used to do﴾ (16:112).

الْمُغْتَابُ وَالْمُسْتَمِعُ شَرِيكَانِ فِي الْإِثْمِ

The Slanderer and his audience are partners in sin. It is mentioned in the *Iḥyā'* but al-ʿIrāqī did not document it so no basis is known for it as far as form is concerned. Nevertheless, its meaning is true if the listener is content to listen. Al-Ṭabarānī narrates from Ibn ʿUmar رضي الله عنهما that the Prophet ﷺ forbade both slander and listening to it. Moreover, we read in the Qur'ān, ﴿Nor backbite one another﴾ (49:12). Also narrated:

Whoever is present while his brother Muslim is slandered without supporting him, Allah shall humiliate him here and hereafter.

Ibn Abī al-Dunyā narrates it from Anas رضي الله عنه in *Dhamm al-Ghība*.[1127]

by al-Nābulusī in *Īḍāḥ al-Dalālāt fī Samāʿ al-Ālāt* (p. 70-80ff.) where he cautions against what he calls al-Haytamī's *taʿaṣṣub* in *Kaff al-Raʿāʿ ʿan Muḥarramāt al-Lahwi wal-Samāʿ* (Blocking the Rabble from Prohibited Entertainment and Recitals) in the latter's rebuttal of the ruling of permissibility on music by Ibn Ṭāhir, Ibn Ḥazm, Suhrawardī (in the *ʿAwārif*) and al-Ḥadīdī. On the defense of *samāʿ* and *ḥaḍra* see also Abū Naṣr al-Sarrāj, Abū al-Fatḥ al-Ghazālī, Ibn ʿAjība, Aḥmad Zarrūq, Qārī's *al-Samāʿ wal-Ghinā'*, al-Shawkānī's *Ibṭāl Daʿwā al-Ijmāʿ ʿalā Taḥrīm Muṭlaq al-Samāʿ*, Jaʿfar al-Kattānī, Saʿīd Bulbul's *Aḥkām al-Dhikr wal-Samāʿ ʿinda al-Ṣūfiyya* (Damascus: French Institute for Arabic Studies, 2002)...

[1124]This is undoubtedly the creed of *Ahl al-Sunna* as opposed to irreligious people cf. *al-Fiqh al-Akbar*: "We do not hold that sins do a believer no harm."

[1125]And he added, "but its meaning is true." *Maqāṣid*.

[1126]Yūsuf ʿAlī's translation ("New Revised Edition") has "until they change it themselves"!

[1127]Ibn Abī al-Dunyā, *Dhamm al-Ghība wal-Namīma* (p. 32-33 §107) with an extremely weak chain through a forger and unknown narrators, but its meaning is established by similar strong hadiths narrated from Abū Ṭalḥa, Jābir, and Sahl b. Muʿādh al-Juhanī by Abū Dāwūd and Aḥmad as well as other hadiths cf. al-Haytamī, *Taṭhīr al-ʿĪba min Danas al-Ghība* published as *Ḥukm al-Ghība wal-Namīma* (p. 64-65 §97).

نَوْمُ الْعَالِمِ عِبَادَةٌ

The Sleep of the scholar is worship. Baseless as a Prophetic hadith in this form, however, a narration states:

> *The sleep of the one who fasts is worship, his silence is glorification, his good deeds are multiplied, his supplication is accepted and his sins are forgiven.*

Al-Bayhaqī narrates it with a weak chain from ʿAbd Allāh b. Abī Awfā while Abū Nuʿaym narrated in *al-Ḥilya* from Salmān ﷺ:

> *Sleep with knowledge is better than prayer with ignorance.*

To sum up, whoever is a scholar then his sleep is worship because he intends thereby to renew his strength for acts of obedience. This is why it is also said that *The sleep of the tyrant is worship*[1128] because fatigue is a type of worship for him insofar as it bars him from harming people.

صَدَقَةُ الْقَلِيلِ تَدْفَعُ الْبَلَاءَ الْكَثِيرَ

Small alms repel much tribulation. Also narrated as: *Modest alms.* Not a hadith although its meaning is correct.[1129]

لَا تَلِدُ الْحَيَّةُ إِلَّا الْحَيَّةُ

Snakes do not beget (or issue from) other than snakes. [Not a hadith but] one of the proverbs of the Arabs.[1130]

مِنَ الذُّنُوبِ ذُنُوبٌ/ إِنَّ مِنَ الذُّنُوبِ ذُنُوباً لَا يُكَفِّرُهَا إِلَّا الْوُقُوفُ بِعَرَفَةَ

Some sins cannot be expiated other than by standing at ʿArafa.[1131] Al-Ghazzālī cited it in the *Iḥyā'* [and said that Jaʿfar b. Muḥammad had narrated it with his chain to the Prophet ﷺ] but al-ʿIrāqī said he found no extant basis for it.[1132]

[1128]Not a hadith. However, al-Qārī endorses both meanings as true in *Mirqāt al-Mafātīḥ* in the discussion of the hadith of the Prophet ﷺ and Abū Bakr ﷺ in the cave of Thawr, when the latter got bitten by a snake in his foot but did not move lest he woke the Prophet. There, al-Qārī says: "Truly the sleep of the learned scholar is worship just as the sleep of the criminal is worship from two differing perspectives."

[1129]Cf. entry *Give alms early in the day for affliction will not overstep it.*

[1130]Cf. al-Zamakhsharī's *Mustaqṣā* (2:390). The luminous entry in the *Maqāṣid* has: "A saying of theirs which applies most of the time as alluded by the statement of the Most High ﴿and they beget none save lewd ingrates﴾ (71:27). Hence it is said, 'When the man's root is good his branches are good, even if it is strange that the thorny stem should issue a rose./Also, the branch might turn out vile although the root is good so as to show the Divine decree in contraries and banishment.' Likewise *The son is his father's secret (q.v.).*"

[1131]Al-Qārī reduplicated this entry, once as *Inna min al-dhunūbi dhunūban* which includes the bracketed passage, and once as *Min al-dhunūbi dhunūbun...* which does not.

[1132]Nor does Ibn Abī al-Ḥadīd mention any such chain when he cites it in his *Sharḥ Nahj al-Balāgha* (Cairo 1959 ed. 1:124), although later Shīʿī authors do, cf. Ibn Abī Jumhūr al-Ahsā'ī (ca.880) in *ʿAwālī al-La'ālī* (Qum 1985 ed. 4:33); Ḥusayn al-Nūrī (d. 1320!) in his *Mustadrak al-Wasā'il* (Beirut 1987 ed. 10:30) cites a patrilineal chain through Jaʿfar al-Ṣādiq.

إِنَّ الْعَبْدَ لَيُبْشَرُ لَهُ مِنَ الثَّنَاءِ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا يَزِنُ عِنْدَ اللهِ جَنَاحَ بَعُوضَةٍ

Someone may be praised from East to West but, in the sight of Allah, weighs less than the wing of a gnat. Thus found in the *Iḥyā'*. Al-ʿIrāqī said, "I did not find it in this form but there is, in the two *Ṣaḥīḥ*s, from Abū Hurayra ﷺ:

> *There will be huge, strong men that shall come on the Day of Resurrection weighing less than the wing of a gnat in the Sight of Allah.*

الْوَلَدُ سِرُّ أَبِيهِ

The Son is his father's secret. Al-Sakhāwī said it is baseless as did al-Zarkashī before him.[1133]

لَا غِيبَةَ لِفَاسِقٍ

Speaking ill of a corrupt person is not slander (lā ghībata li-fāsiq).[1134] Aḥmad said it is disclaimed *(munkar)* while al-Dāraquṭnī, al-Khaṭīb, and al-Ḥākim said it is a falsehood *(bāṭil)* but al-Zarkashī said it has many routes of transmission and al-Bayhaqī narrated it in his *Sunan* from Anas ﷺ with the wording:

> *Whoever casts off the gown of modesty then speaking ill of him or her is not slander.*

Al-Bayhaqī said there was weakness in its chain. Al-Harawī said in *Dhamm al-Kalām* that it [the entry] was a fair hadith and cited it through various chains from Bahz as *laysa li-fāsiqin ghība.*

لَيْسَ لِفَاسِقٍ غِيبَةٌ

Speaking ill of a corrupt person is not slander (laysa li-fāsiqin ghība). Al-Sakhāwī said after citing a hadith of similar meaning, "In recapitulation, al-ʿUqaylī said that this hadith had no basis and al-Fallās said it is disclaimed *(munkar)*." Al-Manūfī said, "al-Harawī declared it 'fair' but this grading is incorrect as a number of the verifying hadith masters have declared it rejected, forged, and without basis." Al-Ṭabarānī and others narrated it from Muʿāwiya b. Ḥayda ﷺ, from the Prophet ﷺ but with a weak chain, hence al-Ḥākim's statement, "It is neither sound nor relied upon." Al-Bayhaqī also narrated in the *Sunan* and *Shuʿab* from Anas ﷺ, from the Prophet ﷺ:

[1133] See also entries *The snake does not sire other than a snake* and *If Ibrāhīm had lived he would have been a Prophet.*

[1134] As the next entry shows, al-Qārī reduplicated this entry under two slightly different wordings.

Whoever casts off the gown of modesty then speaking ill of him or her is not slander.

Al-Suhaylī said the latter report is not strong and he said another time that its chain contains a weak narrator. In sum, it is not forged but "weak in itself" *(ḍaʿīfun li-dhātih)* or "fair in conjunction with others" *(ḥasan li-ghayrih)* due to the number of its chains.[1135]

الكَلَامُ صِفَةُ المُتَكَلِّم

Speech describes the speaker. Baseless but its meaning is correct and complies with their saying "A vessel exudes [only] what it contains." Hence, the statement of Ibn al-Daybaʿ that "It is not so in absolute terms" is neither accurate nor true.

أَنْفِقْ مَا فِي الجَيْبِ يَأْتِيكَ مَا فِي الغَيْبِ

Spend from your pocket and you will be supplied from the Unseen.[1136] This wording is baseless but its meaning is correct because Allah Most High said, ﴿and nothing do you spend in the least (in His cause) but He replaces it﴾ (34:39) and the agreed-upon hadith [*qudsī*],

Spend and I shall spend over you (anfiq unfiq ʿalayk).[1137]

As for their saying that "Abū Bakr ﷺ spent his money until he wore nothing but a cloak," this is not narrated from the Prophet ﷺ but its meaning is correct.

إِيَّاكَ وَالسَّجْعَ يَا ابْنَ رَوَاحَةَ

Steer clear of rhymed prose, Ibn Rawāḥa! Thus in the *Ihyāʾ* but al-ʿIrāqī said he could not find it in this form. It is narrated from ʿĀʾisha ﷺ with a sound chain in Ibn al-Sunnī's *Riyāḍa*[1138] and Abū Nuʿaym's *Ḥilya* that she said to al-Sāʾib al-Makhzūmī:

[1135]A grading confirmed by al-Haythamī (1:149), *Mudāwī* (5:362-366) and *Fatḥ al-Wahhāb* (1:357 and 2:261-263). Others said that mass transmission establishes slander as one of the enormities, hence danger is not lifted by such evidence cf. Ibn Abī al-Dunyā's *Dhamm al-Ghība wal-Namīma*, al-Haytamī's *Ḥukm al-Ghība wal-Namīma*, and al-Śhawkānī's *Rafʿ al-Rība ʿammā Yajūz wamā Lā Yajūz min al-Ghība*. Allah knows best.

[1136]Cf. Rābiʿat al-ʿAdawiyya's words to Shaybān al-Rāʿī (*s.v.* in al-Nabhānī's *Jāmiʿ Karāmāt al-Awliyāʾ*): "You spend from your pocket (*jayb*) while I spend from the unseen (*ghayb*)."

[1137]Narrated from Abū Hurayra by al-Bukhārī, Muslim, and Aḥmad cf. al-Munāwī's *al-Itḥāfāt al-Saniyya bil-Aḥādīth al-Qudsiyya* (§77 and §177). Add to this the Prophetic hadith from Abū Kabsha al-Anmārī in al-Tirmidhī *(ḥasan ṣaḥīḥ)* and Aḥmad: *The servant's property is never diminished by alms.*

[1138]Ibn al-Sunnī authored two hadith compilations by that title: *Riyāḍat al-Mutaʿabbidīn* and *Riyāḍat al-Mutaʿallim*, cf. Ibn Ḥajar, *al-Muʿjam al-Mufahras* (p. 92 §277-278).

Keep clear of rhymed prose! The Prophet ﷺ and his Companions did not use rhymed prose.

In Ibn Ḥibbān: *Avoid rhymed prose!* Al-Bukhārī narrates something to this effect from Ibn ʿAbbās رضي الله عنهما. The blameworthy *sajʿ* is the affected type, as used, for example, by oracles. As for the *sajʿ* that was narrated in a naturally prosodic form, there is no objection to it. It is even narrated in the Prophetic Law. For example,

O Allah! I seek refuge in You:
from useless knowledge, (ʿilmin lā yanfaʿ)
and a heart that contains no humble fear, (qalbin lā yakhshaʿ)
and an insatiable appetite, (nafsin lā tashbaʿ)
and an invocation that goes unheard, (duʿāʾin lā yusmaʿ)
and of all of the above four (hāʾulāʾi al-arbaʿ).[1139]

إِتَّقُوا مَوَاضِعَ التُّهَمِ

Steer clear of suspicious situations. This is the meaning of ʿUmar's رضي الله عنه statement *Whoever walks suspicious paths will be under suspicion.* Al-Kharāʾiṭī narrated it halted at ʿUmar in *Makārim al-Akhlāq* in the wording, *Whoever puts himself in a suspicious spot, let him never blame any that think ill of him.*[1140]

اَلْمَعِدَةُ بَيْتُ الدَّاءِ وَالْحِمْيَةُ رَأْسُ الدَّوَاءِ

The stomach is the home of disease and diet is the apex of cures. A saying of al-Ḥārith b. Kalada [al-Thaqafī] the physician of the Arabs. It is inauthentic as a Prophetic saying. The *Iḥyāʾ* cites the Prophet ﷺ as saying:

Overeating is the source of every disease and diet the basis of cures.
Treat each body with what it knows.

Al-ʿIrāqī said he found no basis for it. Likewise, the hadith:

The stomach is the basin of the body and the veins flow from it.[1141]

[1139]Narrated from several Companions in the *Sunan* and *Musnad*.

[1140]Narrated from the Companion Budayl b. Warqāʾ, from ʿUmar, by al-Kharāʾiṭī cf. al-Silafī, *al-Muntaqā min Makārim al-Akhlāq lil-Kharāʾiṭī* (p. 105 §236). Mawlānā Shaykh Nāẓim avoided drinking in public sight from a bottle of water inside the car that picked him up at night after *tarāwīḥ* in London—although parched—lest it give rise to ill thinking.

[1141]Meaning it has no correct *aṣl*, not no *aṣl* at all, since al-Dāraquṭnī in the *ʿIlal* (8:42) and al-ʿUqaylī (1:51 *bāṭil lā aṣla lahu*) said it is incorrectly narrated through Yaḥyā b. ʿAbd Allāh al-Bābultī al-Ḥarrānī: Ibrāhīm b. Jurayj al-Ruhāwī narrated to us: From Zayd b. Abī Unaysa: From al-Zuhrī: From Abū Salama: From Abū Hurayra رضي الله عنه: The Messenger of Allah ﷺ said: *The stomach is the basin of the body and the veins flow from it. When the stomach is hale, the veins bring out health; when the stomach is ill, the veins bring out illness* [also thus narrated by Ibn Ḥibbān in *al-Majrūḥīn* (3:128), al-Ṭabarānī in *al-Awsaṭ* (§4343), Tammām al-Rāzī in *al-Fawāʾid* (§332), al-Bayhaqī in the *Shuʿab* (5:66 §5796),

Al-Dāraquṭnī said, "This is not recognized as the words of the Prophet ﷺ but those of ʿAbd al-Malik b. Saʿīd b. Abjar."[1142] Al-Zarkashī said of the first hadith: "It is baseless and only the speech of a physician." Al-Suyūṭī said Ibn Abī al-Dunyā narrated in *al-Ṣamt* that Wahb b. Munabbih said:

> *The physicians all concur upon the fact that the apex of medicine is diet and the sages all concurred upon the fact that the apex of wisdom is silence.*

[Yet] al-Khallāl[1143] narrated from ʿĀ'isha رضي الله عنها that the Prophet ﷺ said:

> *Diet is medication and the stomach is the home of disease; so treat each body with what it knows.*

قِصَّةُ عُثْمَانَ رَضِيَ اللهُ عَنْهُ أَنَّهُ لَمَّا خَطَبَ فِي أَوَّلِ جُمُعَةٍ وُلِّيَ الخِلَافَةَ وَصَعِدَ المِنْبَرَ فَقَالَ الحَمْدُ لله فَأُرْتِجَ عَلَيْهِ فَقَالَ إِنَّ أَبَا بَكْرٍ وَعُمَرَ رَضِيَ اللهُ عَنْهُمَا كَانَا يُعِدَّانِ لِهَذَا المَقَامِ مَقَالاً وَأَنْتُمْ إِلَى إِمَامٍ فَعَّالٍ أَخْوَجُ مِنْكُمْ إِلَى إِمَامٍ قَوَّالٍ وَسَيَأْتِيكُمُ الخَطِيبُ وَأَسْتَغْفِرُ اللهُ لِي وَلَكُمْ وَنَزَلَ وَصَلَّى بِهِمْ

The **S***tory of ʿUthmān b. ʿAffān's* رضي الله عنه *first Jumuʿa he preached as Caliph.* He climbed the pulpit, said *al-Ḥamdu lillāh*, became tongue-tied and said: *Truly Abū Bakr and ʿUmar* رضي الله عنهما *used to prepare an appropriate discourse for this setting; but you stand in need of a leader that acts much rather than a leader that speaks well. The orator will come to you in due time. I ask Allah forgiveness for me and for you.* Then he climbed down and led them in prayer. Ibn al-Humām said [in *Fatḥ al-Qadīr*]: "This story is unknown in the books of hadith and is found only in the books of [Hanafi] jurisprudence."[1144]

Ibn ʿAsākir (60:249), and Ibn al-Jawzī in the *Mawḍūʿāt* (2:284)] whereas al-ʿUqaylī says the correct chain is: Muḥammad b. Ismāʿīl narrated to us: al-Ḥumaydī narrated to us: Sufyān narrated to us: From Ibn Abjar—this is ʿAbd al-Malik b. Saʿīd b. Abjar: From his father: *The stomach is the basin of the body and the veins run through it. Whatever health is in it brings out health from it, and whatever illness in it brings out illness from it.* Al-Dāraquṭnī added that Ibrāhīm b. Jurayj alone narrates it as a Prophetic hadith. He was a physician and made up a chain for it. This is the only hadith he ever narrated." As for its meaning, it is supported by the narration in al-Ṭabarānī's *Awsaṭ* (§8477) and Abū Nuʿaym in *al-Ṭibb* (1:236 §113): *Fast and you will be healthy (ṣūmū taṣiḥḥū)* through trustworthy narrators according to al-Haythamī (3:179) and which al-Ṣaghānī incorrectly declared a forgery.

[1142]Mistakenly "corrected" to "ʿAbd al-Malik b. Saʿīd b. Jubayr" by al-Ṣabbāgh in his edition of the *Asrār*; but see al-Dāraquṭnī, *ʿIlal* (8:42-43 §1401) and the entries on Ibrāhīm b. Jurayj al-Ruhāwī in al-ʿUqaylī, *Ḍuʿafāʾ* (1:61-62 §38) and Ibn Ḥajar, *Lisān* (1:258 §84).

[1143]As stated in al-Suyūṭī's *Durar* (p. 266 §438), in the *Itḥāf* (7:400), and by others with the wording *Diet is the chief medication...* etc.

[1144]Ibn al-Humām, *Fatḥ al-Qadīr* (2:57-58), cf. *Hidāya* (1:83). Both al-Zaylaʿī in *Naṣb al-Rāya* (2:197) and Ibn Ḥajar in the *Dirāya* (1:215) call it "odd, though famous in the books" and mention al-Saraqusṭī's mention of it without chain in *al-Dalāʾil fī Gharīb al-Ḥadīth* (2:523 §284 under *urtija*) while Ibn Kathīr in the *Bidāya* (7:148) references it to *al-ʿIqd al-Farīd* (4:156-157) and al-Ṭaḥṭāwī in his *Ḥāshiyat Marāqī al-Falāḥ* (p. 333) references it to the *Muḥīṭ*, the *Mabsūṭ*, *Multaqā al-Biḥār*, Ibn Baṭṭāl's *Sharḥ Ṣaḥīḥ al-Bukhārī*, and al-Khallāṭī al-Ḥanafī's (d. 652) *Sharḥ Ṣaḥīḥ Muslim*. All appear to have missed the fact that it is narrated by Ibn Saʿd (3:62), al-ʿAskarī in the *Awāʾil* (1:261) with two different chains as pointed out by the editor of the *Dalāʾil*, and al-Zubayr b. Bakkār in the *Muwaffaqiyyāt* (p. 175 §115-116) without mention of the Two Shaykhs.

الغُرَبَاءُ وَرَثَةُ الْأَنْبِيَاءِ وَلَمْ يَبْعَثِ اللهُ نَبِيّاً إِلَّا وَهُوَ غَرِيبٌ فِي قَوْمِهِ

The Strangers are the inheritors of the Prophets. Allah never sent a Prophet except the latter was a stranger within his nation. Narrated from Anas ﷺ, supposedly from the Prophet ﷺ, but it is a falsehood[1145] repelled by the Qur'ān where Allah Most High said ﴿We sent Nūḥ to his people﴾ (71:1), and ﴿To the people of ʿĀd We sent Hūd, one of their own﴾ (7:65, 11:50), and ﴿To the people of Thamūd We sent Ṣāliḥ, one of their own﴾ (7:73, 11:61), and ﴿Were it not for your family we should certainly have stoned you﴾ (11:91). The same may be said of the sending of Mūsā, ʿĪsā, and all the Prophets of the Israelites as Messengers and is equally true of our Prophet ﷺ. He became a stranger generally speaking only after the *Hijra*.

الأَبْدَالُ مِنَ الأَوْلِيَاء

The Substitute-saints in the sense of the Friends of Allah. The reports concerning them have various narrative routes with different wordings from Anas, from the Prophet ﷺ, all of them weak according to Ibn al-Dayba'. Ibn al-Ṣalāḥ said "The strongest report we narrate on the *Abdāl* is the saying of ʿAlī ﷺ that they are in Shām. As for the *Udabā'* [*sic*], *Nujabā'*, and *Nuqabā'*, some of the shaykhs of the Sufi Path mentioned them but they are not established."[1146]

Al-Zarkashī said that Aḥmad narrated in his *Musnad* from ʿUbāda b. al-Ṣāmit ﷺ, from the Prophet ﷺ:

> *The Abdāl in this Community are thirty like Ibrāhīm, the intimate friend of the Most Merciful. Whenever one dies, Allah substitutes another one for him.*"

This is a fair hadith corroborated by Ibn Masʿūd's hadith in the *Ḥilya*.[1147] Al-Suyūṭī said: "The report [of the *Abdāl* as a whole] has many witness-chains which I listed in *al-Taʿaqqubāt ʿalā al-Mawḍūʿāt* and which I then published in a monograph."[1148]

[1145]Neither al-Ājurrī's *al-Ghurabā' min al-Mu'minīn* nor Ibn Rajab's *Kashf al-Kurba fī Waṣf Ahl al-Ghurba* makes mention of any such report.

[1146]Cf. al-Kamushkhānawī's definition of the *abdāl* in the beginning of his *Jāmiʿ al-Uṣūl lil-Awliyā'*; al-Suyūṭī's epistle mentioned two notes below; and Ibn ʿĀbidīn's summation entitled *Ijābat al-Ghawth bi-Bayān Ḥāl al-Nuqabā' wal-Nujabā' wal-Abdāl wal-Awtād wal-Ghawth* in his *Majmūʿat al-Rasā'il* (2:264-281).

[1147]A forgery, cf. introduction, section entitled "Sufi Forgeries," note 199.

[1148]I.e. *al-Khabar al-Dāll ʿalā Wujūd al-Quṭb wal-Awtād wal-Nujabā' wal-Abdāl* published in 1977 with notes by ʿAbd Allāh al-Ghumārī, also found in *al-Ḥāwī lil-Fatāwā*. See also al-Kattānī's *Naẓm al-Mutanāthir* (p. 220-221), al-Haytamī's *Fatāwā Ḥadīthiyya* (p. 322-323) and al-Sakhāwī's heretofore unpublished *Naẓm al-La'āl fīl-Kalām ʿalā al-Abdāl* as well as the study in our *Forty Hadiths on the Excellence of Syro-Palestine* (§ 8) on the *Abdāl*, whose existence is *mutawātir* in meaning. See also Epitomes below, Section 37.

إِنَّ الشَّمْسَ رُدَّتْ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ

The Sun was turned back for ʿAlī b. Abī Ṭālib ﷺ.[1149] Imam Aḥmad said it was baseless[1150] and Ibn al-Jawzī claimed it was forged but al-Suyūṭī said "Ibn Mandah, Ibn Shāhīn and Ibn Mardūyah narrated it while al-Ṭaḥāwī and Qāḍī ʿIyāḍ declared it sound." Perhaps what is rejected is the claim that the sun was turned back upon the order of ʿAlī ﷺ. What is asserted is that it did so upon the supplication of the Prophet ﷺ. Details may be found in the books of Prophetic biography.[1151]

[1149]Al-Qārī wrote a duplicate entry for this hadith: "The turning back of the sun for ʿAlī b. Abī Ṭālib" (*q.v.*) and mentions it again *infra*, in his epitome of Ibn al-Qayyim's *Manār*.

[1150]Thus said al-Sakhāwī in the *Maqāṣid* but I could not find an early source for this attribution which, if it were correct, Ibn al-Jawzī and Ibn Taymiyya would not have failed to mention in their dismissal of the report in the *Mawḍūʿāt* (ʿUthmān ed. 1:355-357 = Aḍwā' al-Salaf ed. 2:119-123) and *Minhāj al-Sunna* (8:164-168) respectively.

[1151]The Prophet ﷺ rested or received revelation with his head in ʿAlī's lap until sunset, after which—since ʿAlī had not prayed *ʿAṣr*—the Prophet ﷺ raised his hand and supplicated until the sun moved back up from the West. Narrated from Asmā' bt. ʿUmays by al-Ṭabarānī in *al-Kabīr* (24:144-151 §382, 390-391 cf. Ibn Abī ʿĀṣim, *al-Sunna* 2:598 §1323) and al-Ṭaḥāwī in *Sharḥ Mushkil al-Āthār* (3:92-95 §1067-1068) through two ʿAlawī chains cf. al-Haythamī (8:297), and al-Ḥusayn by al-Khaṭīb in *Talkhīṣ al-Mutashābih* (1:225 §353 under Ibrāhīm b. Ḥayyān) and al-Dūlābī in *al-Dhurriyyat al-Ṭāhira* (p. 91-93 §164); deemed *ṣaḥīḥ* by the hadith masters Aḥmad b. Ṣāliḥ (d. 248), al-Ṭaḥāwī, al-Firyābī (d. 301) in his *Dalā'il al-Nubuwwa*, Abū al-Qāsim Ibn al-Ḥadhdhā' ʿUbayd Allāh b. ʿAbd Allāh b. Aḥmad al-ʿĀmirī al-Ḥaskānī al-Qurashī al-Naysābūrī al-Ḥākim (d. >470)—who said it had been narrated from Asmā', ʿAlī, Abū Hurayra, and Abū Saʿīd al-Khudrī—Ibn Burhān al-Dīn al-Ḥalabī, Ibn al-Zamalkānī, Ibn al-ʿIrāqī in *Ṭarḥ al-Tathrīb* (7:247), al-Suyūṭī in the *La'āli'* (1:336-341) and his monograph *Kashf al-Labs fī Ḥadīth Radd al-Shams* after ʿIyāḍ, *Shifā* (p. 347-348 §684) cf. *Fayḍ al-Qadīr* (§7889), and al-Nabhānī, *Ḥujjat Allāh* (p. 398); while Ibn al-Jawzī, al-Mizzī, Aḥmad b. Taymiyya, al-Dhahabī in the *Mīzān* and *Tartīb al-Mawḍūʿāt*, Ibn al-Qayyim, *Manār*, and Ibn Kathīr, *Bidāya* (5:80-90) all deem it forged. Al-Ṭaḥāwī mentions that Aḥmad b. Ṣāliḥ considered it a duty for every *ʿālim* to memorize this hadith as it provides one of the proofs of Prophethood. Ibn Taymiyya summarily dismissed al-Ṭaḥāwī's expertise in hadith because of this narration which he declared forged in his *Minhāj al-Sunna al-Nabawiyya*. ʿIyāḍ considers it authentic and Ibn Ḥajar rejects the claim of forgery, authenticating a similar hadith from Jābir. *The Prophet ﷺ commanded the sun which lagged back for an hour during the day.* Narrated from Jābir by al-Ṭabarānī in *al-Awsaṭ* with a fair chain cf. *Fatḥ* (6:221) and al-Haythamī (8:296). The claim of forgery was also rejected by al-Sakhāwī, al-Qasṭallānī, Ibn ʿArrāq, al-Zurqānī (*Sharḥ al-Mawāhib* 5:113-118), al-Qārī (*Sharḥ al-Shifā* 1:589-590), and al-Kawtharī in his *Maqālāt* (p. 470 *Mu'allafāt al-Ṭaḥāwī*) cf. Abū Ghudda in his marginalia on the *Maṣnūʿ* (p. 266-267). Shuʿayb al-Arna'ūṭ the editor of the *Mushkil* cites the negative rulings but not the majority view, and his edition of the *Mushkil* is missing al-Ṭaḥāwī's words cited by ʿIyāḍ verbatim (cf. Ibn al-Zamalkānī, *ʿUjālat al-Rākib* p. 44): "These two hadiths [from Asmā'] are established and their narrators trustworthy *(fa-hādhāni al-ḥadīthāni thābitāni wa-ruwātuhumā thiqāt).*"

T

Table talk. Al-Sakhāwī said: "I know nothing about it whether for or against." He means he did not find any argument to confirm or refute this report. Nevertheless, it is well established that the Prophet ﷺ did talk while eating. Many hadiths confirm it, among them [in al-Bukhārī and Muslim]:

> *Name Allah, eat with your right hand, and eat from the side [of the dish] closest to you.*

The Tablet said: I heard Allah from above the Throne commanding for something to be with KᵘN. Before the kāf reaches the nūn, that thing comes into existence. A forgery.

Take half of your Religion from the fair little one.[1152] Meaning ʿĀ'isha رضي الله عنها. *Ḥumayrā'* is the diminutive of *ḥamrā'*—"red"—in the sense of "fair" as in the *Nihāya*. Al-ʿAsqalānī said, "I do not know of any chain for it nor have ever seen it in any of the books of hadith other than Ibn al-Athīr's *Nihāya* and he did not mention who documented it." The hadith master ʿImād al-Dīn Ibn Kathīr mentions that he asked al-Mizzī and al-Dhahabī about it and they did not recognize it. Al-Daylamī [senior] cited it in the *Firdaws* without chain and in a different wording:

> *Take a third of your Religion from the house of the fair little one.*

The author of *Musnad al-Firdaws* [al-Daylamī junior] left a blank for its entry without adducing any chain for it. Thus in al-Sakhāwī, while al-Suyūṭī said:

> I did not see it anywhere. The hadith master ʿImād al-Dīn Ibn Kathīr said in his documentation of the hadiths of Ibn al-Ḥājib's *Mukhtaṣar*: "This is a very odd or rather disclaimed *(munkar)* report. I asked our teacher the hadith master al-Mizzī about it; he did not know it and said he had not come across any chain for it so far. Our teacher al-Dhahabī said it is among the worthless reports for

[1152] On the *ḥumayrā'* narrations see our introduction above, section entitled "Narrations falsely or inconclusively branded forgeries."

which no chain is known." Nevertheless, a report from Anas in the *Firdaws* has, *Take a third of your Religion from the house of the fair little one,* chainless.

Yet its meaning is true, for she possesses, of half the Religion, a reference that commands trust! Also famous is the hadith:[1153]

Speak to me, fair little one!

But the latter is baseless among the ulema.

الشَّفَقَةُ عَلَى خَلْقِ اللهِ تَعْظِيمٌ لِأَمْرِ اللهِ

To Take pity on the creatures of Allah is to glorify His commands. Al-Sakhāwī said, "I do not know it in this wording."[1154] One of the shaykhs said: "The whole matter revolves around two things: glorifying the commands of Allah and taking pity on His creatures."

الحَدِيثُ فِي المَسْجِدِ يَأْكُلُ الحَسَنَاتِ كَمَا تَأْكُلُ البَهِيمَةُ الحَشِيشَ

Talking in the mosque devours good deeds as the beast devours grass.[1155] Nowhere to be found, as stated in the *Mukhtaṣar* [of al-Manūfī on al-Sakhāwī's *Maqāṣid*].[1156]

[1153]This usage illustrates that the term "hadith" can be used lexically to refer to any saying, including forgeries, as al-Qārī does throughout this book.

[1154]Al-Sakhāwī actually said, "Its meaning is true in many hadiths but as for this particular wording, I do not know it." A narration from the Prophet ﷺ states: *Creatures are all the dependants of Allah (ʿiyāl Allāh), therefore their most beloved ones to Allah are those who are most beneficial to His dependants.* Narrated **[1]** from Ibn Masʿūd by al-Ṭabarānī in the *Kabīr* (10:105 §10033) and *Awsaṭ* [cf. al-Haythamī (5:210)], al-Shāshī in his *Musnad* (1:419 §435), Abū Nuʿaym (4:237, 2:102 *gharīb*), and Ibn ʿAdī (5:1810, 6:2340, 7:2610-2611) with a chain al-Haythamī said contains ʿUmayr Abū Hārūn al-Qurashī whose narrations are not retained; **[2]** from Anas by Abū Yaʿlā (6:65 §3315), al-Bazzār (2:398 §1949), Abū Nuʿaym, al-Ṭabarānī, Ibn Abī al-Dunyā in *Qaḍā' al-Ḥawā'ij* (p. 35-36 §24), al-Ḥārith b. Abī Usāma (p. 278 §914=2:857 §911), al-Quḍāʿī (2:255 §1306) cf. *Fatḥ al-Wahhāb* (2:313-314 §799) [also *Mudāwī* §4135], and al-Mundhirī in his *Arbaʿūn* with a chain which al-Haythamī (8:191) said contains Yūsuf b. ʿAṭiyya al-Ṣaffār who is discarded and who al-Nawawī in his *Fatāwā* (p. 261) said was unanimously considered weak by the imams of hadith; **[3]** from Ibn ʿAbbās by al-Ṭabarānī in *al-Kabīr* (10:105), Abū Nuʿaym (4:237, 2:102), Ibn ʿAdī (5:1810, 6:2340, 7:2610-2611), al-Khaṭīb (6:333-334), and, through him, Ibn al-Jawzī in *al-ʿIlal al-Mutanāhiya* (2:28-29 *lā yaṣiḥ)* cf. Aḥdab (5:323-326 §950 *isnāduhu ḍaʿīf jiddan*); **[4]** from Abū Hurayra by Ibn al-Daylamī in *Musnad al-Firdaws* cf. *Fatḥ al-Wahhāb*; and **[5]** from al-Ḥasan al-Baṣrī in *mursal* mode by ʿAbd Allāh b. Aḥmad in *Zawā'id al-Zuhd* cf. *Fatḥ al-Wahhāb.* Al-Bayhaqī in the *Shuʿab* (6:42-44 §7444-7449 *isnāduhu ḍaʿīf*) narrates it through all but the last two chains. Al-Haytamī, *Fatāwā Hadīthiyya* says the chains of the hadith are all weak. Abū ʿAbd Allāh Muḥammad al-Sulamī said its chains strengthen each other. Al-ʿAskarī said its meaning is metaphorical. Allah knows best.

[1155]In his documentation of the hadiths of the *Iḥyā'* entitled *al-Mughnī ʿan Ḥaml al-Asfār*, ʿIrāqī said he found no basis for this report, likewise Ibn al-Subkī in *Ṭabaqāt al-Shāfiʿiyya al-Kubrā* (4:145=6:294), *Itḥāf* (3:31) and al-Saffarīnī in *Ghidhā' al-Albāb* (2:242). Equally baseless are the sayings *Permissible talk in the mosque devours good deeds as fire devours wood* cf. al-ʿAjlūnī, *Kashf al-Khafā'*, and *Whoever talks about worldly matters in the mosque... (q.v.).* See discussion of these reports in our introduction ("Sufi forgeries" p. 74).

شَهَادَةُ الْمَرْءِ عَلَى نَفْسِهِ بِشَهَادَتَيْنِ

شَهَادَةُ الْمُسْلِمِينَ بَعْضُهُمْ عَلَى بَعْضٍ جَائِزَةٌ وَلَا تَجُوزُ شَهَادَةُ الْعُلَمَاءِ بَعْضُهُمْ عَلَى بَعْضٍ لِأَنَّهُمْ حُسَّدٌ

شَهَادَةُ الْبِقَاعِ لِلْمُصَلِّي

الْبَلَاءُ مُوَكَّلٌ بِالْقَوْلِ

Testimony against oneself equals two testimonies. Not a hadith but its meaning is true with regard to confession. As for what people say, *One's testimony against oneself equals the testimony of seventy persons,* its wording is baseless although its meaning may be correct as a hyperbole.

The Testimony of the Muslims against one another is lawful but not that of the scholars against one another because they are envious.[1157] Not a hadith and its chain is thoroughly defective according to the *La'āli'*. If we assume it is sound then the scholars that are meant here are the worldly scholars who forgot about the hereafter, as implied in the reason mentioned in the saying; for envy *(ḥasad)* is forbidden but yearning *(ghibṭa)* is fine and good.

The Testimony of places for the one who prayed there. It is narrated from Abū al-Dardā' and other Companions and Successors. It is supported by the Qur'ānic verse, ﴿That day she [the earth] will relate her chronicles because your Lord inspires her﴾ (99:4-5).

Tests are put in charge by speech.[1158] Ibn al-Jawzī included it in the forgeries as narrated from Abū al-Dardā' and Ibn Masʿūd رضي الله عنهما. Ibn al-Daybaʿ said it is narrated by al-Khaṭīb in his *Tārīkh* from Ibn Masʿūd ﷺ thus:

[1156]On this source see note 752.

[1157]A saying of Ibn ʿAbbās narrated by Ibn al-Subkī in his *Qāʿida fil-Jarḥ wal-Taʿdīl.*

[1158]This saying is one of the Arabic proverbs that are quoted in the books of *adab* among the examples of superlative Prophetic eloquence and wisdom. Narrated from [1] ʿAlī by al-Quḍāʿī (1:162 §228), al-Samʿānī in *al-Dhayl*, and al-ʿAskarī in *Jamharat al-Amthāl* (1:207 §258) cf. *Jāmiʿ al-Ṣaghīr* (§3219 *ḥasan*); also as part of the famous *Musalsal bil-Ashrāf* or pattern-chained hadith through narrators from the Prophetic House cf. al-Fādānī, *al-ʿUjāla fil-Aḥādīth al-Musalsala* (p. 72) and many other such works; [2] Ibn Masʿūd with a very weak chain by al-Khaṭīb (13:279), through him Ibn al-Jawzī in the *Mawḍūʿāt* (3:83-84), declaring it forged as did al-Ṣāghānī (cf. al-ʿAjlūnī, *Kashf al-Khafā'*) but this was refuted in the *La'āli'* (2:293-294) and al-Sakhāwī in the *Maqāṣid* (p. 147-148) cf. *Jāmiʿ al-Ṣaghīr* (§3220 *ḍaʿīf*) and Ibn ʿArrāq (2:296); al-ʿUqaylī (*s.v.* Naṣr b. Bāb), al-Daylamī in the *Firdaws* (2:35 §2220 chainless), Ibn al-Daylamī in *Musnad al-Firdaws* per al-Sakhāwī, *op. cit.* and by Abū Nuʿaym in *Dhikr Akhbār Aṣbahān* (1:161); [3] Ḥudhayfa by al-Quḍāʿī (1:161 §227) cf. *Jāmiʿ al-Ṣaghīr* (§3219 *ḥasan*); [4] Anas by al-Bayhaqī in the *Shuʿab* (4:244 §4948) cf. *Jāmiʿ al-Ṣaghīr* (§3217 *ḍaʿīf*); [5] Abū al-Dardā' by Ibn ʿAdī (6:206 §2212), al-Bayhaqī in the *Shuʿab* (9:222 §4598), al-Khaṭīb (7:389) cf. *Jāmiʿ al-Ṣaghīr* (§3218 *ḍaʿīf*), Abū al-Shaykh in *al-Amthāl fil-Ḥadīth* (§50), al-ʿUqaylī (*s.v.* ʿAbd al-Malik b. Hārūn), Ibn ʿAsākir (53:44), and Ibn al-Jawzī, *op.cit.*; [6] Ibn ʿAbbās by Ibn Lāl in *Makārim al-Akhlāq* and Abū al-Layth al-Samarqandī in *Bustān al-ʿĀrifīn*; [7] al-Ḥasan *mursal* by Ibn Abī al-Dunyā in *al-Ṣamt* (p. 169 §286) and *Dhamm al-Ghība* (p. 44 §150) and Wakīʿ b. al-Jarrāḥ in *al-Zuhd* (§310); also as a saying of [1] Ibn Masʿūd by Ibn Abī Shayba (5:231 §25547), Abū Yūsuf in his *Āthār* (p. 197 §889), Ibn al-Jaʿd in his *Musnad* (p. 290 §1963), Aḥmad in *al-Zuhd* (p. 162=p. 237 §893), Hannād in *al-Zuhd* (2:570

Tests are put in charge by speech to the point that if a man reviles another as sucking at the udder of a bitch, it will happen to the first one.

Al-Sakhāwī said this report was weak. Al-Zarkashī [also] has "utterance" *(manṭiq)* and said Ibn Lāl narrated it in *Makārim al-Akhlāq* from Ibn ʿAbbās رضي الله عنهما and al-Daylamī from Abū al-Dardā' ﷺ. Al-Suyūṭī [in *al-Durar al-Muntathira*] confirmed: "Al-Daylamī also narrates it from Ibn Masʿūd ﷺ, from the Prophet ﷺ. Aḥmad narrates it as a saying of Ibn Masʿūd ﷺ in *al-Zuhd* and Ibn al-Samʿānī[1159] in his *Tārīkh* from ʿAlī ﷺ from the Prophet ﷺ."

الشُّكْرُ فِي الْوَجْهِ مَذَمَّةٌ

Thanking someone to his face is cause for blame. Not a hadith.[1160] The following Prophetic hadith compares to it:

You have slit your brother's throat![1161]

It is spoken to someone who [undeservedly] compliments someone else in his presence.

إِنَّ شَيْطَاناً بَيْنَ السَّمَاءِ وَالْأَرْضِ يُقَالُ لَهُ الْوَلْهَانُ مَعَهُ ثَمَانِيَةُ أَمْثَالِ وَلَدِ آدَمَ مِنَ الْجُنُودِ وَلَهُ خَلِيفَةٌ يُقَالُ لَهُ خَنْزَبٌ

There is a devil located between heaven and earth named al-Walhān (Morose).[1162] *His troops are eight times as many as all human beings. He has a successor named Khanzab (Rot).* Ibn al-Jawzī said it is fabricated.

مَا خَلَا جَسَدٌ مِنْ حَسَدٍ

There is no body devoid of envy. Al-Sakhāwī said, "I never saw it in this wording. Its meaning did come up in Abū Mūsā al-Madīnī's *Nuzhat*

§1193), and al-Kharā'iṭī in *Makārim al-Akhlāq* cf. al-Qurṭubī in his *Tafsīr* (verse 49:11) and al-Sakhāwī; [2] Ibn ʿAbbās by al-Dhahabī in *Tadhkirat al-Ḥuffāẓ* (1:38-39); [3] ʿĀ'isha with the wording *muwakkalun bil-kalām* by Abū Yūsuf in *al-Āthār* (p. 196 §887); [4] Abū Bakr al-Ṣiddīq with a fair chain per Ibn Ḥajar by Ibn Ḥibbān in *al-Thiqāt* (1:80-84), Abū Nuʿaym in *Dalā'il al-Nubuwwa* (p. 282-288 §214), al-Bayhaqī in his *Dalā'il* (2:422-426), al-Samʿanī through the latter in *al-Ansāb* (1:64-67), Ibn ʿAsākir (17:295), and al-Maydānī in *Majmaʿ al-Amthāl* (1:17-18); [5] Ibrāhīm al-Nakhaʿī by Muḥammad b. al-Ḥasan in his *Āthār*. See also the studies in the *Mudāwī* (3:254-255), *Fatḥ al-Wahhāb* (1:197-198), and al-Aḥdab (6:59-62 §1100 and 9:216-219 §2031) and entry *Optimism is put in charge by speech.*

[1159] *I.e.* al-Samʿānī who is more correctly identified as "Ibn" like al-Bāqillānī, al-Subkī, and al-Daylamī.

[1160] Rather, *Who does not thank people does not thank Allah.* Narrated from Abū Saʿīd al-Khudrī by al-Tirmidhī *(ḥasan ṣaḥīḥ)* and Aḥmad.

[1161] Narrated by al-Bukhārī and Muslim as well as in the *Sunan* and *Musnad*.

[1162] This is the name of the devil who toys with the obsessed *(muwaswas)* during ablution per Imam al-Ghazzālī in *Bidāyat al-Hidāya (ādāb al-wuḍū')*, and Allah knows best.

al-Ḥuffāẓ where the latter narrates with his chain from Anas ﷺ, from the Prophet ﷺ, as part of a long hadith:

Every son of Ādam is an envier.[1163]

Its chain is weak."

لَا آلَاءَ إِلَّا آلَاؤُكَ يَا أَللهُ إِنَّكَ سَمِيعٌ عَلِيمٌ مُحِيطٌ بِهِ عِلْمُكَ كعسهلون وَبِالحَقِّ أَنْزَلْنَاهُ وَبِالحَقِّ نَزَلَ

There is no bounty save your bounties, O Allah! Truly You are All-Hearing, All-Knowing. Your Knowledge encompasses it. "Kaʿsahalūn." ﴿*We sent it down in truth, and with truth has it descended*﴾ (17:105). Al-Sakhāwī said these words are famed in many places to be the "Ramadan Protectors" that protect against drowning, theft, fire and other misfortunes, supposedly to be written down during its last Jumuʿa while the preacher is preaching on the pulpit—a baseless innovation. Al-ʿAsqalānī would denounce it from the pulpit even in the middle of his *khuṭba* whenever he saw someone writing them. I would add that the word *kaʿsahalūn* is unknown and its meaning is a mystery, therefore it is not allowed to write it down for it might be a blasphemy which entails apostasy for one that says it.

لَا هَمَّ إِلَّا هَمُّ الدِّينِ وَلَا وَجَعَ إِلَّا وَجَعُ الْعَيْنِ

There is no concern (hamm) like concern for the Religion and there is no sore like the eyesore. Al-Zarkashī said Aḥmad said it is baseless. Al-Bayhaqī narrated it in the *Shuʿab* from Jābir ﷺ, from the Prophet ﷺ and said it is disclaimed." Al-Suyūṭī said it is narrated in al-Ṭabarānī's *Muʿjam al-Ṣaghīr* from Jābir and that al-Zarkashī said Ibn al-Madīnī said:

> I heard my father say, "There are five hadiths we narrate which are baseless." He mentioned this one among them but with the wording *There is no grief (ghamm) like grief for the Religion.*

لَا مَهْرَ أَقَلُّ مِنْ عَشَرَةِ دَرَاهِمَ

There is no dowry payment less than ten dirhams. Al-Sakhāwī said:

> Al-Dāraquṭnī narrated it from Jābir ﷺ, from the Prophet ﷺ but its chain is terminally flimsy as it contains Mubashshir b. ʿUbayd, an inveterate liar. Imam Aḥmad used to say that he had heard Sufyān b. ʿUyayna say: "I could not find any basis for them," meaning the ten dirhams for the dowry. In fact Sahl b. Saʿd's رضي الله عنهما hadith on the woman who gave herself in marriage contradicts it since it says:

[1163]Narrated by Abū Mūsā al-Madīnī in *Nuzhat al-Ḥuffāẓ* (pp. 67-68, *musalsal bi-Khalaf*), Abū Nuʿaym in *Akhbār Aṣbahān* (1:227) and al-Dhahabī in the chapter on al-Ḥākim of his *Tadhkirat al-Ḥuffāẓ*. Al-Ṣabbāgh mispells it Abū Mūsā al-Madanī in his edition.

Try to give her something, even an iron ring.[1164]

The contradiction is resolved if we understand that the first hadith as the minimum of a declared dowry payment, both the deferred and immediate, and the second one as the deferred dowry according to custom. The first hadith is supported by what al-Bayhaqī narrated in the *Sunan al-Kubrā* through various weak but mutually reinforced chains from Jābir ﷺ so it attains the rank of "fair" *(ḥasan)* which is sufficiently conclusive, as I have shown in my *Sharḥ Mukhtaṣar al-Wiqāya.*[1165] Allah alone is the source of guidance!

لَا عُذْرَ لِمَنْ أَقَرَّ

There is no excuse for the one who confessed. Al-ᶜAsqalānī said it was baseless. Nor is its meaning true in absolute terms.

لَا فَتَىً إِلَّا عَلِيٌّ لَا سَيْفَ إِلَّا ذُو الْفِقَارِ

There is no noble warrior save ᶜAlī! There is no sword save Dhūl-Fiqār! It has no reliable basis although a terminally flimsy report from al-Ḥasan b. ᶜArafa al-ᶜAbdī does mention that Abū Jaᶜfar Muḥammad b. ᶜAlī al-Bāqir said that an angel named Riḍwān called out from heaven the day of Badr:

> *There is no sword save Dhūl-Fiqār! There is no noble warrior save ᶜAlī!*[1166]

It is thus mentioned in [al-Muḥibb al-Ṭabarī's] *al-Riyāḍ al-Naḍira*, which continues: "Dhūl-Fiqār is the name of the Prophet's ﷺ sword,[1167]

[1164]Narrated in the Nine Books.

[1165]On this book see above, our biobiliography of al-Qārī under *Fatḥ Bāb al-ᶜInāya.* Al-Bayhaqī himself stated that his chain (which comes through Dāwūd al-Awdī, see above, p. 58) was thoroughly weak cf. al-Shawkānī, *Nayl al-Awṭār* (*Nikāḥ, jawāz al-tazwīj ᶜalā al-kathīr wal-qalīl*). Al-Laknawī states in *Ẓafar al-Amānī* (p. 172-174) that its chains are not merely weak but very weak, "so it does not rise to the grade of 'fair' despite the multitude of its chains.... and it is more imperative to put into practice the absolute meaning of the Qur'anic verse" *i.e.* ﴿Give unto them their portions as a duty﴾ (4:24). Before him, Ibn ᶜAbd al-Barr in *al-Istidhkār* (5:411) said, "As for the Kufans' proof in the report *There is no dowry less than ten dirhams,* it is meaningless because it is a hadith which none of the learned scholars of hadith considers established." Al-ᶜAjlūnī in *Kashf al-Khafā* commented on al-Qārī's words: "It is obvious the aforementioned interpretation is far-fetched and unsupported since what the Two Shaykhs or one of them narrates [to the contrary of the ten dirhams dowry] takes precedence over the rest even if the latter is sound, not to mention the fair—supposing that such is established! Ponder this." See also Ibn al-Jawzī's *al-Taḥqīq fī Aḥādīth al-Khilāf* (2:280-283).

[1166]Cf. Muḥammad b. Sulaymān al-Kūfī (d. after 300), *Manāqib Amīr al-Mu'minīn* (Qum: Majmaᶜ Iḥyā' al-Thaqāfa, 1412, 2:536 §1039) and the obscure Furāt al-Kūfī (d. 352) in his *ghulāt*-oriented *Tafsīr Furāt* (Tehran 1410/1990 ed. p. 95 *sub* Q 3:143-144) among the earliest Shīᶜī sources.

[1167]Al-Ḥākim narrates that he ﷺ gained that sword in the battle of Badr.

thus named because there were some small holes on it." What shows its falsehood is that if such had really been called out from heaven at Badr, the noble Companions would have heard it and the great scholars would have reported it from them.

This resembles the report that timbals were banged near Badr, supposedly by the angels, and that these sounds remain heard permanently from his time ﷺ to ours—a falsehood according to both reason and transmission, even if Ibn Marzūq [Muḥammad b. Aḥmad b. Muḥammad al-Tilimsānī] mentions it, followed by al-Qasṭallānī in the *Mawāhib*.

Yet another one of the abominable lies of the Shīʿīs is the hadith:

Call upon ʿAlī, the wonder-worker! You will find that he supports you in calamities. By your Prophethood, O Muḥammad! By your Sainthood, O ʿAlī!

لَا بَأْسَ بِالذَّوَاقِ عِنْدَ الْمُشْتَرَى

There is no harm in tasting when buying. Baseless.

اِفْتَضَحُوا فَاصْطَلَحُوا

They exposed one another then they reconciled! A widespread proverb and not a hadith, said Ibn al-Daybaʿ.

الدُّنيَا مَزْرَعَةُ الآخِرَةِ

This world is the seedbed of the hereafter. Al-Sakhāwī said, "I never saw it although al-Ghazzālī cites it in the *Iḥyā'*." Its meaning is true and inferred from the saying of Allah Most High: ﴿Whoso desires the harvest of the Hereafter, We give him increase in its harvest﴾ (42:20).[1168]

ثَلَاثٌ لَا يُرْكَنُ إِلَيْهَا الدُّنْيَا وَالسُّلْطَانُ وَالمَرْأَةُ

Three things are unreliable: the world, the sultan, and woman. True in meaning[1169] but not a hadith in wording.

نَبْذُ الْقَمْلِ يُورِثُ النِّسْيَانَ

Throwing away lice causes forgetfulness.[1170] Narrated from the Prophet ﷺ as a very weak hadith with al-Ḥakam b. ʿAbd Allāh al-Aylī in its chain —someone accused of forgery and lying as stated by Ibn ʿAdī in the *Kāmil*.

[1168] See also entry *Whoever sows shall reap.*

[1169] I.e. unreliable in the absolute sense of protecting a disobedient servant. Otherwise, the married man is called "protected" *(muḥṣan)* by virtue of his wife and the Prophet ﷺ called the sultan *a shield from behind which all combating is done* in the *Ṣaḥīḥayn*.

[1170] *I.e.* throwing them away alive, because they continue to preoccupy the mind and therefore should be buried, thrown out of the mosque, or killed even inside the *Ṣalāt*.

أَلْسِنَةُ الخَلْقِ أَقْلَامُ الحَقِّ

The Tongues of people are the pens of Truth/Allah. Baseless, as stated by Ibn al-Dayba'.

السِّوَاكُ يَزِيدُ الرَّجُلَ فَصَاحَةً

The Toothstick improves one's clarity of speech. Al-Ṣaghānī said, "The fact that it is forged is obvious."[1171]

السَّفَرُ يُسْفِرُ عَنْ أَخْلَاقِ الرِّجَالِ

Travelling (al-safar) lays bare (yusfir) the characters of men. Not a hadith but an example of etymological word-play.[1172] Its meaning is that since traveling involves danger and requires caution it reveals the mettle of men in a way that staying at home does not.

إِنَّ المُسَافِرَ وَمَا لَهُ عَلَى قَلَتٍ

The Traveller and his money are truly at risk. Al-Nawawī said in his *Tahdhīb*, "This is not a report from the Messenger of Allah ﷺ but only from one of the early Muslims. Some said it is from 'Alī—Allah ennoble his face—while Ibn al-Sikkīt and al-Jawharī said it is a Bedouin saying." One report states,

> *If people knew the mercy of Allah toward the traveller, they would all be travelling the next morning. Truly, the traveller and his baggage are at risk save what Allah guards.*

Al-Daylamī narrated it from Abū Hurayra ﷺ, from the Prophet ﷺ but without any chain. Ibn al-Athīr cited it in *al-Nihāya* and it is weak. Al-Daylamī also narrates from Abū Hurayra ﷺ, from the Prophet ﷺ:

> *If people knew the traveller's merit, they would all be travelling the next morning. Truly, Allah is most Merciful to the traveller.*

This is also weak. So then, it is established and not forged.[1173]

زَامِرُ الحَيِّ لَا يَطْرَبُ

The Tribe's piper is unemotional. Not a hadith but it is generally true since the reed player has heard his own music for so long that it no longer

[1171] Aḥmad al-Ghumārī and al-Fattanī also include it among the forgeries in *al-Mughīr* and *Tadhkirat al-Mawḍū'āt* respectively.

[1172] See "Literary Artifice" in the section of the introduction entitled "Characteristics of Forged Contents."

[1173] This is an example of al-Qārī's leniency on the one hand, since he precludes forgery from a report on the mere basis of its being cited chainless by al-Daylamī which is unheard of (see introduction, "Leniency and idiosyncrasies"; also idiosyncratic is his use of the term *thābit*, since he merely purports by it that the hadith has a chain whereas hadith scholars use it as a synonym of *ṣaḥīḥ*. Finally, from the presumption that the hadith does have a chain, he further presumes it is not forged.

moves his heart. The same occurs with the drummer's horse when its rider beats the drum: the horse remains unchanged. Hence the mature among the Sufis are outwardly unaffected by the spiritual recital *(samāʿ)* even if their innermost beings are invariably moved. Al-Junayd was once asked, "How did you quit ecstatic emotions in the end after having been accustomed to them in the beginning?" He replied, "﴿You see the mountains and think them firmly fixed but they are passing away as the clouds are passing away﴾ (27:88). Likewise, when the Ṣiddīq [Abū Bakr ﵁] saw a believer weeping in his early religious life, he said: *We were the same then our hearts hardened.*[1174] Meaning, they got stronger and firmer.

الْمَصَائِبُ مَفَاتِيحُ الْأَرْزَاقِ

Tribulations are the keys of sustenance. Al-Sakhāwī has an entry for this hadith but left it blank. Its meaning bears two interpretations: the first is that Allah consoles one for his tribulations and compensates him with what is better as shown in the hadith [in Muslim and the *Sunan*]:

> *O Allah! Reward me for my tribulation and follow it up for me with something better.*

The second meaning is shown by the famous proverb: "The tribulations of some are the benefits of others." Hence the quip, "The death of donkeys is the marriage-feast of dogs."

الثِّقَةُ بِكُلِّ أَحَدٍ عَجْزٌ

Trusting everyone is impotence. Al-Sakhāwī said, "I do not know it in this wording." Its meaning is true since no-one ought to trust other than Allah. Whoever trusts Him will never need anybody else but whoever derives his power from people will be humiliated by Allah. A proverb states, "He sought refuge in a shrub"—a feeble plant. There is no change nor might save in Allah! It is strengthened by the hadith:

> *Prudence is to keep a poor opinion [of people].*[1175]

[1174]Narrated by al-Qāsim b. Sallām in *Faḍā'il al-Qur'ān* (p. 135), Ibn Abī Shayba (6:14 = ʿAwwāma ed. 19:452-453 §36673 = Luḥaydān ed. 12:423 §36534), and Abū Nuʿaym (1:33-34): "When the people of Yemen came in the time of Abū Bakr al-Ṣiddīq and heard the Qur'ān they took to weeping, whereupon Abū Bakr said: 'Thus were we before, then the hearts hardened (*qasat al-qulūb*).'" Abū Nuʿaym said: "*The hearts hardened* means they became strong and tranquil through knowledge of Allah." Al-Shaʿbī related from our liegelord ʿUmar: "I swear by Allah that my heart has softened for the sake of Allah until it became softer than butter and it has hardened for the sake of Allah until it became harder than stone."

[1175]Another proverb according to the *Nihāya* but al-Fattanī documented its chains cf. his *Tadhkirat al-Mawḍūʿāt*, entry *al-ḥazmu sū' al-ẓann.*

رَدُّ الشَّمْسِ عَلَى عَلِيٍّ رضي الله عنه

The Turning back of the sun for ʿAlī b. Abī Ṭālib رضي الله عنه.[1176] Imam Aḥmad said it is baseless and Ibn al-Jawzī followed him in the *Mawḍūʿāt*. However, al-Ṭaḥāwī and [Qāḍī ʿIyāḍ] the author of the *Shifā* declared it sound. It was also narrated by Ibn Mandah, Ibn Shāhīn, and others such as al-Ṭabarānī in *al-Kabīr* and *al-Awsaṭ* with a fair chain that *the Prophet* ﷺ *commanded the sun to linger in its place for a while.* Details may be found in our books of Prophetic biography.

ضَعِيفَانِ يَغْلِبَانِ قَوِيّاً

Two weak ones beat one strong one. Not a hadith.

الظَّالِمُ عَدْلُ اللهِ فِي الْأَرْضِ يَنْتَقِمُ بِهِ مِنَ النَّاسِ ثُمَّ يَنْتَقِمُ مِنْهُ

The Tyrant is Allah's justice on earth. Through him Allah takes revenge from people, then He takes revenge from him. Al-Zarkashī said he could not find it anywhere while al-ʿAsqalānī said he could not recall it. However, al-Suyūṭī said:

> Al-Ṭabarānī narrated something to that effect from Jābir رضي الله عنه, from the Prophet ﷺ, that Allah Most High said:
>
> > *I avenge Myself against whomever I dislike through whomever I dislike then throw both into hell.*
>
> Al-Daylamī cited it without chain from Jābir رضي الله عنه, from the Prophet ﷺ. Ibn ʿAsākir narrated that ʿAlī b. Tammām said, "They used to say that Allah never takes revenge against a people except through those that are worse than them." In *Zawā'id al-Zuhd* ʿAbd Allāh b. Aḥmad narrated that Mālik b. Dīnār said: "I read in the *Zabūr*: *I requite the hypocrites through the hypocrites then I exact revenge from all of them.*" Its equivalent in the Qur'ān is ﴿Thus We let some of the wrong-doers have power over others because of what they are wont to earn﴾ (6:129).[1177]

This meaning may also be inferred, generally speaking, from the saying of Allah Most High, ﴿And if Allah had not repelled some men by others, the earth would have been corrupted﴾ (2:251). Another hadith bears the same meaning:

As you are, so will you be governed.[1178]

[1176] Al-Qārī wrote a duplicate entry for this hadith: *The sun was turned back for ʿAlī b. Abī Ṭālib* (*q.v.*). See our documentation for that entry.

[1177] Ibn Abi Shayba narrated that al-Aʿmash said, "Meaning, the most evil of people are made to rule over them" cf. al-Haytamī in *al-Fatāwā al-Ḥadīthiyya* from al-Najm.

[1178] A Prophetic hadith narrated from Abū Bakra by al-Quḍāʿī (1:336) and al-Ḥākim in *Tārīkh Naysābūr* cf. *al-Durr al-Manthūr*; from Abū Bakr by Ibn Jumayʿ al-Ṣaydāwī in *Muʿjam al-Shuyūkh* (p. 149 §104) and al-Daylamī in *al-Firdaws*; and from the *Tābiʿī* Abū

دَارُ الظَّالِمِ خَرَابٌ وَلَوْ بَعْدَ حِينٍ

The Tyrant's house is ruined sooner or later. Al-Sakhāwī said he never came across it but it is attested by the verse ﴿See, yonder are their dwellings empty and in ruins because they did wrong﴾ (27:52).

Isḥāq al-Sabīʿī by al-Bayhaqī in *Shuʿab al-Īmān* (6:22 §7391), the latter through a very weak chain. Al-Ṭabarānī narrated: *Every epoch has a king whom Allah sends in the semblance (ʿalā naḥū) of the hearts of its people. If He desires their reform He sends them a reformer and if He desires their destruction He sends them one who shall cause their perdition.* Al-Fattanī said in *Tadhkirat al-Mawdūʿāt* (§182): "'Umar said: *People follow the religion of their kings.* I do not know it as a Prophetic hadith but it is supported by what al-Ṭabarānī narrates [and al-Bayhaqī from Kaʿb as stated in *Kashf al-Khafā* (2:166)] from the Prophet ﷺ: "*Every epoch has a king...* etc." Al-Ṭabarānī also narrated that al-Ḥasan al-Baṣrī heard a man supplicating against al-Ḥajjāj whereupon he said to him: "Do not do that! Truly you are all the same and were treated accordingly. The only thing we fear, if al-Ḥajjāj were to be put away or die, is that apes and pigs be made rulers over you! It has been narrated: *Your deeds are your workers (aʿmālukum ʿummālukum) and as you are, so will your leaders be.*" Al-Bayhaqī narrated from al-Ḥasan that the Israelites asked Mūsā ﷺ: "Ask your Lord to show us how we can tell He is pleased with us and how we can tell He is displeased." Allah said: *Tell them: My good pleasure with them is [seen in] the fact that I make their best govern them; and My displeasure with them is [seen in] the fact that I make their most evil ones govern them.* See also entry *Bow to the monkey in his time*.

U

عُلَمَاءُ أُمَّتِي كَأَنْبِيَاءِ بَنِي إِسْرَائِيلَ

The Ulema of my Community are like the Prophets of the Israelites. Al-Damīrī and al-ʿAsqalānī said it is baseless as did al-Zarkashī while al-Suyūṭī made no comment.[1179] As for the hadith:

الْعُلَمَاءُ وَرَثَةُ الْأَنْبِيَاءِ

The Ulema are the inheritors of the Prophets, it is narrated in the four *Sunan* [and Aḥmad] from Abū al-Dardā'.[1180]

[1179]Ibn al-Qayyim attributes it to Kaʿb al-Aḥbār and considers its meaning true in *Hidāyat al-Ḥayārā* (p. 128-129) as does al-Shihāb al-Ramlī in his *Fatāwā* (p. 707) while al-ʿAjlūnī states that "fact may support it" (*wa-qad yu'ayyiduh al-wāqiʿ*).
[1180]See note 788.

V

آيَةٌ مِنْ كِتَابِ اللهِ خَيْرٌ مِنْ مُحَمَّدٍ وَآلِه

A Verse from the Book of Allah is better than Muḥammad and his House. Al-ʿAsqalānī said: "I could not find it anywhere."[1181]

لَسَعَتْ حَيَّةُ الهَوَى كَبِدِي

The Viper of desire bit my liver. A correct version has:

> *The viper of desire has bitten my liver.*
> *Neither doctor nor healer can cure it*
> *Except the beloved with whom I fell in love.*
> *He is both my illness and my cure.*[1182]

It is claimed that this poem was recited to the Prophet ﷺ but this is baseless. Ibn Taymiyya said:

> The widespread claim that Abū Maḥdhūra recited it in front of the Prophet ﷺ and that emotion so overcame the latter that his blessed cloak slipped off his shoulders then the people of the Ṣuffa divided it into pieces each patched onto his garment—this is a complete lie by agreement of the experts of hadith and all the reports on that subject are fabricated![1183]

Al-Suyūṭī said al-Daylamī narrated it from Anas رضي الله عنه adding, "Only Abū Bakr ʿAmmār b. Isḥāq reports it." Al-Dhahabī commented, "It seems he is the one that forged it." Al-Damīrī said:

> Abū Ṭāhir al-Maqdisī and the author of the *ʿAwārif* [*al-Maʿārif*, al-Suhrawardī] narrate from Anas that the two verses were recited before the Prophet ﷺ whereupon he lost consciousness[1184] while his

[1181]Cf. Ibn Taymiyya, *Aḥādīth al-Quṣṣāṣ* (p. 80 §48), al-Sakhāwī, *Maqāṣid* (*s.v. āyatun min Kitāb Allāh*); al-Suyūṭī, *al-Ḥāwī lil-Fatāwā* (1:158); Ibn ʿArrāq (1:309); al-Amīr al-Kabīr in *al-Nukhbat al-Bahiyya* (§1); al-Ghazzī in *al-Jadd al-Ḥathīth* (§2); and *Kashf al-Khafāʾ*. The most thorough discussion is al-Sakhāwī's.

[1182]These verses were often sung by the early Sufi Muẓaffar al-Qirmāsī at the end of *tahajjud* as narrated by al-Mālīnī in *al-Arbaʿīn fī Shuyūkh al-Ṣūfiyya* (p. 213).

[1183]Al-Suyūṭī confirms this grading in his epistle *al-Qawl al-Jalī fī Ḥadīth al-Walī* in his *Ḥāwī lil-Fatāwā*.

[1184]Al-Suhrawardī himself said he considered it forged in the *ʿAwārif* as did Ibn Abī Ḥajala in *Ghayth al-ʿĀriḍ* and Ibrāhīm b. Muḥammad al-Ḥalabī in *al-Rahṣ li-Mustaḥill al-Raqṣ* among others. Aḥmad al-Ghumārī said in *ʿAwāṭif al-Laṭāʾif fī Takhrīj Aḥādīth ʿAwārif al-Maʿārif*, "it is a fabricated falsehood by consensus of the hadith masters and the Sufis as well" cf. al-Talīdī, *Darr al-Ghamām al-Raqīq* (p. 99).

companions went into a trance, and his garment had fallen off his shoulders. When they finished, everybody went back to his place and the Prophet ﷺ supposedly said:

He is ignoble who is not shaken by the recital (al-samāʿ).

Then he divided his garment into four hundred pieces. Al-Dhahabī and others said this is a fabricated hadith and it seems that ʿAmmār b. Isḥāq fabricated it, for the remaining transmitters in its chain are trustworthy, while it is certain that this ʿAmmār is a liar.

W

وَيْهِ إِسْمُ شَيْطَانٍ

"Wayh" is the name of a devil. It is narrated as a saying of ᶜUmar ﷺ and Ibrāhīm al-Nakhaᶜī who was among the *Tābiᶜīn* of Kūfa.[1185] Accordingly it is offensive to use names such as Sībawayh or Nifṭawayh.

أُمِرْنَا بِتَصْغِيرِ اللُّقْمَةِ فِي الْأَكْلِ وَتَدْقِيقِ الْمَضْغِ

We have been ordered to eat in small morsels and to chew very well. Al-Nawawī said it is inauthentic.

We have come back from the smaller jihad. See *You have come back from the smaller jihad…*

تَخَتَّمُوا بِالْعَقِيقِ

Wear carnelian rings. It has several routes of transmission, all of them thoroughly defective *(wāhiya)* as per Ibn al-Daybaᶜ. However, al-Daylamī narrated it from Anas, ᶜUmar, ᶜAlī, and ᶜĀ'isha ﷺ with numerous chains, which indicates that the hadith does have a basis. Al-Muṭarrizī in his *Yawāqīt* said that Ibrāhīm al-Ḥarbī,[1186] asked about it, said it was sound *(ṣaḥīḥ)*. Muṭarrizī said it is also narrated as *takhayyamū*, meaning "Set up tent in al-ᶜAqīq"[1187] as per al-Zarkashī. Finally, al-Suyūṭī said that Ibn ᶜAdī narrates with a weak chain from ᶜĀ'isha ﷺ:

Wear carnelian rings for it is blessed.[1188]

[1185]Some mss. have "Ibn ᶜUmar" and thus is it narrated by Abū ᶜUmar Muḥammad b. Aḥmad al-Nūqānī (d. before 400) in *Muᶜāsharat al-Ahlīn* as mentioned by al-Suyūṭī in his *Durar* (where he added that Saᶜīd b. al-Musayyib hated any name that ended with *wayh* and that according to the hadith master Abū al-ᶜAlā' al-ᶜAṭṭār "the hadith scholars dislike *wayh*") but in the *Tadrīb* (type 23) he states that Ibn Ḥajar narrates it from al-Nakhaᶜī and that while the grammarians pronounce that suffix *-wayh*, the hadith scholars prefer *-ūyah*.

[1186]Abū Isḥāq Ibrāhīm b. Isḥāq b. Ibrāhīm al-Ḥarbī (198-285) of Merv was a prominent companion and student of Imam Aḥmad. Al-Khaṭīb said of him: "He was an imam in learning, a leader in asceticism, an expert in the Law, perspicuous in rulings, a master in the memorization of hadith, thoroughly versed in its defects, accomplished in literature, and an encyclopedia of the Arabic language." He authored a *Gharīb al-Ḥadīth* among other books. Al-Ḥākim relates that he was pre-eminent in Baghdad for four traits: his superlative manners, his knowledge of the Law, his knowledge of hadith, and his asceticism *(zuhd)*. Al-Dāraquṭnī said he compared to his friend Aḥmad b. Ḥanbal in all these respects.

[1187]A valley toward Shām extolled by the Prophet ﷺ as blessed cf. al-Bukhārī.

[1188]Narrated from ᶜĀ'isha by al-ᶜUqaylī (4:449), Ibn ᶜAdī (3:138), Ibn Ḥibbān in *al-Majrūḥīn* (3:138), al-Maḥāmilī in *al-Amālī* (§41), al-Khaṭīb (11:251), and Ibn al-Jawzī in

تَخَتَّمُوا بِالزُّمُرُّدِ فَإِنَّهُ يَنْفِي الْفَقْرَ

Wear emerald rings for it eradicates poverty. Al-Daylamī cited it from Ibn ʿAbbās رضي الله عنهما but it is inauthentic.

تَخَتَّمُوا بِالزَّبَرْجَدِ فَإِنَّهُ يُسْرٌ لَا عُسْرَ فِيهِ

Wear peridot rings because it is all ease and contains no hardship. Forged, al-ʿAsqalānī said. As for *Wearing a ring of ruby (yaqūt) eradicates poverty,* it means that if one loses everything he owns, he could sell it and recover. If the latter proves authentic,[1189] it probably refers to some characteristics inherent in ruby as mentioned by al-Suyūṭī in his abridgment of the *Nihāya*.[1190]

لُبْسُ الخِرْقَةِ الصُّوفِيَّةِ وَكَوْنُ الحَسَنِ الْبَصْرِيِّ لَبِسَهَا مِنْ عَلِيٍّ

Wearing the Sufi cloak and the fact that al-Ḥasan al-Baṣrī wore it after he received it from ʿAlī رضي الله عنه. Ibn al-Daybaʿ and Ibn al-Salāḥ said it is a falsehood as did al-ʿAsqalānī who added:

> Nothing can be firmly established as authentic in its narrative routes and there is no narration—whether sound, fair, or weak—that says the Prophet ﷺ vested the *khirqa* on any of the Companions رضي الله عنهم in the conventional way of the Sufis; nor did he command any of his Companions to do that. Every explicit report to that effect is falsehood. Further, it is an ignominious lie to claim that ʿAlī رضي الله عنه vested al-Ḥasan al-Baṣrī with the *khirqa.* The imams of hadith did not deem authentic that al-Ḥasan ever even heard anything from ʿAlī, let alone that the latter vested him with the *khirqa*![1191]

the *Mawḍūʿāt* (3:56-59), all through Yaʿqūb b. al-Walīd al-Azdī whom Aḥmad in his *ʿIlal* (1:222) called "one of the major liars" and Ibn Maʿīn in the *Tahdhīb* (11:397-398) "an arch-liar" while Ibn Rajab said he was "discarded" in his reference-book on rings and their rulings, *Aḥkām al-Khawātim* (p. 91-93) where he cited various wordings and nonetheless states that some of the Hanbalis considered wearing peridot *(zabarjad)* rings desirable while most said it was merely permissible. Al-Sakhāwī in the *Maqāṣid* (p. 153) said it has other paths which are all flimsy so that the status of the narration is that of a forgery cf. also al-Uqaylī and Ibn al-Qayyim in *al-Manār al-Munīf* (p. 132) but *La'āli'* (2:272) insisted it is not forged, followed by Ibn ʿArrāq (2:275-276). The latter mentions al-Zarkashī's comment in *al-Tadhkira* (p. 106): "In *al-Yawāqīt* al-Muṭarrizī said that Abū al-Qāsim al-Ṣāyigh reported to him that Ibrāhīm al-Ḥarbī was asked about his saying, 'Wear peridot rings' and he replied *ṣaḥīḥ.*" Among the wordings: *Wear carnelian rings for they eradicate poverty,* a falsehood according to al-Dhahabī, *Mughnī* (§1504) and al-Mawṣilī's *Mughnī ʿan al-Ḥifẓ* (p. 42), both as quoted in ʿItr, *Manhaj al-Naqd* (p. 314).

[1189] Ibn Rajab declared it false *(bāṭil)* in *Aḥkām al-Khawātim* (p. 100).

[1190] Al-Suyūṭī's *Taqrīb al-Gharīb fīl-Ḥadīth*, his abridgment of Ibn al-Athīr's *al-Nihāya fī Gharīb al-Ḥadīth wal-Athar*. Al-Suyūṭī also authored a supplement to the latter entitled *al-Tadhyīl wal-Tadhnīb ʿalā al-Nihāya fīl-Gharīb*.

[1191] This is the position of the majority of hadith experts but is disputed by some, among them al-Suyūṭī in his treatises *Itḥāf al-Firqa bi-Rafwi al-Khirqa* (The Gift to the Group in the Mending of the Cloak) printed in *al-Ḥāwī lil-Fatāwī* and the monograph in print *Ta'yīd al-Ḥaqīqat al-ʿAliyya wa-Tashyīd al-Ṭarīqat al-Shādhiliyya* (The Support of the Higher

Al-Sakhāwī said:

> Our teacher was not the only one to say this but was preceded by a number of scholars [who said the same], even those who wore it and vested others with it such as al-Dimyāṭī, al-Dhahabī,[1192] [al-Hakkārī,] Abū Ḥayyān, al-ʿAlā'ī, [Mughulṭāy,] al-ʿIrāqī, Ibn al-Mulaqqin, [al-Anbāsī,] al-Burhān al-Ḥalabī, [Ibn Nāṣir al-Dīn who mentioned it in a monograph devoted to the *khirqa*,] and others [of those who passed away among our colleagues.][1193] [I clarified all

Truth and Strengthening of the Shādhilī Path); and by Aḥmad al-Ghumārī in *al-Burhān al-Jalī fī Taḥqīq Intisāb al-Ṣūfiyya ilā ʿAlī*.

[1192]"Our Shaykh the ascetic Muḥaddith Ḍiyā' al-Dīn ʿĪsā b. Yaḥyā al-Anṣārī vested me with the Sufi cloak in Cairo saying, 'Shaykh Shihāb al-Dīn al-Suhrawardī vested me with it in Mecca from his uncle Abū al-Najīb.'" *Siyar A'lam al-Nubalā'* (Fikr ed. 16:300-302 §5655 =Risāla ed. 22:377). In his biography of the Sufi hadith master of the *Salaf* Shaykh al-Islām Abū Saʿīd Aḥmad b. Muḥammad b. Zyād al-Baṣrī, known as Ibn al-Aʿrābī (242-340), al-Dhahabī writes: "The scholar devoid of *taṣawwuf* and devotional practice is empty, just as the Sufi devoid of knowledge of the Sunna has strayed from the right path."

[1193]The bracketed names and passages were supplied from the original text of the *Maqāṣid*. Among those that also wore the Sufi *khirqa* were **[1]** Ibn al-Ṣalāḥ who said he wore it with only two intermediary links to Abū al-Qāsim al-Qushayrī as related by al-Suyūṭī in *Zād al-Masīr*; **[2]** Ibn ʿAbd al-Salām who took the *khirqa* from Shihāb al-Dīn al-Suhrawardī according to his biographer the Qāḍī ʿIzz al-Dīn al-Hakkārī b. Khaṭīb al-Ashmūnī as mentioned by Ibn al-Subkī in *Ṭabaqāt al-Shāfiʿiyya* and al-Haytamī in his *Fahrasa*; **[3-5]** the three Ibn Qudāmas: Abū ʿUmar, Muwaffaq al-Dīn, and Ibn Abī ʿUmar; **[6]** Aḥmad b. Taymiyya as he himself states in *al-Masā'il al-Tabrīziyya*; **[7]** Ibn al-Qayyim who said in his poem *al-Nūniyya*, "The *Ahl al-Ḥadīth*, all of them, and the Imams of Fatwā are Sufis"; **[8]** Ibn Rajab; all six of the preceding according to Yūsuf b. ʿAbd al-Hādī in *Bad' al-ʿIlqa bi-Labs al-Khirqa* and Jamāl al-Dīn al-Ṭalyānī in *Targhīb al-Mutaḥābbīn fī Labs Khirqat al-Mutamayyizīn*; **[9]** Shams al-Dīn b. al-Jazarī who received the Aḥmadī [=Rifāʿī], Qādirī, and Suhrawardī paths as he stated in *Asnā al-Maṭālib bi-Manāqib ʿAlī b. Abī Ṭālib*; **[10]** Yūsuf b. ʿAbd al-Hādī as he states in *al-Jawhar al-Munaḍḍad fī Ṭabaqāt Muta'akhkhirī Aṣḥāb Aḥmad*, *Tahdhīb al-Nafs*, and *Bad' al-ʿIlqa* (all seven of them Qādirīs); **[11-12]** the two Shaykh al-Islām al-Taqī al-Subkī and his son who took the Shādhilī *khirqa* from Ibn ʿAṭā' Allāh and Abū al-ʿAbbās al-Mursī; **[13]** Ibn Daqīq al-ʿĪd the renewer of the seventh Islamic century whose Sufi teacher was Ibn ʿAṭā' Allāh al-Sakandarī cf. al-Kawhan, *Ṭabaqāt al-Shādhiliyya* (p. 115-116); **[14]** Ibn Ḥajar al-ʿAsqalānī as he stated in his *Muʿjam* cf. al-Ghumārī, *Burhān* (p. 232) and as indicated by al-Battanūnī in *al-Sirr al-Safī* (1:7) and Abū al-Maḥāsin al-Qāwuqjī (d. 1205) in *Shawāriq al-Anwār al-Jaliyya fī Asānīd al-Sādat al-Shādhiliyya* (ms. Damascus 1522 fol. 59b); **[15]** al-Sakhāwī in *al-Ḍaw' al-Lāmiʿ* (8:238-240, 10:150-152) and the section of *al-Jawāhir al-Mukallala fil-Akhbār al-Musalsala* cf. A.J. Arberry, *Sakhawiana: A Study Based on the Chester Beatty Ms. Arab. 773* (London: Emery Walker Ltd., 1951 p. 35) citing al-Zabīdī's *ʿIqd al-Jawhar al-Thamīn* (folio 65) and his *Itḥāf al-Aṣfiyā' bi-Raf' Salāsil al-Awliyā'* (folio 34); **[16]** al-Suyūṭī who was a Shādhilī, Aḥmadī [=Rifāʿī], Suhrawardī, Qādirī, and Uwaysī Sufi as he mentioned in part in *Zād al-Masīr fīl-Fahrast al-Ṣaghīr* ; **[17]** Burhān al-Dīn al-Biqāʿī who received the *khirqa* from his Shaykh, ʿAbd Allāh b. Khalīl al-Qalʿī al-Dimashqī al-Shāfiʿī cf. Ḥājjī Khalīfa's *Kashf al-Ẓunūn* (2:1827); **[18]** Shaykh al-Islām Zakariyyā al-Anṣārī who held *silsila*s in no less than eight Sufi paths cf. al-Būtījī's *al-Simṭ al-Majīd lil-Ṭālib al-Mujīd* and elsewhere; **[19]** al-Shawkānī who received the Naqshbandī path as he stated in his biographical compendium *al-Badr al-Ṭaliʿ bi-Maḥāsin man Baʿd al-Qarn al-Sābiʿ* (1998 Fikr ed. p. 412) in the entry for Sayyid ʿAbd al-Wahhāb b. Muḥammad Shākir b. ʿAbd al-Wahhāb al-Mawṣilī; **[20]** The hadith master Murtaḍā al-Zabīdī who received several Sufi paths including the Naqshbandī, ʿAlawī-Ḥaddādī, and Qādirī paths as he stated in *al-Fawā'id al-Jalīla bi-Ta'līq Musalsalāt ʿAqīla*; **[21]** Ṣiddīq Ḥasan Khān al-Qinnawjī who gave *bayʿa* to Shaykh Faḍl al-Raḥmān al-

this together with my own chains of transmission to it in a monograph[1194] and in other comments of mine as well as the fact that I myself was vested with it at the hand of several notable Sufis and was greatly honored by this and even stood to attention in the direction of the Kaʿba], so as to imitate the Sufis and derive blessing from their way of living [as well as follow in the steps of the relied upon hadith masters who affirmed its authenticity]. For the fact that they wore it and frequented one another is narrated all the way to Kumayl b. Ziyād who was by general agreement a companion of ʿAlī—Allah ennoble his face! Some paths are also connected with Uways al-Qaranī who met with ʿUmar and ʿAlī رضي الله عنهما.

Similarly, the attribution of the formal oral dictation *(talqīn)* that is practiced among the Sufis is baseless as is the attribution of a specific handshake which they attribute [both] to the Prophet ﷺ. All this is baseless according to the eminent ulema.[1195] Similarly baseless is the attribution of

Murādābādī, was never seen without *dhikr*-beads *(subḥa)* in his hand after that, and whose last work was a translation of Shaykh ʿAbd al-Qādir al-Jīlānī's *Futūḥ al-Ghayb* cf. *Nuzhat al-Khawāṭir* (8:187-195).

[1194]Al-Sakhāwī's *al-Jawāhir al-Mukallala* (cf. Arberry's *Sakhawiana*) in which he mentions several of his Sufi teachers and students and again in *al-Ḍaw' al-Lāmiʿ*.

[1195]Al-Qārī means in their specific form, otherwise the claim of baselessness for the *khirqa*, *talqīn*, and *muṣāfaḥa* is incorrect on all three counts as shown by the following proofs: **[1a]** The Prophet ﷺ received a black *khamīṣa*–a silk or woolen wrap bearing markings–and said, *Who do you think we should vest with this khamīṣa?* No-one spoke. Then he said, "Bring me Umm Khālid [bint Khālid b. Saʿīd b. al-ʿĀṣ al-Umawiyya]—she had just returned from Abyssinia–and he vested it upon her saying: *Wear it out in good health (ablī wa-akhliqī)*!" Then he looked at yellow or red markings on the wrap and said: "*Sanah, Umm Khālid, sanah*!" which means "nice" in Abyssinian. Al-Bukhārī narrates it. Al-Suhrawardī adduced this hadith as the main proof for the *khirqa* cf. *Kashf al-Khafā'* (2:161-162 §2035). **[1b]** The Prophet ﷺ vested Kaʿb b. Zuhayr with his own mantle *(burda)* after the latter recited his famous poem *Bānat Suʿād* as narrated in the *Sīra*. The Qāḍī al-Quḍāt of Mecca Jamāl al-Dīn Ibn Ẓahīra al-Qurashī adduced it cf. al-Ghumārī, *Burhān* (p. 239-240). **[1c]** The Prophet ﷺ dressed several Companions with the turban as cited by al-Kattānī in *al-Diʿāma fī Aḥkām Sunnat al-ʿImāma* among others. **[1d]** The famous hadith of *Ahl al-Bayt* in which the Prophet ﷺ covers with his cloak ʿAlī, Fāṭima, and their two children. **[2]** Shaddād b. Aws and ʿUbāda b. al-Sāmiṭ narrated: "We were sitting with the Messenger of Allah ﷺ and he asked if there was any stranger—the narrator said: *i.e.* People of the Book—in the gathering. We said there was none. He said: *Shut the door, raise up your hands and say: Lā ilāha illā Allāh.* We raised our hands and recited the *kalima ṭayyiba* for some time. He then exclaimed: *Al-ḥamdu lillāh! O Allah! You have sent me with this Word and have ordered me to teach it and have promised me Paradise for it, and You do not take back Your promise. Be glad, for Allah has forgiven you!*" Narrated by Aḥmad (old ed. 4:124 and 6:425), al-Ṭabarānī in *al-Kabīr* (7:289 §7163) and *Musnad al-Shāmiyyīn* (2:157-158 §1103-1104), al-Bazzār (7:156-157 §2717 and 8:408 §3483), al-Ḥākim (1:501) and others. Al-Haythamī (1:19) said the narrators in Aḥmad's first chain are trustworthy. **[3]** The translator narrates through direct audition the hadith and actual act of the handshake with a continuous chain to the Prophet ﷺ from nine shaykhs: Sayyid Muḥammad b. ʿAlawī, Sayyid Muḥammad Nūr al-Dīn al-Khaṭīb, Sayyid Muḥammad al-Yaʿqūbī, Sayyid Yūsuf al-Rifāʿī, Sayyid Muḥammad ʿAdnān al-Majd, Sayyid Muṭīʿ al-Ḥāfiẓ, Sayyid ʿĪsā b. Muḥammad b. Sumayṭ, Shaykh Saʿīd al-Kaḥīl, and Shaykh ʿAbd al-Ḥakīm ʿAbd al-Bāsiṭ al-Rifāʿī. See also al-Fādānī's *al-ʿUjāla fīl Aḥādīth al-Musalsala* (p. 11-12). As for the path

the *khirqa* to Uways and that the Prophet ﷺ supposedly left it for him then ʿUmar and ʿAlī رضي الله عنهما took it to him then he passed it on to them and so on and so forth.[1196] This is unestablished even if some of the shaykhs mention it. What really matters is the path of companionship *(ṭarīq al-ṣuḥba)*,[1197] adherence to the Qur'ān and Sunna, avoidance of personal lusts, staying near the path of guidance, ﴿And the sequel is for righteousness﴾ (20:132).

Wednesday (al-arbiʿā') is a day of continuous misfortune. See *The fourth day of the week.*

لَوْلَاكَ لَمَا خَلَقْتُ الْأَفْلَاكَ

Were it not for you, I would not have created the firmaments. Al-Ṣaghānī said it is forged. Thus in the *Khulāṣa* [*fī Uṣūl al-Ḥadīth* by al-Ṭībī]. However, its meaning is true[1198] and al-Daylamī narrated from Ibn ʿAbbās رضي الله عنهما:

> *Jibrīl came to me and said: Muḥammad! If it were not for you, Paradise would not have been created and if it were not for you, Hell would not have been created.*

In Ibn ʿAsākir's version:[1199]

> *If it were not for you, the world would not have been created.*[1200]

of *kashf* the proofs are innumerable cf. al-Shaʿrānī, *al-Anwār al-Qudsiyya* and al-Ghumārī in *al-Burhān al-Jalī fī Taḥqīq Intisāb al-Ṣūfiyya ilā ʿAlī* (p. 114-145).

[1196]Even if it is a forgery as per Ibn ʿArrāq, "the fact that they [ʿUmar, ʿAlī, and Uways] met is unquestionable" according to al-Qasṭallānī in the *Mawāhib* cf. chapter on our liege-lord ʿUmar in our *Rightly-Guided Caliphs*, forthcoming *in shā' Allāh*.

[1197]Shaykh ʿAbd al-Qādir al-Jīlānī and Shāh Naqshband respectively said: "The Divine path of guidance is through Shaykh and student until the Day of Resurrection" and "Our path is companionship and all goodness lies in congregation." As al-Ghumārī said in *al-Burhān al-Jalī* (p. 114): "The Sufis do not know the *khirqa* but only know companionship (*ṣuḥba*) and following."

[1198]Al-Qārī says the very same in his commentary on al-Būṣīrī's *Burda* entitled *al-Zubda fī Sharḥ al-Burda* as does the contemporary Sufi master Ḥabīb ʿUmar b. Ḥafīẓ in his, stating that it is confirmed by the verse ﴿And the earth–He has laid it down for mankind﴾ (55:10).

[1199]With a very flimsy chain according to al-Ṣāliḥī in *Subul al-Hudā*. He says it is also narrated from ʿAlī and Salmān رضي الله عنهما. It is also narrated from Ibn ʿAbbās رضي الله عنهما as a saying of ʿĪsā عليه السلام by Ibn al-Jawzī in *al-Wafā* (p. 27 §7) with the wording: *Were it not for Muḥammad, Allah would not have created Ādam.*

[1200]Al-Laknawī cites some of the above in his *Āthār al-Marfūʿa* (p. 44-45) and says: "Al-Qasṭallānī in *al-Mawāhib al-Lāduniyya* and al-Zurqānī in its *Sharḥ* mention that al-Ḥākim narrated from ʿUmar رضي الله عنه, from the Prophet ﷺ, that Ādam عليه السلام saw the name of the Prophet ﷺ written on the Throne and that Allah said to Ādam: *Were it not for Muḥammad I would not have created you.* In addition, Abū al-Shaykh narrates in *Ṭabaqāt Aṣfahān* and al-Ḥākim from Ibn ʿAbbās that Allah Most High revealed to ʿĪsā عليه السلام: *Believe in Muḥammad and command your Community to believe in him, for were it not for Muḥammad, I*

خِيرَةُ اللهِ لِلْعَبْدِ خَيْرٌ مِنْ خِيرَتِهِ لِنَفْسِهِ

What Allah chooses for His servant is better than what the latter chooses for himself. The form of this report has no known basis although its meaning is true as inferred from what Allah Most High says: ﴿But it may happen that you hate a thing which is good for you, and it may happen that you love a thing which is bad for you﴾ (2:216). This is the reason why asking Allah to show the best choice *(istikhāra)* was commanded both as a prayer and as a supplication. Hence it is narrated that

> *Whoever performs istikhāra shall never be disappointed and whoever seeks advice from others shall never regret.*[1201]

The following supplication is established as authentic:

> *O Allah! Choose for me and do not let me rely on myself.*[1202]

The above is the basis of the commonly cited dictum, "Goodness is in what Allah decides," but the true and correct position per the elite of the shaykhs is that the servant does not have the faculty of real choice *(ḥaqīqat al-ikhtiyār)* because Allah says ﴿Your Lord creates whatever He wills and chooses. They have never any choice. Glorified be Allah and exalted beyond all that they associate (with Him)!﴾ (28:68). Al-Sayyid Abū al-Ḥasan al-Shādhilī said, "Do not choose! If you must choose, then choose not to choose, for your Lord truly ﴿creates what He wills and chooses﴾.

نِعْمَ الصِّهْرُ الْقَبْرُ

What a fine in-law the grave is! Al-Zarkashī said it is nowhere to be found. In the *Firdaws*, from Ibn ʿAbbās رضي الله عنهما, from the Prophet ﷺ:

would not have created Ādam, nor Paradise, nor the Fire. I created the Throne over the water and it shook, so I wrote on it, Lā ilāha illā Allāh, Muḥammadun rasūlu-l-Lāh. Its chain contains ʿAmr b. Aws whom I do not know. Al-Dhahabī said that al-Daylamī also narrates from Ibn ʿAbbās, from the Prophet ﷺ: *Jibrīl came to me and said: Allah Most High says, If it were not for you I would not have created Paradise, and if it were not for you I would not have created Hellfire.*" The chain from our liege-lord ʿUmar is very weak but the hadith itself is corroborated by a similar report from Maysarat al-Fajr رضي الله عنه narrated with a strong chain by the hadith master Abū al-Ḥusayn ʿAlī b. Muḥammad b. ʿAbd Allāh, known as Ibn Bishrān (328-415) in his *Fawā'id* or his *Juz'* and Ibn al-Jawzī's *Wafā'* (p. 26 §3) and reproduced in full—chain and text—by Ibn Taymiyya in his *Majmūʿ al-Fatāwā* (2:150). Yet another version by al-Ṭabarānī states: *He is the last of the Prophets from your seed and were it not for him I would not have created you* cf. al-Mazālī, *Miṣbāḥ al-Ẓalām*, *Sīra Ḥalabiyya* (1:355), *Sīra Shāmiyya* = al-Ṣāliḥī's *Subul al-Hudā* (Beirut ed. 1:86= Cairo ed. 1:104), ʿAbd Allāh al-Ghumārī, *Murshid al-Hā'ir* (p. 37) and *al-Radd al-Muḥkam al-Matīn* (p. 138-139), Maḥmūd Mamdūḥ, *Rafʿ al-Mināra* (p. 247-248), and al-Mālikī, *Mafāhīm* (p. 63). See our study of the hadith of Ādam's *tawassul* through the Seal of Prophets ﷺ in our introduction above, section entitled "Narrations falsely or inconclusively branded forgeries."

[1201] Al-Ṭabarānī in *al-Awsaṭ* from Anas, from the Prophet ﷺ.

[1202] Al-Tirmidhī with a weak chain. By "established" al-Qarī means it has a basis.

What a fine match for a girl the grave is!

The writer of the *Musnad al-Firdaws* left its entry blank. Al-Suyūṭī said: "It is [narrated] in the *Ṭuyūriyyāt* with [al-Silafī's] chain, from ᶜAlī b. ᶜAbd Allāh b. ᶜAbbās as a saying of the latter: *What fine sons-in-law the graves are! (niᶜma al-akhtān al-qubūr).*[1203]

نِعْمَ الْعَبْدُ صُهَيْبٌ لَوْ لَمْ يَخَفِ اللهَ لَمْ يَعْصِهِ

What a good servant Ṣuhayb is! If he did not fear Allah he would not disobey Him. This is famous in the discourse of the experts in jurisprudential principles and that of rhetoricians, philologists, and grammarians. Some narrate it as a saying of ᶜUmar ﷺ while others raise it up to the Prophet ﷺ. Al-Sakhāwī said: "I read it in our teacher's handwriting—he means al-ᶜAsqalānī—that he found this hadith in *Mushkil al-Ḥadīth*[1204] by Ibn Qutayba but the latter did not mention any chain of transmitters for it. He said its meaning is that Ṣuhayb obeys Allah because he loves Him and not because he fears His punishment."[1205]

In his *Sharḥ al-Talkhīṣ* [on rhetoric] Ibn al-Subkī said: "I have not seen this report in any of the books of hadith, neither *marfūᶜ* nor *mawqūf*, neither from the Prophet ﷺ nor from ᶜUmar ﷺ although I searched for it very hard."

Al-Shumunnī in his marginalia on [Ibn Hishām's] *Mughnī [al-Labīb]* says he read it in his father's handwriting: "I saw the *ḥāfiẓ* Abū Bakr Ibn al-ᶜArabī attribute it to ᶜUmar Ibn al-Khaṭṭāb ﷺ but he did not mention any chain of transmitters for it."[1206]

Al-ᶜIrāqī said: "This hadith is baseless, I never came across any chain of transmission for it in any of the books of hadith. Some grammarian attributes it to ᶜUmar b. al-Khaṭṭāb but I never saw any chain back to ᶜUmar either."

Al-Damāmīnī in his marginalia on the *Mughnī* said: "I saw a hadith in Abū Nuᶜaym's *Ḥilya* in the section devoted to the biography of Sālim ﷺ, the client of Abū Ḥudhayfa ﷺ, through ᶜUmar ﷺ who said:

[1203] Al-Silafī, *Ṭuyūriyyāt* (p. 693 §1225) broken-chained through ᶜAlī b. Muḥammad al-Mawṣilī who is accused of lying. None of these three narrations stands to scrutiny as a Prophetic report.

[1204] Better known as *Ta'wīl Mukhtalif al-Ḥadīth*, one of the important works of hadith exegesis.

[1205] I.e. *even* if he did not fear Allah, he would not disobey Him.

[1206] But see note 748.

"I heard the Messenger of Allah ﷺ say: *Truly, Sālim loves Allah so much! If he did not fear Allah he would not disobey him.*"[1207]

Ibn Abī Sharīf mentioned it in his marginalia on Ibn al-Subkī's *Jamᶜ al-Jawāmiᶜ*. He said its chain contains Ibn Lahīᶜa.

Al-Zarkashī said, "This hadith is baseless, but in Abū Nuᶜaym's *Ḥilya* it is narrated from ᶜUmar ؓ that the Prophet ﷺ said: *Truly, Sālim loves Allah so much...*

In *Sharḥ Naẓm al-Talkhīṣ*, the hadith master al-Suyūṭī said:

People keep asking about the hadith: *What a good servant Ṣuhayb is! If he did not fear Allah he would not disobey Him.* Some of them attribute it to the Prophet ﷺ while Ibn Mālik attributes it to ᶜUmar ؓ in *Sharḥ al-Kāfiya*. Shaykh Bahā' al-Dīn al-Subkī said, "I have not seen this report in any of the books of hadith, neither *marfūᶜ* nor *mawqūf*, etc." It is true that this hadith is narrated about Sālim and not Ṣuhayb, from ᶜUmar, from the Prophet ﷺ:

> *Muᶜādh b. Jabal is the leader of the learned on the Day of Resurrection; nothing will stand between him and Allah other than the Messengers. Truly, Sālim the client of Abū Ḥudhayfa loves Allah so much! If he did not fear Allah he would not disobey him.*[1208] Al-Daylamī narrates it.

أَيُّ شَيْءٍ يُخْفَى قَالَ مَا لَا يَكُونُ

What is truly hidden? What never took place. Al-ᶜAsqalānī said "I know no basis for it." [Al-Sakhāwī said,] "Similar to it is the hadith

> *Whoever hides either a good or a bad secret, Allah shall make him wear it among people like a cloth by which they will recognize him. Truly, if a believer were to do a good deed inside a loophole*

[1207]Narrated from ᶜUmar by Abū Nuᶜaym (1:177). Al-Haythamī (10:170) said: "The narrators in its chain are those of al-Bukhārī and Muslim except for Ibn Lahīᶜa and he is fair in his narrations." The hadith masters have said that Ibn Lahīᶜa's narrations are sound *(ṣaḥīḥ)* if he narrates from certain narrators: ᶜAbd Allāh b. al-Mubārak, ᶜAbd Allāh b. Wahb, ᶜAbd Allāh b. Yazīd al-Muqri' (as is the case here), Abd Allāh b. Maslama al-Qaᶜnabī, Saᶜīd b. Abī Saᶜīd Kaysān al-Maqburī and his father Kaysān cf. Ibn Ḥajar, *Tahdhīb al-Tahdhīb* (5:378) and al-Arnaᶜūṭ, *Taḥrīr al-Taqrīb* (2:258-259 §3563). Abū Nuᶜaym narrates it through a different but very weak chain: "I was told Saᶜīd b. Sulaymān said: Yūnus b. Bukayr narrated to us from Muḥammad b. Isḥāq, from al-Jarrāḥ b. al-Minhāl *(matrūk)* from Ḥabīb b. Najīḥ *(majhūl)*, from ᶜAbd al-Raḥmān b. Ghanam that he said 'I came to Medina in the time of ᶜUthmān and visited ᶜAbd Allāh b. Arqam who said he was with ᶜUmar, at the time he was dying, with Ibn ᶜAbbās and al-Miswar b. Makhrama; then ᶜUmar said, I heard the Messenger of Allah ﷺ say...'"

[1208]See previous note.

hidden in an enclosure, people would still talk about him the next morning.[1209]

Its meaning is strengthened by the saying of Allah Most High, ﴿Allah brought forth that which you were hiding﴾ (2:72). Some interpreted the verse in Qur'ān ﴿He knows the secret thought and what is yet more hidden﴾ (20:7) to mean one's inmost thoughts or, some said, what will never even exist. For He is the Knower of all existent and all non-existent things, and of whatever will exist at some later point, or will never exist, and of its modality if it were to exist. Indeed, when Allah says to something "Be" then it is!

يَقِي الحَرَّ الَّذِي يَقِي الْبَرْدَ

Whatever protects from cold protects from heat.[1210] Its meaning is true but it is not a hadith. Ibn al-Dayba^{c} mentions it. I say, this is inferred from the saying of Allah Most High, ﴿coats to ward off the heat from you﴾ (13:81), meaning, also the cold. It falls under the rubric of naming one of two contraries to mean both, so ponder and reflect!

إِنَّ اللهَ لَـمَّا خَلَقَ الْعَقْلَ قَالَ لَهُ أَقْبِلْ فَأَقْبَلَ ثُمَّ قَالَ لَهُ أَدْبِرْ فَأَدْبَرَ فَقَالَ وَعِزَّتِي وَجَلَالِي مَا خَلَقْتُ خَلْقاً أَشْرَفَ مِنْكَ فَبِكَ آخُذُ وَبِكَ أُعْطِي

When Allah created reason[1211] *He said, Come forth! so it came forth. Then He said, Go back! so it went back. Then He said, I swear it by My Glory and Splendor! I never created any creature more honorable than you. By you shall I take and by you shall I give.*[1212] Ibn Taymiyya said—and others followed him in this: "A fabricated lie by agreement!"[1213] Thus in the *Maqāṣid*. However, al-Ghazzālī mentioned it in the *Iḥyā'* and al-^{c}Irāqī said, "al-Ṭabarānī narrated it in *al-Mu^{c}jam al-Kabīr* and *al-Awsaṭ* as well as Abū Nu^{c}aym, with two weak chains."[1214]

[1209] I could not find it other than in al-Sakhāwī's *Maqāṣid*, unsourced.

[1210] *Yaqī al-ḥarr al-ladhī yaqī al-bard.*

[1211] *Inna Allāha lammā khalaqa al-^{c}aql…*

[1212] As for the addition that Allah Most High questioned reason, *Who am I and who are you?* whereupon it answered, "You are Allah and I am Your servant," then questioned the *nafs* the same, whereupon it answered: "You are You and I am I," after which it was made to fast and grew weak, finally replying, "You are Allah and I am Your servant," it is not a hadith but a didactic story told by the Sufis and sourced to "ancient books" cf. Ḥabīb ^{c}Alī al-Jafrī, *Ma^{c}ālim al-Sulūk lil-Mar'at al-Muslima* (Beirut: Dār al-Ma^{c}rifa, 2003, p. 49).

[1213] Al-Suyūṭī questioned this claim as shown in the following entry.

[1214] One of the salient principles of Mu^{c}tazilism, Shī^{c}ism, and modernism is their devotion to rationalism and the cult of reason *(al-^{c}aql)*. The *Kāfī* (see the section "Shī^{c}ī Forgeries" in our introduction) begins with what it calls "the Book of Reason" and fills it with over two dozen forgeries in praise of reason while the Egyptian journalist Muḥammad Haykal in his *Life of Muḥammad* ﷺ adduces the fabrication *Ma^{c}rifa is my capital, ^{c}Aql is the basis of my Dīn* (see above, note 19). The ulema said there is not a single sound hadith in praise of reason even if it is enough that the Qur'ān praises it in many a verse: see note 870.

لَمَّا خَلَقَ اللهُ الْعَقْلَ

When Allah created reason…[1215] We already discussed this hadith which al-Zarkashī said was fabricated by general agreement, but al-Suyūṭī commented:

> Al-Zarkashī only followed Ibn Taymiyya in that [claim], however, I did find a usable basis for it. Namely, ʿAbd Allāh b. Aḥmad narrated in his addenda to the *Zuhd*:[1216] ʿAlī b. Muslim narrated to us: Sayyār narrated to us: Jaʿfar narrated to us: Mālik b. Dīnār narrated to us from al-Ḥasan,[1217] from the Prophet ﷺ:
>
> *When Allah created reason, he said to it, Come forth! so it came forth. Then He said: Go back! so it went back. Then He said, I never created any creature dearer to Me than you. By you do I take and by you do I give!*[1218]
>
> This is a "dispatched" *(mursal)* report with a good chain and it is found continuously linked in al-Ṭabarānī's *al-Muʿjam al-Awsaṭ* from Abū Hurayra ﷺ through two weak chains.[1219]

إِذَا وَقَعَ الذُّبَابُ فِي إِنَاءِ أَحَدِكُمْ فَامْقُلُوْهُ

When a fly falls into your vessel, immerse it (famqulūh). A sound hadith. But *Immerse it then remove it (famqulūh thumma unqulūh)*, is made up and forged according to the *Mughrib*.[1220]

إِذَا أَرَدْتُ أَنْ أُخَرِّبَ الدُّنْيَا بَدَأْتُ بِبَيْتِي فَخَرَّبْتُهُ ثُمَّ أُخَرِّبُ الدُّنْيَا

When I decide to destroy the world I shall start with My House and destroy it, then I shall destroy the world. Al-ʿIrāqī said in his documentation of the reports mentioned in the *Iḥyāʾ*, "This report is baseless."[1221]

[1215] *Lammā khalaqa Allāhu al-ʿaql…* See also entry *The first thing Allah created is reason.*

[1216] Corrected from al-Qārī's text which erroneously cited the "addenda to the *Musnad*."

[1217] A good chain of trustworthy narrators but for Sayyār b. Ḥātim whom al-Dhahabī describes as "truthful" (*Kāshif*), "usable, no one declared him weak" (*Mughnī*), "trustworthy, of a truthful character" (*Dīwān al-Ḍuʿafāʾ*), "his hadith is usable, al-Ḥākim said he was the devoted worshipper of his time, and Aḥmad b. Ḥanbal narrated much from him" (*Mīzān*) as did al-Tirmidhī in his *Sunan*.

[1218] Thus narrated by ʿAbd Allāh b. Aḥmad in *al-Zuhd* (p. 320) from al-Ḥasan. The *Laʾālīʾ* (1:129) quoted al-Bayhaqī's verdict in the *Shuʿab* that this was in reality a famous saying of al-Ḥasan and he weakened the chains that have him narrate it from Abū Hurayra.

[1219] Cf. Ibn Abī al-Dunyā, *al-ʿAql wa-Faḍluh* (p. 16 §9), Ibn ʿAdī (2:779 and 2:98), al-Bayhaqī, *Shuʿab* (2:73), and al-Suyūṭī, *Durar al-Muntathira*, under *lammā khalaq Allāh…*

[1220] *al-Mughrib fī Tartīb al-Muʿrib* (under *m-q-l*) by Abū al-Fatḥ Nāṣir al-Dīn b. ʿAbd al-Sayyid b. ʿAlī b. al-Muṭarriz (d. 610), known as al-Muṭarrizī, a grammarian, not a hadith specialist. The wording *thumma unqulūh* "then remove it" is incorrect but its synonyms are related from Abū Hurayra by [1] al-Bukhārī, Abū Dāwūd, Ibn Mājah, al-Dārimī, and Aḥmad as "then throw it away" (*thumma lyaṭraḥhu*); and [2] al-Ṭaḥāwī and Aḥmad as "then bring it out" (*thumma yukhrijuhu*) cf. the entry "Immersion."

[1221] Its meaning is true since the Prophet ﷺ listed the destruction of the Kaʿba by a man

When I washed the Prophet ﷺ some water remained in the hollow of his eyes and I drank it. Then I inherited the knowledge of the first and the last. Mentioned by ʿAlī ﷺ. Al-Nawawī said: "Inauthentic." Likewise what the Shīʿīs say, that ʿAlī drank the water which had gathered in the navel of the Prophet ﷺ while he was washing him, after which his moustache never grew long. Hence Shīʿīs do not cut their moustaches, supposedly to imitate ʿAlī! This report is falsehood from beginning to end.

لَمَّا غَسَلْتُ النَّبِيَّ ﷺ اقْتَلَصْتُ مِيَاهَ مَحَاجِرِ عَيْنَيْهِ أَي ارْتَفَعَتْ مِيَاهُ حَدَقَتِهِ فَشَرِبْتُهُ فوَرِثْتُ عِلْمَ الْأَوَّلِينَ وَالْآخِرِينَ

إِذَا حَضَرَ الْعَشَاءُ وَالْعِشَاءُ فَابْدَؤُوا بِالْعَشَاءِ

When it is time both for supper and the ʿishā' prayer, eat first. Al-ʿIrāqī said: "In this given wording, this report is baseless and is not mentioned in the books of hadith." The basis of this report, as agreed upon [in al-Bukhārī and Muslim], is in the wording,

> *When supper is brought as the last call to prayer is raised (uqīmat al-ṣalāt), eat first.*

Al-Suyūṭī said whoever referenced it to Ibn Abī Shayba's *Muṣannaf* erred, as did al-ʿAsqalānī before him in *Fatḥ al-Bārī*. Ibn Abī Shayba has

> *…and the time of prayer has come,*

just as narrated by Aḥmad in his *Musnad*—not, as is commonly believed, with the wording *and the time of ʿishā has come.*

إِنَّ الْعَالِمَ وَالْمُتَعَلِّمَ إِذَا مَرَّا عَلَى قَرْيَةٍ فَإِنَّ اللهَ تَعَالَى يَرْفَعُ الْعَذَابَ عَنْ مَقْبَرَةِ تِلْكَ الْقَرْيَةِ أَرْبَعِينَ يَوماً

When a learned scholar and student pass by a village, Allah Most High lifts punishment from its cemetery for forty days. The hadith master Jalāl al-Dīn al-Suyūṭī said it is baseless.

إِذَا كَانَ الْفَيْءُ ذِرَاعاً وَنِصْفاً إِلَى ذِرَاعَيْنِ فَصَلُّوا الظُّهْرَ

When the length of the shadow is between one cubit and a half and two cubits, pray the ẓuhr prayer. A falsehood.

إِذَا صَدَقَتِ الْمَحَبَّةُ سَقَطَتْ شُرُوطُ الْأَدَبِ

When love is truthful, the rules of etiquette become superfluous. Ibn al-Daybaʿ said, "This is not a hadith." Rather, it is a saying of al-Junayd as narrated in the *Risāla Qushayriyya* in the wording, "When love is true, the rules of its etiquette become superfluous." It is also said, "etiquette becomes superflous."

he named Dhūl Suwayqatayn among the signs of the Hour as narrated from Abū Hurayra by al-Bukhārī, Muslim, and Aḥmad. See also note 998.

إِذَا ذُكِرَ الصَّالِحُونَ فَحَيَّهَلَا بِعُمَرَ

When the righteous are mentioned, come to ʿUmar! ʿIyāḍ mentioned in the *Ikmāl* that it was a saying of Ibn Masʿūd ﷺ as did al-Qurṭubī and Ibn al-Athīr. Al-ʿIrāqī's words in *al-Dhakhīra*, chapter of *Adhān*, make it sound as if it were a hadith—but perhaps he meant a halted *(mawqūf)* hadith.

إِذَا جَلَسَ الْمُتَعَلِّمُ بَيْنَ يَدَيِ الْعَالِمِ فَتَحَ اللهُ عَلَيْهِ سَبْعِينَ بَاباً مِنَ الرَّحْمَةِ وَلَا يَقُومُ مِنْ عِنْدِهِ إِلَّا كَيَوْمِ وَلَدَتْهُ أُمُّهُ وَأَعْطَاهُ اللهُ بِكُلِّ حَرْفٍ ثَوَابَ سِتِّينَ شَهِيداً وَكَتَبَ اللهُ بِكُلِّ حَدِيثٍ عِبَادَةَ سَنَةٍ

When the student sits before the teacher, Allah opens for him seventy doors of Mercy. He does not fail to leave his presence the same as the day his mother gave birth to him. Allah gives him with every letter the reward of sixty martyrs and with every hadith the reward of a year's worship. Forged, as stated in [al-Suyūṭī's] *Dhayl [al-Mawḍūʿāt]*.

إِذَا كُنْتَ عَلَى الْمَاءِ فَلَا تَبْخَلْ بِالْمَاءِ

When you are over a water source do not be stingy with it [toward others]. Al-Sakhāwī said, "I did not see it anywhere."

إِذَا أَكَلْتُمْ فَأَفْضِلُوا

When you eat, leave something. Al-Sakhāwī devotes an entry to this report without saying anything critical of it. Ibn al-Daybaʿ on the other hand said: "What is reported in al-Bukhārī about his ﷺ drinking the remainder of milk and also the meatless remains of a dish, contradicts it." However, it agrees with the hadith,

There is no good in food or drink that does not have remnants.[1222]

It also agrees with the hadith

When you drink, leave a remnant.[1223]

ʿIyāḍ mentioned both of them and Ibn al-Athīr mentioned the second.

What reconciles the reports is that finishing the food or drink is permissible but it is best to leave something behind in a quantity from which someone else may benefit; otherwise, it is best to finish it. As they say: "Leave some or clean up!" *(baqqū aw naqqū.)*

[1222]I could not find it in Qāḍī ʿIyāḍ's works or anywhere else.

[1223]Related without chain by al-Qāsim b. Sallām in *Gharīb al-Ḥadīth* (Sharaf ed. 2:170) as a saying of Jarīr b. ʿAbd Allāh al-Bajalī to his children while al-Ābī in *Nathr al-Durr* (8th chapter, *Waṣāyā al-ʿArab*) attributes it to ʿUmar b. Yashkur al-Bajalī; and by Ibn Durayd in *Jamharat al-Lugha* (Maʿārif ed. 2:339 under *r-s-w* and 3:194 under *sh-f-f*) as "the recommendation of one of the Arabs to his children." Ibn Rajab quotes Ibn Hubayra in *Dhayl Ṭabaqāt al-Ḥanābila* (ʿUthaymīn ed. 2:154) as explaining that leaving a remnant is for drinks only, as a precaution because sediments and impurities settle at the bottom of fluids.

حِينَ تَقْلِي تَدْرِي

إِذَا صَلَّيْتُمْ عَلَيَّ فَعَمِّمُوا

إِذا جِئت يَا مُعَاذُ أَرْضَ الْحُصِيبِ يَعْنِي مِنَ الْيَمَنِ فَهَرْوِلْ فَإِنَّ فِيهَا الْحُورَ الْعِيْنَ

إِذَا رَأَيْتَ الْقَارِئَ يَلُوذُ بِالسُّلْطَانِ فَاعْلَمْ أَنَّهُ لِصٌّ وَإِذَا رَأَيْتَهُ يَلُوذُ بِالْأَغْنِيَاءِ فَاعْلَمْ أَنَّهُ مُرَاءٍ وَإِيَّاكَ أَنْ تُخْدَعَ وَيُقَالَ يَرُدُّ مَظْلَمَةً وَيَدْفَعُ عَنْ مَظْلُومٍ فَإِنَّ هَذِهِ خَدْعَةُ إِبْلِيسَ اتَّخَذَهَا الْقُرَّاءُ سُلَّماً

When you fry you will know.[1224] Not a hadith but its meaning is correct. The saying of Allah Most High points to it: ﴿They will know, when they behold the doom, who was more astray as to the road﴾ (25:42).

When you invoke blessings upon me, be inclusive. That is, include the Prophets with me, as well as my House and Companions. Al-Sakhāwī said: "I have not seen it in this wording."[1225]

When you pass by the land of Ḥuṣayb—in Yemen—O Muʿādh, hurry! for in it are beautiful-eyed maidens of Paradise. Al-Sakhāwī said "I do not know it." Al-Manūfī said it goes without saying that this report is fabricated.

When you see a scholar resorting to those in power, know that he is a bandit; when you see him frequenting the rich, know that he is a self-promoter (murā'in). Do not be deceived! Do not believe it if it is said "He fights for justice!" "He defends the oppressed!" It is all a trick of the devil which such persons use as a ladder. This is a saying of [Sufyān] al-Thawrī who is equally narrated to have said:

> It may happen that I meet a person I hate [for being an enemy of the Sunna]; but as soon as he greets me and asks "How are you this morning?" my heart inclines to him. What about those who eat out of their plates and walk on their rugs? Hence it is narrated: *Allah! Let me owe no transgressor any favor by which my heart would hold any regard for him!*[1226]

[1224] A proverb that refers to the defrauded who thinks he is the defrauder.

[1225] Al-Sakhāwī in *al-Qawl al-Badīʿ* cites al-Tirmidhī's narration from ʿAlī ﷺ that the Prophet ﷺ said, regarding the invocation for memorizing the Qur'ān, *Then invoke blessings upon me and all the Prophets of Allah Most High.* The inclusion of the Prophetic House is based on the *Ṣalāt Ibrāhīmiyya* hadith while that of the Companions is inferred from the mass-transmitted *(mutawātir)* Prophetic command to love and respect them as well as Qur'anic verses such as ﴿invoke blessings [O Prophet] on them﴾ (9:103). As for the report in which the Prophet ﷺ allegedly "forbade the curtailed prayer" *(al-ṣalāt al-batrā')* it is a forgery and nowhere to be found in the books of hadith (cf. note 133).

[1226] Sufyān ﷺ was the farthest of people from kings and princes. He would not eat at their tables nor return their salaams but would avoid them and ignore them until they showed humbleness and repentence. Also among his sayings: "Those kings left the hereafter to you, so leave the world to them!" "The ugliest of people is he that pursues the world through the work of the hereafter." "I never saw rarer *zuhd* than the renouncing of leadership. You will see a man renounce food, money, dress, but when it comes to leadership, he maneuvers and battles."

إِذَا كَتَبَ أَحَدُكُمْ فَلَا يَكْتُبْ عَلَيْهِ بَلَغَ فَإِنَّهُ إِسْمُ شَيْطَانٍ وَلَكِنْ يَكْتُبْ عَلَيْهِ اللهُ

It is also said: "How ugly is it to look for a scholar only to hear that he is at the prince's door." Also: "A poor jurist indeed is he that stands at the prince's door and a good prince indeed that stands at the jurist's door."

When you write, do not mark it "balagh" [*i.e.*, "to here"] *for it is the name of a devil; but do mark it "Allah."* Forged, as stated in *al-La'āli'*.

إِذَا كَبُرَ وَلَدُكَ فَآخِهِ

When your son grows up, be his brother. This hadith is not narrated in this wording. It is the meaning of a hadith narrated by al-Ṭabarānī in *al-Awsaṭ,* Abū Nuʿaym, and al-Dāraquṭnī, from the Prophet ﷺ:

> *A son is a prince and chief for seven years; a slave and prisoner for seven years; and a minister and brother for seven years. Then, if you are not satisfied with him, strike his flanks; in such a case, you would be excused for your severity toward him.*
>
> Its chain of transmitters is weak.[1227]

إِذَا أَرَادَ اللهُ أَنْ يَنْزِلَ إِلَى سَمَاءِ الدُّنْيَا نَزَلَ عَنْ عَرْشِهِ بِذَاتِهِ

Whenever Allah wants to descend to the lowest heaven, He descends from His Throne in person. The narrator of this report is a lying anti-christ!

شَيْبٌ وَعَيْبٌ

White hair and disgrace! Its phrasing is inauthentic. The nearest to its meaning is the hadith:

> *Whoever sees his hair turn white and yet does not desist and repent; who is not ashamed of disgrace; and who does not fear Allah while not seeing Him; then Allah has not the least need of them.*

Al-Daylamī narrates it without chain from Jābir ﷺ from the Prophet ﷺ. It is narrated that Abū Yazīd [al-Biṣṭāmī] saw his face in the mirror and said:

White hair has appeared
but disgrace is still here,
and I know not what
unseen fate lies near![1228]

[1227]"Indeed, the light of Prophethood does not shine over this report," said Muḥammad Darwīsh al-Ḥūt in his *Asnā al-Maṭālib fī Aḥādīth Mukhtalifāt al-Marātib* (p. 33).
[1228]See the similar entry *Whoever reaches forty years and his goodness…*

الدِّيكُ الْأَبْيَضُ صَدِيقِي وَصَدِيقُ صَدِيقِي وَعَدُوُّ عَدُوِّي

The White rooster is my friend and the friend of my friend and the enemy of my enemy. It has paths of transmission; Ibn al-Jawzī mentioned it in his book of forgeries. Al-ʿAsqalānī said, "It is not clear to me that the text of this hadith can be declared to be fabricated." Al-Sakhāwī: "However, most of its wording is inept and graceless.[1229] Abū Nuʿaym gathered the reports about the rooster in a monograph" [*Akhbār al-Dīk*]. So then, it is not forged [!]. Al-Suyūṭī said, "Ibn Abī Usāma and Abū al-Shaykh narrated it from Anas and it is disclaimed *(munkar)*."

الْوَرْدُ الْأَبْيَضُ خُلِقَ مِنْ عَرَقِي وَالْأَحْمَرُ مِنْ عَرَقِ جِبْرِيلَ وَالْأَصْفَرُ مِنْ عَرَقِ بُرَاقِي

The White rose was created from my sweat, the red rose from Jibrīl's sweat and the yellow rose from the sweat of my Burāq.[1230] Cited in *Musnad al-Firdaws* and other books but al-Nawawī said it is inauthentic while others [explicitly] said that it is forged.[1231] Similarly Ibn ʿAdī cites it in his entry on al-Ḥasan b. ʿAlī b. Zakariyyā[1232] (nicknamed the Wolf), from ʿAlī ﷺ, that the Prophet ﷺ said:

> *The night I was taken on a journey up to heaven, some of my sweat fell to the ground and from it grew the rose; whoever wishes to smell my scent, let them smell the rose.*
>
> Forged.[1233]

تَارِكُ الْوِرْدِ مَلْعُونٌ وَصَاحِبُ الْوِرْدِ مَلْعُونٌ

Whoever abandons a regular devotional practice is cursed and *Whoever keeps a regular devotional practice is cursed.* Baseless falsehoods.[1234]

[1229] *I.e.* al-Sakhāwī considers it a forgery as those are among its telltale signs. This is also the position of al-ʿIrāqī in *al-Dhayl ʿalā al-Mīzān* and Ibn al-Qayyim (see *infra*, p. 541) notwithstanding al-Qārī's insistent leniency and his misconstruing al-Sakhāwī's mention of Abū Nuʿaym's monograph to mean that he narrates it, whereas al-Sakhāwī meant that this is not found in it. Yet al-Fādānī in *al-ʿUjāla fil-Aḥādīth al-Musalsala* (p. 86) cites Ibn al-Ṭayyib as saying, "Al-Sakhāwī's rejection on the basis that Abū Nuʿaym does not narrate it is meaningless." Other such forgeries: *Keep a white rooster, The white rooster is my beloved and the beloved of my beloved Jibrīl, Do not curse the rooster for it is my friend and the friend of my friend, I saw a rooster in the nearest heaven...* while the report is authentic that the Prophet ﷺ said, *Do not curse the rooster! He arouses you to prayer.* Narrated from Zayd b. Khālid al-Juhanī by Abū Dāwūd, Aḥmad, al-Bazzār, al-Nasā'ī in *ʿAmal al-Yawm wal-Layla*, Abū al-Shaykh in *al-ʿAẓama*, Ibn Ḥibbān, and in the *Majlis Imlā' fī Ru'yat Allāh Tabāraka wa-Taʿālā* by the *ḥāfiẓ* Muḥammad b. ʿAbd al-Wāḥid al-Aṣbahānī al-Daqqāq (430-516).

[1230] See also entry, *The rose was created from the Prophet's ﷺ sweat...*

[1231] Such as al-Dhahabī in the *Mughnī* (§5883) cf. ʿItr, *Manhaj al-Naqd* (p. 314).

[1232] An arch-liar and forger: al-Dhahabī, *Tadhkira* (3:803), al-Ḥalabī, *Kashf* (p. 92).

[1233] As is the hadith made up by the arch-liar Qays b. Tamīm, *Whoever smells the red rose and does not invoke blessings on me has been rude to me,* as stated in *Kashf al-Khafā* and elsewhere.

[1234] The second forgery was probably intended as a reply to the first.

مَنْ نَصَحَ جَاهِلاً عَادَاهُ

Whoever advises an ignoramus, the latter becomes his enemy. Spoken by one of the early Muslims but not found in any of the books of Prophetic hadith. Al-Sakhāwī said, "I do not recall it," but al-Khaṭīb narrates from Maʿmar b. al-Muthannā:

> *Do not correct the mistake of a self-satisfied person who will learn from you and become your enemy at the same time.*

مَنْ جَمَعَ مَالاً مِنْ نَهَاوِشَ أَذْهَبَهُ اللهُ فِي نَهَابِرَ

Whoever assembles wealth through illicit means (n/n/tahāwish), Allah shall disperse it through evil ways. Al-Subkī said it was baseless. However, al-Quḍāʿī narrated it from Abū Salama [Sulaymān b. Sulaym] al-Ḥimṣī from the Prophet ﷺ although Abū Salama—the qāḍī of Ḥimṣ—was not a Companion. So, in addition to its weakness, it is "dispatched" *(mursal)* and its chain contains a discarded narrator as al-Sakhāwī said. The *mursal* is a conclusive proof for the vast majority.[1235] It is in the *Jāmiʿ al-Ṣaghīr* thus:

> *Whoever obtains property through illicit means, Allah shall disperse it through calamities.* Ibn al-Najjār narrated it [in his *Tārīkh*] from Abū Salama al-Ḥimṣī.

So this is a weak hadith, not forged. The meaning is that property gotten illicitly or without knowledge of its source, Allah despoils through losses.

مَنْ أَعَانَ ظَالِماً سَلَّطَهُ اللهُ عَلَيْهِ

Whoever assists a tyrant, Allah shall set the latter on him. Ibn ʿAsākir narrates it in his *Tārīkh* from Ibn Masʿūd رضي الله عنه, from the Prophet ﷺ but its chain contains someone accused of forgery, namely Ibn Zakariyyā al-ʿAdawī, who is responsible for this specific fabrication according to al-Sakhāwī. However, the fact that al-Daylamī narrates it from Ibn Masʿūd supports the fact that it is established even though he does not mention any chain of transmission for it.[1236] Al-Suyūṭī said:

[1235]But see note 1007. Rather, it is *muʿḍal* since there are two missing links and not just one as Abū Salama narrates from al-Zuhrī and his layer cf. *Fatḥ al-Wahhāb* (1:365 §306). Further, al-Subkī's expression in his *Fatāwā* (2:369) is "inauthentic" *(lā yaṣiḥḥ)* yet al-Qārī's position is that the latter term eminently differs from a grading of forgery. An additional inconsistency on al-Qārī's part is that he himself affirms at the end of his *Maṣnūʿ* (p. 230-231 §433-434) that al-Quḍāʿī's work is among those compilations "consisting entirely in forgeries." Lastly, Ibn al-Najjār's chain goes through al-Quḍāʿī's which itself goes through al-Rāmahurmuzī's in *al-Amthāl* (p. 256 §137) cf. *Mudāwī* (6:155-156). The narration was declared *munkar* by al-Khaṭīb and al-Dhahabī and is most likely an alliterative *(nahāwish-nahābir)* proverb rather than a hadith. Allah knows best. On the different terminological uses of *lā yaṣiḥḥ* and *lā yathbut* see p. 216 and note 551.

[1236]This is a specious argument since a chain containing a forgery suspect for a hadith that is deemed forged by the hadith masters would need more than a single chainless report in al-Daylamī to substantiate it. See our introduction, section on al-Qārī's idiosyncrasies.

Ibn ʿAsākir narrates it in his *Tārīkh* through al-Ḥasan b. ʿAlī b. Zakariyyā, from Saʿīd b. ʿAbd al-Jabbār al-Karābīsī, from Ḥammād b. Salama, from ʿĀṣim, from Zirr, from Ibn Masʿūd ﷺ, from the Prophet ﷺ:

Whoever assists a tyrant, Allah shall set the latter on him.

The above chain is evidently irreproachable.[1237]

مَنْ صَبَرَ عَلَى حَرِّ مَكَّةَ سَاعَةً مِنْ نَهَارٍ تَبَاعَدَتْ مِنْهُ جَهَنَّمُ مَسِيرَةَ مِائَتَيْ عَامٍ

Whoever bears with the heat of Mecca for one daylight hour, Gehenna shall remain far from him, a distance of two hundred years. Al-ʿUqaylī narrated it in the *Ḍuʿafāʾ* from Ibn ʿAbbās رضي الله عنهما thus:

Whoever bears with the heat of Mecca one hour, Allah shall keep Gehenna away from him a distance of seventy autumns.

مَنْ بَشَّرَنِي بِخُرُوجِ صَفَرٍ بَشَّرْتُهُ بِالْجَنَّةِ

Whoever brings me glad tidings that [the month of] Ṣafar has ended, I shall bring him glad tidings that he entered Paradise. Baseless.[1238]

[1237] This is the very chain under discussion containing a suspected forger.

[1238] *Sīra* accounts tell us that the Holy Prophet ﷺ became very ill on the last Wednesday of Ṣafar and passed away the following Monday (in Ṣafar or Rabīʿ al-Awwal respectively per Shīʿīs and Sunnīs), hence the diffidence of Shīʿīs and some Sufis toward Ṣafar—especially its last four days—giving rise to such forgeries. The sound Prophetic hadiths state *There is no such thing as Ṣafar* in three possible senses: (1) *Lā Ṣafar* to mean that *Ṣafar* is not to be considered a sacred month instead of Muḥarram as claimed in Jāhiliyya, as per Abū Dāwūd's *Sunan* and elsewhere. (2) *Lā ṣafar* to negate the belief of Jāhiliyya people that the *ṣafar* is a lethal worm that lives in the intestines of animals and human beings. This sense is preferred by al-Bukhārī, Imam Aḥmad, Sufyān b. ʿUyayna, and others. These two senses are the most frequently cited in the commentaries. (3) *Lā Ṣafar* in the sense that Ṣafar is not an inauspicious or ominous month to travel or get married in or other activities as Jāhiliyya people claimed. This is narrated in Abū Dāwūd's *Sunan*. The translation of *lā Ṣafar* to mean "There is nothing ominous about the month of Ṣafar" is based on this third sense. Thus the apparent contradiction with the *Sharīʿa* in this matter is at best a case of "obedience versus *adab*," although it is also said that true *adab* is but obedience. Ibn Rajab said in *Laṭāʾif al-Maʿārif* (1996 ed. p. 148), his book on the attributes of the seasons and days of the year: "To consider that there are ill omens *(tashāʾum)* in Ṣafar is of the same category as forbidden divination from bird-flights *(ṭiyara)*." *Mutawātir* evidence establishes that no time of the year is bad but many times are better than others such as *Jumuʿa, Ithnayn, Khamīs, Laylat al-Qadr, Mawlid, al-ʿĪdayn*, the first ten days and nights of Dhūl-Ḥijja, etc. Equally baseless is the last Wednesday of Ṣafar Subcontinent celebration whereby people close their businesses, take showers, make fried bread and go on outings and hunting trips, claiming that the Prophet ﷺ took a "health bath" *(ghusl-e-sahet)* on that day before his "reunion" *(wiṣāl)* in Rabīʿ al-Awwal and left Medina for an outing cf. Amjad Alī al-Aʿẓamī, *Bahr-e-Sharīat* (Pt. 16 vol. 2). On a similar note, Shīʿīs have made up a "Forty Days Later" *(arbaʿīn)* post-ʿĀshūra mourning day they observe on 20 Ṣafar and have claimed that our liegelord Ādam ﷺ was turned out of Paradise in that month. See also Ibn Fahd's *Bulūgh al-Munā wal-Ẓafar* and al-Shawkānī's *Itḥāf al-Mahara*.

مَنْ طَافَ حَوْلَ الْبَيْتِ سَبْعاً فِي يَوْمٍ صَائِفٍ شَدِيدٍ حَرُّهُ وَحَسَرَ عَنْ رَأْسِهِ وَقَارَبَ بَيْنَ خُطَاهُ وَقَلَّ الْتِفَاتُهُ وَغَضَّ بَصَرَهُ وَقَلَّ كَلَامُهُ إِلَّا بِذِكْرِ اللهِ تَعَالَى وَاسْتَلَمَ الْحَجَرَ فِي كُلِّ طَوَافٍ مِنْ غَيْرِ أَنْ يُؤْذِيَ أَحَداً كَتَبَ اللهُ لَهُ بِكُلِّ قَدَمٍ يَرْفَعُهَا وَيَضَعُهَا سَبْعِينَ أَلْفَ حَسَنَةٍ وَمَحَا عَنْهُ سَبْعِينَ أَلْفَ سَيِّئَةٍ وَرَفَعَ لَهُ سَبْعِينَ أَلْفَ دَرَجَةٍ وَيُعْتِقُ اللهُ عَنْهُ سَبْعِينَ رَقَبَةً ثَمَنُ كُلِّ رَقَبَةٍ عَشْرَةُ آلَافِ دِرْهَمٍ وَيُعْطِيهِ اللهُ تَعَالَى سَبْعِينَ شَفَاعَةً إِنْ شَاءَ فِي أَهْلِ بَيْتِهِ مِنَ الْمُسْلِمِينَ وَإِنْ شَاءَ فِي الْعَامَّةِ وَإِنْ شَاءَ عُجِّلَتْ لَهُ فِي الدُّنْيَا وَإِنْ شَاءَ أُخِّرَتْ لَهُ فِي الْآخِرَةِ

Whoever can recite Sūrat al-Baqara and yet is not addressed as "Shaykh" has been wronged. Al-Sakhāwī said it is baseless. Its basis might be the fact that those of the Companions ﷺ that could recite the *Zahrāwayn* [al-Baqara and Āl ʿImrān] were held in the highest esteem.

مَنْ قَرَأَ بِالْبَقَرَةِ وَلَمْ يُدْعَ بِالشَّيْخِ فَقَدْ ظُلِمَ

Whoever circumambulates the House seven times on a very hot summer day, bareheaded, walking quickly, without looking this way and that, eyes down, speaking little except for mentioning Allah, and kissing the Stone on every round without harming anybody: Allah shall record for him seventy thousand merits for every step up and down, erase from him seventy thousand sins, elevate his rank seventy thousand degrees, free for him seventy thousand slaves—each of them worth ten thousand dirhams—and give him the right of intercession for his Muslim relatives if he wishes, or for all the Muslims if he prefers. If he wishes, Allah shall give it to him in this world, and if he prefers He shall give it to him in the hereafter. Al-Janadī narrates it in his *Tārīkh Makka* from Ibn ʿAbbās رضي الله عنهما, from the Prophet ﷺ. Something like it is narrated in al-Ḥasan al-Baṣrī's epistle and in the *Manāsik* of Ibn al-Ḥājj. However, the signs of forgery are evident in this hadith, hence al-Sakhāwī said it is a falsehood.

مَنْ طَافَ بِهَذَا الْبَيْتِ أُسْبُوعاً وَصَلَّى خَلْفَ الْمَقَامِ رَكْعَتَيْنِ وَشَرِبَ مِنْ مَاءِ زَمْزَمَ غُفِرَتْ لَهُ ذُنُوبُهُ بَالِغَةً مَا بَلَغَتْ

Whoever circumambulates this House seven times, prays two rakʿas behind the Station of Ibrāhīm, and drinks Zamzam water, all his sins shall be forgiven, as many as they may be. Al-Sakhāwī said:

> Inauthentic *(lā yaṣiḥḥu)*, although the populace go on and on about it, especially in Mecca where it is written on some of the walls adjacent to Zamzam! They resorted to dreams to assert it, and other ways which can never be used to establish the Prophetic hadiths.[1239]

Nevertheless, al-Wāḥidī narrated it in his *Tafsīr*, al-Janadī in *Faḍā'il Makka*, and al-Daylamī in his *Musnad* thus:

> *Whoever circumambulates the House seven times, goes to the Station of Ibrāhīm and prays two rakʿas there, then goes to Zamzam and drinks from its water, Allah brings him out of his sins as on the day his mother gave birth to him.*

In light of the above, it cannot be said to be forged; at worst, it is weak. Indeed, al-Sakhāwī's statement that the hadith is inauthentic does not

[1239] See extensive discussion in our *Sunna Notes I*, chapter on authentication by *kashf* among the early imams of hadith.

preclude its being weak or fair unless he meant to convey that it is unestablished *(lā yathbutu)*. It seems al-Manūfī understood the latter since he says, in his *Mukhtaṣar* [of al-Sakhāwī's *Maqāṣid*], "It is a falsehood *(bāṭil)* without basis *(lā aṣla lahu)*."[1240]

Some of our ulema held a strange view on the basis of this hadith to the effect that pilgrimage expiates both the enormities and the small sins. However, the position that it expiates the enormities violates the Consensus as explicitly forwarded by al-Tūribishtī, al-Qāḍī ʿIyāḍ, al-Nawawī, and other major authorities. They all said that only repentance expiates the enormities.[1241]

مَنْ طَافَ أُسْبُوعاً حَافِياً حَاسِراً كَانَ لَهُ كَعِتْقِ رَقَبَةٍ وَمَنْ طَافَ أُسْبُوعاً فِي المَطَرِ غُفِرَ لَهُ مَا سَلَفَ مِنْ ذَنْبِهِ

Whoever circumambulates seven times barefoot and bareheaded will get a reward like that of freeing a slave and whoever circumambulates seven times in the rain, all his past sins shall be forgiven. Al-Ghazzālī mentioned it in the *Iḥyā'* but al-ʿIrāqī commented: "I did not find it thus but al-Tirmidhī and Ibn Mājah narrate from Ibn ʿUmar رضي الله عنهما:

> *Whoever circumambulates seven times and counts them, it is as though he has freed a slave.*
>
> In the *Jāmiʿ al-Ṣaghīr*:
>
> *Whoever circumambulates the House seven times and prays two rakʿas, it is as though he freed a slave.*

مَنْ طَافَ أُسْبُوعاً فِي المَطَرِ غُفِرَ لَهُ مَا سَلَفَ مِنْ ذُنُوبِهِ

Whoever circumambulates seven times in the rain, all his past sins are forgiven. Baseless as a Prophetic hadith but it is a good deed. Al-Badr b. Jamāʿa circumambulated the House swimming; whenever he approached the Black Stone he dove to kiss it. The same took place for other inhabitants of Mecca and other people. Mujāhid narrated that Ibn al-Zubayr circumambulated the House swimming. Al-Sakhāwī mentioned it. Ibn

[1240] Al-Sakhāwī certainly meant it in that sense. This passage is a perpetuation of al-Qārī's misunderstanding (following al-Zarkashī, Ibn ʿArrāq, and others) of *lā yaṣiḥḥ* to allow that a hadith is not necessarily forged whereas that term is synonymous with "forged," "baseless," and other such descriptions used by the masters in the books specifically devoted to forgeries as already discussed on p. 216 (see especially note 551).

[1241] Al-Qārī expounds a more nuanced position in *al-Dhakhīrat al-Kathīra fī Rajā' al-Maghfirati lil-Kabīra* (see the descriptive bibliography in our introduction). It is related from our liege-lord ʿAlī, Sufyān al-Thawrī, Ibn al-Mubārak, and Fuḍayl b. ʿIyāḍ among others, that the most sinful of people is the one who stands at ʿArafa on pilgrimage and imagines that Allah did not forgive him cf. *Qūt al-Qulūb*, Ibn Jamāʿa's *Manāsik*, *Itḥāf al-Sādat al-Muttaqīn*, Ibn Abī al-Dunyā's *al-Riqqatu wal-Bukā'*, and elsewhere as well as Ibn Ḥajar al-ʿAsqalānī's *Quwwat al-Ḥijāj fī ʿUmūm al-Maghfirati lil-Ḥujjāj* (ms.).

مَنِ اغْتَسَلَ مِنَ الجَنَابَةِ حَلَالاً أَعْطَاهُ اللهُ تَعَالَى مِائَةَ قَصْرٍ مِنْ دُرَّةٍ بَيْضَاءَ وَكَتَبَ اللهُ لَهُ بِكُلِّ قَطْرَةٍ ثَوَابَ أَلْفِ شَهِيدٍ

Mājah narrated in the book of Ḥajj in his *Sunan* from Ibn ʿUmar رضي الله عنهما a hadith to that effect. So this hadith does have a basis.[1242]

Whoever cleanses himself from major ritual impurity caused by a licit cause, Allah shall give him one hundred palaces of white pearl and record for him, for every drop of water, the reward of a thousand martyrs. A falsehood fabricated by Dīnār [Abū Mikyas al-Ḥabashī].[1243]

مَنْ قَصَدَنَا وَجَبَ حَقُّهُ عَلَيْنَا

Whoever comes to us for help, it is incumbent upon us to help him. Al-Sakhāwī said, "I did not come across it, but similar in meaning is [the hadith]:

The beggar has a right to alms even if he comes on horseback. (q.v.)"

We already mentioned it. Also of similar meaning:

When the honorable man of a people comes to you, treat him with honor.[1244]

There is no doubt that every believer is honorable in the sight of Allah, as witnessed by the statement of Allah Most High: ﴿Lo! the noblest of you, in the sight of Allah, are the best in conduct﴾ (49:13).

[1242]Ibn Mājah, *Sunan* (*Manāsik, al-ṭawāf fīl-maṭar*). The hadith in question is from Anas, not Ibn ʿUmar, with a very weak chain: *Resume your deeds, for you have been granted forgiveness; thus did the Messenger of Allah speak to us.*

[1243]See note 1385.

[1244]Mass-transmitted *(mutawātir)* per al-Suyūṭī in the *La'āli'*. Narrated from **[1]** Ibn ʿUmar by Ibn Mājah and al-Bayhaqī in their *Sunan*, al-Quḍāʿī, and al-Ḥakīm al-Tirmidhī in his *Nawādir*; **[2]** Jābir by al-Ḥākim and al-Ṭabarānī; **[3]** Jarīr by al-Ṭabarānī, al-Quḍāʿī, Ibn Khuzayma, Ibn Ḥibbān in *al-Thiqāt*, Ibn Abī al-Dunyā in *Makārim al-Akhlāq*, Abū al-Shaykh in *al-Amthāl*, Ibn ʿAdī, al-Khaṭīb, Abū Nuʿaym, al-Bayhaqī in the *Shuʿab*, *Sunan*, *Madkhal*, and *Dalā'il*, and al-Dhahabī in the *Siyar*; **[4]** Ibn ʿAbbās and **[5]** Muʿādh b. Jabal by al-Ṭabarānī with several chains; **[6]** Abū Hurayra by al-Ṭabarānī and al-Bazzār; **[7]** ʿAdī b. Ḥātim by al-Quḍāʿī and al-ʿAskarī in *al-Amthāl* through al-Shaʿbī; **[8]** Anas by Ibn ʿAsākir, al-Bayhaqī in the *Shuʿab* and al-Dhahabī in the *Siyar*; **[9]** ʿĀ'isha by Ibn ʿAsākir cf. *La'āli'*; **[10]** ʿAbd Allāh b. Ḍamura al-Bajalī (with an unknown chain per Ibn Ḥajar, *Iṣāba*) by al-Ṭabarānī, al-ʿAskarī, Ibn Shāhīn, Ibn Mandah, Ibn al-Sakan, Abū Nuʿaym, and Ibn ʿAbd al-Barr in their Companion-encyclopedias; **[11]** Abū Rāshid ʿAbd al-Raḥmān b. ʿAbd by al-Dūlābī in the *Kunā*, Ibn Mandah, Ibn al-Sakan, and Ibn ʿAsākir; **[12]** Abū Qatāda al-Anṣārī by Ibn ʿAdī; **[13]** ʿAbd Allāh b. Yazīd al-Bajalī by Ibn Qāniʿ in *Maʿrifat al-Ṣaḥāba*; **[14]** Abū ʿĀtika al-Azdī by [Abū Manṣūr Muḥammad b. Saʿd] al-Bāwardī (d. 301) per Ibn ʿAbd al-Barr in *al-Istīʿāb*; and **[15]** al-Shaʿbī *mursal* by Abū Dāwūd in *al-Marāsīl*, Ibn Abī Shayba, al-Shāshī in his *Musnad*, and al-Dhahabī in the *Siyar*. Al-ʿIrāqī and Ibn Ḥajar both rebuke Ibn al-Jawzī for declaring it forged. Al-Aḍbab (1:234-238 §47), *Fatḥ al-Wahhāb* (2:38-44), and al-Arna'ūṭ in Abū Dāwūd's *Marāsīl* all grade it *ḥasan* as implied by al-Sakhāwī at the conclusion of its entry in the *Maqāṣid*.

مَنْ شَكَا ضَرُورَتَهُ أَوْجَبَ مَعُونَتَهُ

Whoever complains about his vital need has made it obligatory [upon others] to help him. Spoken by one of the early Muslims.

مَنْ قَصَّ أَظْفَارَهُ مُخَالِفاً لَمْ يَرَ فِي عَيْنَيْهِ رَمَداً

Whoever cuts his nails alternately shall never suffer ophthalmia. Sakhāwī said, "I could not find it anywhere but Imam Aḥmad stipulated its desirability and al-Sharaf al-Dimyāṭī used to relate it from one of his teachers."[1245]

مَنْ قَطَعَ رَجَاءَ مَنِ ارْتَجَاهُ قَطَعَ اللهُ مِنْهُ رَجَاءَهُ

Whoever dashes the hopes of someone who is beseeching him, Allah shall dash his hopes on the Day of Resurrection and he shall not enter Paradise. Attributed, in *Ḥayāt al-Ḥayawān al-Kubrā*, to Aḥmad [who supposedly narrates it] from Abū Hurayra ﵁, from the Prophet ﷺ; but al-Sakhāwī said the attribution to Aḥmad is spurious.

مَنْ حَفَرَ لِأَخِيهِ قَلِيباً أَوْقَعَهُ اللهُ فِيهِ قَرِيباً

Whoever digs a hole for his brother Allah soon causes him to fall in it. Al-ʿAsqalānī said, "I did not find any basis for it." The same may be said of the wording used by some, "Whoever digs a hole for his brother shall fall in it." However, its meaning is correct and inferred from the saying of Allah Most High, ﴿and the evil plot encloses but the men who make it﴾ (35:43).

مَنْ عَصَى اللهَ فِي غُرْبَتِهِ رَدَّهُ اللهُ خَائِباً أَيْ فِي كُرْبَتِهِ

Whoever disobeys Allah when he is away from home, Allah shall return him disappointed. Meaning, troubled. Al-Sakhāwī listed this saying without commenting on it. As far as I know, it is baseless.

مَنْ لَمْ يَنْفَعْهُ عَمَلُهُ ضَرَّهُ جَهْلُهُ

Whoever does not benefit from his knowledge, his ignorance shall harm him.[1246] I do not know this hadith.

[1245]Shaykh ʿAbd al-Qādir al-Jīlānī said in the *Ghunya* (1:107): "The meaning of 'alternately' is to begin with the little finger of the right hand, then the middle, then the thumb, then the ring finger, then the index. Thus did ʿAbd Allāh b. Baṭṭa—one of our [Hanbali] colleagues—explain it." Cf. Ibn Qudāma, *Mughnī* (1:64), Ibn Mufliḥ, *Mubdiʿ* (1:106), al-Mardāwī, *Inṣāf* (1:122), also al-Bakrī's *Iʿānat al-Ṭālibīn* (2:84) and Zarrūq's *al-Naṣīḥat al-Kāfiya* but Ibn Daqīq al-ʿĪd rejected its desirability for lack of proof other than to begin with the right cf. Ibn Ḥajar, *Fatḥ al-Bārī* (10:345) and al-Ṭaḥṭāwī, *Ḥāshiya ʿalā Marāqī al-Falāḥ* (p. 341). See also entry *Cutting fingernails*.

[1246]Narrated from ʿAbd Allāh b. ʿAmr by al-Ṭabarānī in *Musnad al-Shāmiyyīn* (2:282 §1345) with a slightly weak chain cf. al-Haythamī (1:184), *al-Jāmiʿ al-Ṣaghīr* (§4409 *ḍaʿīf*) and, through him, Abū Nuʿaym in *Riyāḍat al-Mutaʿallimīn* and al-Daylamī in *al-Firdaws* (2:269); al-Quḍāʿī (1:245 §392, 1:432 §741) cf. *Fatḥ al-Wahhāb* (1:340 §278); and Ibn ʿAbd al-Barr in *Jāmiʿ Bayān al-ʿIlm* (1:190 §200), the latter as the second half of the hadith

مَنْ لَمْ يَخَفِ اللهَ خَفْ مِنْهُ

Whoever does not fear Allah, fear him! Its phrasing is unestablished while its meaning is true.

مَنْ لَمْ يُدَاوِمْ عَلَى أَرْبَعٍ قَبْلَ الظُّهْرِ لَمْ تَنَلْهُ شَفَاعَتِي

Whoever does not regularly observe four rakʿas before ẓuhr has no right to my intercession. In the concluding part of the *Mawḍūʿāt al-*Suyūṭī mentions that when the *ḥāfiẓ* Ibn Hajar—meaning al-ʿAsqalānī—was asked about this hadith he said it was a baseless falsehood.[1247]

مَنِ اكْتَحَلَ يَوْمَ عَاشُورَاءَ بِالْإِثْمِدِ لَمْ تَرْمَدْ عَيْنُهُ أَبَداً

Whoever dyes his eyelids with kohl on the day of ʿĀshūrā' shall never suffer ophthalmia for the rest of his life. Al-Ḥākim and others narrated it from Ibn ʿAbbās رضي الله عنهما, from the Prophet ﷺ.[1248] Al-Ḥākim said, "It is disclaimed *(munkar)*." Al-Sakhāwī: "Rather, it is forged[1249] and Ibn al-Jawzī included it in the *Mawḍūʿāt*." Al-Ḥākim said, "Nothing [true] was narrated at all from the Prophet ﷺ that recommends using kohl on the day of ʿĀshūrā' but it is an heretical innovation the killers of al-Ḥusayn رضي الله عنه began."[1250] Al-Suyūṭī narrates in *al-Jāmiʿ al-Ṣaghīr*:

> *Whoever dyes his eyelids with kohl on the day of ʿĀshūrā' shall never suffer ophthalmia for the rest of his life.*

Al-Bayhaqī narrates it from Ibn ʿAbbās رضي الله عنهما.[1251] Al-Suyūṭī committed himself not to include forgeries in that book, therefore, this hadith is not forged according to him. The upshot is that it is weak.[1252]

beginning *A carrier of knowledge might convey it to one more knowledgeable.* Also narrated as a saying of al-Ḥasan by Ibn Abī ʿĀṣim in *al-Sunna* (p. 285) and al-Dūlābī in *al-Kunā wal-Asmā'* cf. *Mudāwī* (4:112 §4409); and as a saying of Makḥūl by Abū Nuʿaym (5:177). Ibn ʿAbd al-Barr (1:628 §1081) also cites it as a proverb in the wording *Whoever does not benefit from the little knowledge he has, much knowledge will harm him.*

[1247]Al-Suyūṭī, *Dhayl al-La'ālī' al-Maṣnūʿa* (p. 431 §1058).

[1248]This is misleading because al-Ḥākim did not include it in his *Mustadrak* but only happens to appear in the chain of this report narrated by al-Bayhaqī in *Faḍā'il al-Awqāt* (ʿAbd al-Samīʿ ed. p. 125 §293) and the *Shuʿab* (3:366-367) where he commented it was terminally weak cf. al-Laknawī in *al-Āthār al-Marfūʿa* (p. 97). Narrated chainless by al-Daylamī, and through Ibn Mandah by Ibn al-ʿAdīm in *Bughyat al-Ṭalab* (chapter on Ismāʿīl b. Muʿammar al-Baṣrī) and Ibn al-Najjār in his *Tārīkh*; also by al-Ḥakīm al-Tirmidhī in his *Nawādir* (*Aṣl* 214) as a saying of Yaḥyā b. Abī Kathīr—one of the Friends of Allah—to whom Shaykh ʿAbd al-Qādir al-Jīlānī in his *Ghunya* (2:943) attributes the recommendation of using kohl on ʿĀshūrā' although it is considered an abominable innovation in *ʿUmdat al-Qārī*, *Radd al-Muḥtār*, *Mawāhib al-Jalīl*, and *Iʿānat al-Ṭālibīn*.

[1249]Al-Sakhāwī's phrase "rather..." demonstrates on the part of one of the great accomplished hadith masters that the term *munkar* (cf. introduction) does not in itself denote forgery.

[1250]See next to previous note. Al-Dhahabī said in *Tārīkh al-Islām* (Year 561) that Shīʿis in Karkh (Iraq) at one point used to beat up whomever they saw wearing kohl on ʿĀshūrā'.

[1251]"With a thoroughly weak chain" as al-Bayhaqī said in the *Shuʿab* (3:366-367), "terminally flimsy" according to Ibn Ḥajar in his *Dirāya* (1:280-281) cf. *Maqāṣid* and *Fayḍ al-Qadīr* while al-Ḥakīm al-Tirmidhī uses dubitable form *(tamrīḍ)* in *Nawādir al-Uṣūl*.

مَنْ أَكَلَ فُولَةً بِقِشْرِهَا أَخْرَجَ اللهُ مِنْهُ مِنَ الدَّاءِ مِثْلَهَا

Whoever eats a bean with its shell, Allah shall bring out its like of disease from him. Ibn Ḥibbān adduces it in the *Ḍuʿafāʾ* from ʿĀʾisha ﵂, from the Prophet ﷺ, Ibn al-Qayyim in his *Mawḍūʿāt* [*i.e. al-Manār al-Munīf*], al-Dhahabī in the *Mīzān*, and it is a falsehood. Al-Sakhāwī mentioned it and said it is related from al-Shāfiʿī that he said: "Beans promote the brain and the brain promotes reason."[1253]

مَنْ أَسْمَكَ فَلْيُتْمِرْ

Whoever eats fish, let him eat dry dates. Al-ʿAsqalānī said it is a falsehood.[1254]

مَنْ أَكَلَ طَعَامَ أَخِيهِ لِيَسُرَّهُ لَمْ يَضُرَّهُ

Whoever eats food his brother prepared so as to make him happy, that food will not harm him. Spoken by Abū Sulaymān al-Dārānī.[1255]

مَنْ أَكَلَ مَعَ مَغْفُورٍ لَهُ غُفِرَ لَهُ

Whoever eats with someone who is forgiven will also be forgiven. Al-ʿAsqalānī said, "A forged lie without sound, fair, or weak basis whatsoever." Someone else said the same: it has no chain according to the people of knowledge nor is its meaning true in the least[1256] since the unbelievers and the hypocrites might eat with the believers. Al-Sakhāwī mentioned it. It goes without saying that the unbelievers are not forgiven and it is probable that if a believer eats with a righteous saint intending to obtain blessing and love for the sake of Allah, he will obtain forgiveness and mercy.[1257]

[1252]This conclusion is strange since al-Qārī had said in the *Maṣnūʿ*, "Forged, innovated by the killers of al-Ḥusayn ﵁" and Imam al-Suyūṭī did include forgeries in *al-Jāmiʿ al-Ṣaghīr* including this very report as per Ibn Rajab in *Laṭāʾif al-Maʿārif* and as shown by Shaykh Aḥmad al-Ghumārī's *Mughīr* even if al-Ghumārī himself also committed mistakes in his own book. The upshot is that the hadith is forged as stated by Ibn al-Jawzī; al-Ḥākim himself per al-Fayrūzābādī; al-Ṣaghānī; Ibn Nāṣir al-Dīn in *al-Laṭf al-Mukarram bi-Faḍl ʿĀshūrāʾ al-Muḥarram* in his *Majmūʿ Rasāʾil* (p. 99-100); Ibn al-Qayyim in the *Manār*; Ibn Rajab; al-Sakhāwī; al-Haytamī in *al-Ṣawāʿiq al-Muḥriqa* (p. 182); and others.

[1253]Cf. al-Bayhaqī, *Manāqib al-Shāfiʿī* (2:118) and Abū Nuʿaym (9:137, 141).

[1254]Al-Sakhāwī mentions this and follows it up with al-Bayhaqī's narration in *Manāqib al-Shāfiʿī* that the latter said, "I was moneyless three times in which I found nothing else to eat than fish and dates."

[1255]It is lovely to eat the food of the righteous and detestable to turn it down because such food has more *baraka* than ordinary food.

[1256]Cf. Ibn Taymiyya *(Fatāwā)* who added that someone related it in a dream.

[1257]Hence their expressions "Eat to your intention" *(al-akl ʿalā al-niyya)* and "The food of the righteous is a cure" *(ṭaʿām al-ṣāliḥīn shifāʾ)*.

مَنْ دَخَلَ السُّوقَ فقالَ لَا إِلَهَ إِلاَّ اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ كَتَبَ اللهُ لَهُ أَلْفَ أَلْفِ حَسَنَةٍ وَمَحَا عَنْهُ أَلْفَ أَلْفِ سَيِّئَةٍ وَرَفَعَ لَهُ أَلْفَ أَلْفِ دَرَجَةٍ

Whoever enters the marketplace and says, There is no god but Allah, no partner does He have, His is the Kingdom and His is the Glory, He gives life and He gives death, He is Ever-living and never dies, in His Hand is all goodness and He is All-powerful over all things, Allah shall record for him a million merits, erase from him a million sins, and raise him a million levels.[1258] Ibn Qayyim al-Jawziyya said this hadith was defective and that the imams of hadith had declared it defective. Al-Tirmidhī mentioned it in his *Jāmiʿ* then said it is singular *(gharīb)*. Ibn Abī Ḥātim said, "I asked my father about this and he told me it is a disclaimed *(munkar)* hadith containing many mistakes." Ibn Mājah narrated it in his *Sunan* but there is weakness in its chain as per al-Dāraquṭnī, al-Nasā'ī, al-Dārimī, and Abū Zurʿa. Ibn Ḥibbān said [of ʿAmr b. Dīnār Qahrumān Āl al-Zubayr, its principal narrator]: "It is not lawful to write his narrations except to marvel! He singles himself out in narrating forgeries from trustworthy narrators." Allah knows best the truth of all situations.[1259]

بُورِكَ لَهُ فِي شَيْءٍ فَلْيَلْزَمْهُ

Whoever experiences a blessing in something should frequent it. Ibn Taymiyya said it was "spoken by one of the early Muslims." This shows carelessness on his part since it was narrated by Ibn Mājah from both Anas and ʿĀ'isha رضي الله عنهما—as mentioned by al-Zarkashī—while al-Sakhāwī said Ibn Mājah narrated it from Anas, from the Prophet ﷺ thus:

Whoever gets (aṣāba) something should continue [to take] it.

It is also in Bayhaqī's *Shuʿab* with the words *whoever is granted (man ruziqa)* instead of *whoever gets.* Both versions are in the *Jāmiʿ al-Ṣaghīr*.

مَنْ عَشِقَ فَعَفَّ فَكَتَمَ فَمَاتَ مَاتَ شَهِيداً

Whoever falls passionately in love but remains chaste and keeps his love secret then dies, dies a shahīd.[1260] Narrated through Suwayd b. Saʿīd, from

[1258] Al-Tirmidhī through two different chains (5:491 §3428-3429 *gharīb*), al-Dārimī (2:379 §2692), Aḥmad (1:47 §327), al-Bazzār (1:238 §125), al-Ṭayālisī's *Musnad* (1:4 §12), ʿAbd b. Ḥumayd (1:39 §28), al-Ṭabarānī in *al-Kabīr* (12:300 §13175) and *al-Duʿā'* (p. 251-252 §789-793), al-Rāmahurmuzī in *al-Muḥaddith al-Fāṣil* (p. 332-333), and al-Ḥākim (1:721-722 §1974) and from Ibn ʿUmar also (1:722-723 §1975-1976 *isnād ṣaḥīḥ ʿalā sharṭ al-shaykhayn* but al-Dhahabī demurred).

[1259] However, it has other chains that do not include ʿAmr b. Dīnār Qahrumān, in light of which the later authorities strengthened this hadith cf. al-Mundhirī in *al-Targhīb* (2:337 §2619=3:8 §2551 *isnāduh muttaṣil ḥasan*), al-Nawawī in the *Adhkār* ("*ḥasan* overall"), al-Dhahabī in the *Siyar* (Risāla ed. 17:498-499 *isnād ṣāliḥ gharīb*), and al-Shawkānī in *Tuḥfat al-Dhākirīn* ("*ḥasan* at the very least") while al-Maqdisī included it in the *Mukhtāra* (1:296-298 §186-188) contrary to Shuʿayb al-Arna'ūṭ's conclusion that all the chains are very weak in his edition of the *Musnad* (1:410-413 §327), and Allah knows best.

[1260] Narrated from Mujāhid, from Ibn ʿAbbās by **(a)** Ibn al-Jawzī in *al-ʿIlal al-Mutanāhiya* (2:285) and his *Mashyakha* (p. 191-192 §78); al-Khaṭīb (5:262); Ibn ʿAsākir in his; the Hanbali *muḥaddith* and littérateur Jaʿfar b. Aḥmad al-Sarrāj (418-500) in *Maṣāriʿ al-ʿUshshāq*

ʿAlī b. Mus-hir, from Abū Yaḥyā al-Qattāt, from Mujāhid, from Ibn ʿAbbās رضي الله عنهما, from the Prophet ﷺ in the wording, *then he is a shahīd.* It is one of the hadiths for which Ibn Maʿīn and others criticized Suwayd. Al-Ḥākim even related that when this hadith was mentioned to Yaḥyā b. Maʿīn he said, "If I had a horse and spear I would raid Suwayd!"[1261] Al-Sakhāwī said:

> Yet he [Suwayd] is not the only one to narrate it since al-Zubayr b. Bakkār said, ʿAbd al-Malik b. ʿAbd al-ʿAzīz b. al-Mājishūn narrated to us from b. ʿAbd al-ʿAzīz b. Abī Ḥāzim, from Ibn Abī Najīḥ, from Mujāhid, [from Ibn ʿAbbās,] from the Prophet ﷺ, the same—and this chain of transmitters is sound! Ibn Ḥazm cited it as a proof when he said:
>
> *If I die from love I die a shahīd*
> *and if You bestow Your favor I remain, glad and fulfilled.*
> *This was narrated to us by trustworthy people*
> *who are truthful and steered clear of falsehoods.*
>
> Ibn al-Daybaʿ said:

cf. al-Sakhāwī, *Maqāṣid*; and al-Ḥākim (who considers it a saying of Ibn ʿAbbās) in *Tārīkh Naysābūr* cf. Ibn Ḥajar, *Talkhīṣ al-Ḥabīr* (2:142), all through Suwayd b. Saʿīd al-Ḥadathānī (see on him *supra*, note 610), from ʿAlī b. Mus-hir, from Zādhān Abū Yaḥyā al-Qattāt, from Mujāhid; **(b)** Ibn al-Jawzī in the *ʿIlal* (2:285) and *Dhamm al-Hawā* (p. 327) and Muḥammad b. Jaʿfar b. Muḥammad al-Kharā'iṭī (d. 327) in *Iʿtilāl al-Qulūb* **[1]** (from someone,) from Yaʿqūb b. Muḥammad b. ʿĪsā al-ʿAwfī al-Zuhrī (d. 213), (from Ibn Abī Ḥāzim,) from Ibn Abī Najīḥ, from Mujāhid; and **[2]** from al-Zubayr b. Bakkār (172-256), from ʿAbd al-Malik b. ʿAbd al-ʿAzīz b. al-Mājishūn (d. 213), from ʿAbd al-ʿAzīz b. Abī Ḥāzim etc.; **(c)** as a saying of Ibn ʿAbbās by al-Sarrāj in the *Maṣāriʿ* with his chain through Abū Saʿd al-Baqqāl, from ʿIkrima, from Ibn ʿAbbās. Ibn Ḥajar in the *Talkhīs* said of the path through Ibn Mājishūn that it is a mistaken concatenation of two different paths though sound as al-Sakhāwī said. Also erroneous by consensus is the path of this hadith from ʿĀ'isha. Ibn al-Qayyim argues stridently that the report is forged in *al-Manār al-Munīf* (p. 140), *Zād al-Maʿād* (4:252-256), *Rawḍat al-Muḥibbīn* (p. 194), and *al-Jawāb al-Kāfī* (p. 366=p. 175) on the grounds that the chains are forged and the content contradicted—in his opinion—by reason and sound hadiths. This is all refuted by the fact that both content and chain(s) are considered true and authentic by many major authorities including al-Qushayrī, Ibn Ḥazm, al-Bājī, al-Sakhāwī, all four in the *Maqāṣid*, al-Biqāʿī in *Aswāq al-Ashwāq*, al-Zarkashī in the *Tadhkira*, al-Zurqānī in *Mukhtaṣar al-Maqāṣid (ḥasan)*, al-Nābulusī per al-ʿAjlūnī in *Kashf al-Khafā'*, al-Ghumārī in his monograph *Dar' al-Ḍaʿf ʿan Ḥadīth Man ʿAshiqa fa-ʿAff*, al-Rāfiʿī as per *Talkhīṣ al-Ḥabīr* (2:142), al-Nawawī in *al-Rawḍa* (2:119), Ibn al-Daybaʿ in *Tamyīz al-Ṭayyib*, Ibn al-Ṣā'igh in the *Maṣāriʿ* and notably the major hadith master Mughulṭāy who said in *al-Wāḍiḥ al-Mubīn fī Dhikr man Istashhada min al-Muḥibbīn*: "Its chain is like the sun, there is not the least doubt over its soundness whatsoever, even if a group of the ulema held it defective for something which does not in fact constitute a conclusive defect." Nor does al-Qārī retain it in the *Maṣnūʿ*. The ruling therefore wavers between *munkar* as per the early authorities; *ḍaʿīf* per Shaykh ʿAbd Allāh al-Ghumārī; *ḥasan* per al-Zurqānī and as indicated by the words of al-Sakhāwī in the *Maqāṣid*; and *ṣaḥīḥ* per Aḥmad al-Ghumārī in *Dar' al-Ḍaʿf* but certainly not forged. Allah knows best.

[1261] But see note 610.

Keep chaste when you are alone with your dear friend knowing
that my God is looking and witnessing
For the report of the Elect says, Whoever keeps chaste, hiding
his love, when he dies, dies a shahīd.

Al-Suyūṭī said:

It is narrated by al-Ḥākim in *Tārīkh Naysābūr*, al-Khaṭīb in *Tārīkh Baghdād*, and Ibn ʿAsākir in *Tārīkh Dimashq*. Al-Khaṭīb also narrated from ʿĀ'isha ﵂ the wording:

Whoever falls passionately in love but remains chaste then dies, dies a shahīd.

Al-Daylamī cited it without chain as *Passionate love (ʿishq) without blemish expiates sins.*

مَنْ سَرَّ أَخَاهُ الْمُؤْمِنَ فَقَدْ سَرَّ اللهَ

Whoever gladdens his brother believer gladdens Allah. Al-Ghazzālī mentioned it in the *Iḥyā'* and al-ʿIrāqī said that Ibn Ḥibbān and al-ʿUqaylī narrated it in their books *al-Ḍuʿafā'* from Abū Bakr al-Ṣiddīq ﵁ thus:

Whoever gladdens a believer has but gladdened Allah.

Al-ʿUqaylī calls it a baseless falsehood. In [al-Suyūṭī's] *Dhayl [al-Mawḍūʿāt]*:

Whoever gladdens a believer only gladdens Allah; whoever respects a believer only respects Allah; whoever is generous with a believer is but generous with Allah. [Al-Dhahabī said it was] an obvious falsehood.

Ibn Ḥibbān said: "I heard Jaʿfar b. Abān al-Miṣrī dictate, 'Ibn Rumḥ told us: al-Layth narrated to us from Nāfiʿ, from Ibn ʿUmar رضي الله عنهما [, from the Prophet ﷺ]:

Whoever gladdens a believer has gladdened me, and whoever gladdens me has gladdened Allah…

"I said to him, 'O shaykh! Fear Allah and do not attribute lies to the Messenger of Allah ﷺ!' He replied: 'I shall not forgive you for this! You all envy me because of my chain of transmission!' I kept threatening him until he swore that he would never narrate in Mecca."[1262]

[1262]Cf. *supra*, end of section 5 of al-Qārī's introduction.

مَنِ ابْتُلِيَ بِبَلِيَّتَيْنِ فَلْيَخْتَرْ أَسْهَلَهُمَا

Whoever has a choice between two calamities, let him choose the lesser of the two. This is the meaning of the saying of ᶜĀ'isha ﵂:

> *Whenever the Messenger of Allah ﷺ had two choices, he always preferred the easiest one provided there was no sin in that.*[1263]

مَنْ لَمْ يَكُنْ عِنْدَهُ صَدَقَةٌ فَلْيَلْعَنِ الْيَهُودَ

Whoever has nothing to give in charity, let him curse the Jews. Inauthentic.

مَنْ أَعَانَ تَارِكَ الصَّلَاةِ بِلُقْمَةٍ فَكَأَنَّمَا قَتَلَ الْأَنْبِيَاءَ كُلَّهُمْ

Whoever helps, even with a morsel of bread, a person that quit prayer, is as though he had killed all the Prophets. A forgery according to the *La'āli'*.[1264]

مَنْ تَوَاضَعَ لِغَنِيٍّ لِأَجْلِ غِنَاهُ ذَهَبَ ثُلُثَا دِينِهِ

Whoever humbles himself before a rich man because of his wealth, two thirds of his religion have left him. Ibn al-Jawzī included it in the forgeries but al-Suyūṭī said he erred since al-Bayhaqī narrates it in the *Shuᶜab* from Ibn Masᶜūd and Ibn ᶜAbbās ﵄ thus:

> *Whoever visits a rich man and humbles himself before him, two thirds of his religion have left him.*
>
> Al-Bayhaqī said of each of the two reports that its chain was weak.

مَنْ أَذَلَّ عَالِمًا بِغَيْرِ حَقٍّ أَذَلَّهُ اللهُ يَوْمَ الْقِيَامَةِ عَلَى رُؤُوسِ الْخَلَائِقِ

Whoever humiliates a scholar unjustly, Allah shall publicly humiliate him on the Day of Judgment. From the mendacious transcript *(nuskha)* of Samᶜān b. al-Mahdī as mentioned in [al-Suyūṭī's] *Dhayl [al-Mawḍūᶜāt]*.

مَنْ صَلَّى عَلَيَّ وَلَمْ يُصَلِّ عَلَى آلِي فَقَدْ جَفَانِي

Whoever invokes blessings over me and does not invoke blessings over my Family has been rude to me. This is nowhere to be found.[1265]

[1263]Narrated by al-Bukhārī, Muslim, and in the *Sunan*.

[1264]Fabricated by the Indian arch-liar Ratan b. Kirbāl al-Birtandī cf. *Maṣnūᶜ*.

[1265]Notwithstanding the brazen claim that "They [*Ahl al-Sunna*] narrate it in their *Ṣaḥīḥs*" by Ḥusayn ᶜAbd al-Ṣamad al-ᶜĀmilī (d. 984) in his *Wuṣūl al-Akhyār ilā Uṣūl al-Akhbār* (Qum ed. p. 196). Another forgery narrated by the Shīᶜīs through unknowns, from the Imams of *Ahl al-Bayt*, states *Whoever invokes blessings over me and does not invoke blessings over my Family shall not even smell Paradise although its fragrance can be smelled from a distance of five hundred years.* Another such forgery claims that in such cases one's prayer is rejected.

مَنِ اسْتُرْضِيَ فَلَمْ يَرْضَ فَهُوَ شَيْطَانٌ

Whoever is conciliated yet adamantly refuses to make peace is a devil. Not a hadith but only a saying of al-Shāfiʿī which continues *and whoever has cause to be angry but does not become angry is a donkey.*[1266]

مَنْ سَبَقَ إِلَى مُبَاحٍ فَهُوَ لَهُ

Whoever is first to reach something available may make it his. It is the gist of what Abū Dāwūd narrates from Asmar b. Muḍarris [ﷺ from the Prophet ﷺ]:

> *Whoever is first to reach a point of water that none reached before him then it is his property.*

Al-Baghawī commented: "I do not know, with this chain of transmitters, other than this hadith." Al-Ḍiyā' graded it sound in the *Mukhtāra*. Al-Sakhāwī mentioned it. In the *Jāmiʿ al-Ṣaghīr*:

> *Whoever is first to reach something that no Muslim reached before him then it is his property.* Abū Dāwūd and al-Ḍiyā' [al-Maqdisī] from Umm Jundub ﷺ.
>
> It is supported by the hadith [in the *Sunan* and Aḥmad from ʿĀ'isha ﷺ]:
>
> *Minā is the alighting-spot of him that gets there first.*[1267]

مَنْ وَسَّعَ عَلَى عِيَالِهِ فِي يَوْمِ عَاشُورَاءَ وَسَّعَ اللهُ عَلَيْهِ السَّنَةَ كُلَّهَا

Whoever is generous with his dependants on the day of ʿĀshūrā', Allah shall be generous with him through the entire year. Another version has *through the rest of his year.* Al-Zarkashī said it is unestablished and is only a saying of Muḥammad b. al-Muntashir but al-Suyūṭī said:

> Not at all! On the contrary, it is established and sound *(thābit ṣaḥīḥ)* and al-Bayhaqī narrated it in the *Shuʿab* from Abū Saʿīd al-Khudrī, Abū Hurayra, Ibn Masʿūd, and Jābir ﷺ.[1268] Its chains are all weak but if they are brought together they show the hadith is strong as the *ḥāfiẓ* Abū al-Faḍl al-ʿIrāqī said in his *Amālī*:
>
> > This hadith of Abū Hurayra is narrated through different routes, at least one of which Abū al-Faḍl [Muḥammad] Ibn

[1266] Ḥabīb ʿAlī al-Jifrī said that this means insofar as it concerns the rights of Allah and His Prophet in themselves and in the *Umma*, hence it does not clash with the Prophetic command *Do not get angry.* Conference communication, Beirut, Dār al-Iftā', 10 January 2003.

[1267] In reply to the question whether they should prepare a tent there for the Prophet ﷺ ahead of his arrival.

[1268] "These chains, even if they are weak, when they are put together they muster strength and Allah knows best." Al-Bayhaqī, *Shuʿab* (3:365). See more on this issue below, in al-Qārī's epitome of Ibn al-Qayyim's *al-Manār al-Munīf*, section 27: Hadiths of ʿĀshūrā'.

Nāṣir [b. Muḥammad (467-550)] graded sound.[1269] Ibn al-Jawzī put it in his *Mawḍūᶜāt* as related through Sulaymān b. ᶜAbd Allah, from Abū Hurayra, saying that Sulaymān is unknown. However, Ibn Ḥibbān included him in his *Thiqāt* so the hadith is fair in his view. It also has paths of transmission from Jābir ﷺ that meet the criterion of Muslim; Ibn ᶜAbd al-Barr narrates them in the *Istidhkār* through Abū al-Zubayr, from Jābir.[1270] These are its most authentic chains. It is also narrated from Ibn ᶜUmar رضي الله عنهما by al-Dāraquṭnī in *al-Afrād* as a saying of ᶜUmar ﷺ. Ibn ᶜAbd al-Barr also narrated it with a good chain while al-Bayhaqī relates in the *Shuᶜab* through Muḥammad b. al-Muntashir who said, "People would say," then he mentioned that hadith. I have collected its chains in a monograph.[1271]

I [al-Suyūṭī] summarized that monograph in my *Taᶜaqqubāt ᶜalā al-Mawḍūᶜāt.*

مَنْ جَهِلَ شَيْئاً عَادَاهُ

Whoever is ignorant of something is its enemy. Ibn al-Daybaᶜ said it is not a hadith. However, it is a fact, as the poet said, that man is forever the enemy of what he knows not.

مَنْ لَمْ يُصْلِحْهُ الخَيْرُ يُصْلِحْهُ الشَّرُّ

Whoever is not corrected by goodness, evil shall correct him. Spoken by one of the early Muslims.

[1269]Ibn Nāṣir al-Dīn al-Dimashqī cited some of its routes in his epistle on *ᶜāshūrā'* entitled *al-Lafẓ al-Mukarram bi-Fadli ᶜĀshūrā' al-Muḥarram* without grading it. Our teacher Dr. Abū al-Layth al-Khayrābādī gathered most of these verdicts in his monograph *al-Marwiyyāt fī Faḍl Laylat al-Niṣf min Shaᶜbān wal-Tawsiᶜa ᶜalā al-ᶜIyāl Yawma ᶜĀshūrā'.*

[1270]Ibn ᶜAbd al-Barr, *Istidhkār* (10:140 §14294), who also narrates it as a saying of ᶜUmar and Muḥammad Ibn al-Muntashir.

[1271]I.e. *al-Kalām ᶜalā Ḥadīth al-Tawsiᶜati Yawma ᶜĀshūrā'.* To Ibn Taymiyya's imitation of Ibn al-Jawzī in *Majmūᶜ al-Fatāwā* (25:299-300=*Aḥādīth al-Quṣṣāṣ*) in claiming that the hadith was forged, al-ᶜIrāqī replied, "I find it strange that such words should come from this Imam, whose followers say that he has encompassed the Sunna in knowledge and practice…. One who has not heard of something should not deny that it exists." Al-ᶜIrāqī then proceeds to show that, on the contrary, it was a Sunna based on sound reports from the Prophet ﷺ, the Companions, and the Imams of the Successors and the succeeding generations. See his aforementioned *fatwā* (abridged by al-Suyūṭī who cites it as al-ᶜIrāqī's *Amālī* in his *Taᶜaqqubāt* and at the end of the *La'ālī'*) cited in full in al-Nabhānī's *Shawāhid al-Ḥaqq* (p. 192-195). Al-Laknawī in *al-Āthār al-Marfūᶜa* (p. 97-102) states that everyone who came after Ibn Taymiyya rejected his grading of forgery for this hadith except al-Shawkānī. To this, add al-Albānī in his *Tamām al-Minna* (p. 410-412) and his admirer Abū Isḥāq al-Ḥuwaynī, while Taqi Usmani wobbles: "According to these traditions one should be more generous to family by providing more food to them on this day as compared to other days. These traditions are not very authentic according to the science of Hadith. Yet some scholars like Bayhaqī and Ibn Ḥibbān accepted them as reliable."

مَنْ بَانَ عُذْرُهُ وَجَبَتِ الصَّدَقَةُ عَلَيْهِ

Whoever is patently deserving of almsgiving, it is obligatory to give it to him. Al-Sakhāwī said it is baseless.

مَنْ بَلَغَهُ عَنِ اللهِ عَزَّ وَجَلَّ شَيْءٌ فِيهِ فَضِيلَةٌ فَأَخَذَ بِهِ إِيمَاناً بِهِ وَرَجَاءَ ثَوَابِهِ أَعْطَاهُ اللهُ ذَلِكَ وَإِنْ لَمْ يَكُنْ كَذَلِكَ

Whoever is told that Allah mentioned something that has a special merit and acts upon it believing in it and hoping for reward, Allah will give him that reward even if the case is otherwise. We mentioned al-ʿAsqalānī's words on the report *If one of you thought the best (law ḥassan ẓannah) of a rock, Allah would benefit him with it*: "Baseless, as is *Whoever is told that Allah mentioned something,* etc."[1272]

In truth, there is a difference between the two both in the ramifications of meaning and the authentication of form. For the hadith *Whoever is told* was narrated by Abū al-Shaykh in *Makārim al-Akhlāq* from Jābir ﷺ, from the Prophet ﷺ—although its chain contains Bishr b. ʿUbayd who is discarded—and it has other chains [from Ibn ʿUmar, Ibn ʿAbbās, Anas, and Abū Hurayra ﷺ], none of which devoid of narrators who are either discarded or unknown as al-Sakhāwī said; but at worst the hadith is weak[1273] and is strengthened by the fact that Ibn ʿAbd al-Barr narrates it from Anas ﷺ as mentioned by al-Zarkashī. Likewise, al-ʿIzz Ibn Jamāʿa mentions it in his *Mansak al-Kabīr* but without chain nor sourcing to anyone. It is further supported by the fact that al-Suyūṭī mentioned it in *al-Jāmiʿ al-Ṣaghīr*, saying al-Ṭabarānī narrated it from Anas thus:

> *Whoever hears that Allah placed merit in something and does not believe it, will not obtain its reward.*[1274]

[1272]These and several similar reports are narrated by Ibn Shāhīn in *Sharḥ Madhāhib Ahl al-Sunna* (p. 56-59 §68-74), all of them very weak or forged but see Ibn Ḥajar, *al-Maṭālib al-ʿĀliya* (3:111), al-Sakhāwī's discussion in the *Maqāṣid*, and Mamdūḥ's notes on Ibn Nāṣir al-Dīn al-Dimashqī's, *al-Tarjīḥ li-Ḥadīth Ṣalāt al-Tasbīḥ* (p. 33).

[1273]As indicated by Ibn Ḥajar in *al-Maṭālib al-ʿĀliya* (3:111) and Ibn ʿAbd al-Barr in *Jāmiʿ Bayān al-ʿIlm* (1:103 §93), the latter adding that the scholars have a less than strict criterion when narrating hadiths pertaining to good deeds *(faḍā'il al-aʿmāl)*. Ibn Nāṣir al-Dīn al-Dimashqī narrates it from Jābir with another chain devoid of Bishr b. ʿUbayd and declares it sound *(hādhā ḥadīthun jayyid al-isnād)* in his *Tarjīḥ li-Ḥadīth Ṣalāt al-Tasbīḥ* (p. 31). As for those that reproved its content on the basis that "it encourages to put into practice everything one hears of even if it is forged or terminally flimsy as long as it entails a good deed" cf. al-Aḥdab (6:356) and Mamdūḥ in his edition of Ibn Nāṣir al-Dīn's *Tarjīḥ* (p. 36): the reply is that the hadith implies as a tacit precondition that such practice not contradict any principle of the Law. This precondition falls under the same heading as the good innovation and is supported by the vital principle that actions are only according to intentions. Further, if Ibn Nāṣir al-Dīn adduces it to support the licitness of *Ṣalāt al-Tasābīḥ* and al-Suyūṭī in defense of the Sunna in his *Miftāḥ al-Janna fīl-Iʿtiṣām bil-Sunna* (p. 116 *Whoever is told that Allah placed merit in something and does not believe it will not obtain its reward*), it means those two major authorities saw nothing reprehensible with its content.

[1274]Its chain contains Buzayʿ Abū al-Khalīl who is extremely weak.

In recapitulation the hadith has a solid basis *(lahu aṣlun aṣīl)*. Certain difficulties remain in connection to meaning. If "what one is told" means a weak hadith, this is contradicted by the words *believing in it* which denote his conviction that the hadith is established since he believes in it; whereas the hadith that reached him is weak, and such a grading is not used in absolute fashion except when the content is unestablished. But if "what one is told" means a sound hadith, this is contradicted by the words *even if the case is otherwise* which denies the authenticity it would necessarily possess if the case were not otherwise.

The reply is, if we choose the first case, our conviction that the hadith is established does not hinge on the chain because it is possible that it be established from another perspective such as a general principle under which it can be subsumed. In such a case the establishing of the hadith is only from that perspective and no other. Or, if we choose the second case, we understand it to mean a sound-chained report on the basis of our external assumption. It is possible to hold such a hadith true after such an assumption even if, in reality, it might be inauthentic. Hence, that reward of which he was told will be granted to him even as the hadith never took place, as it outwardly comes through upright narrators and fulfills the rest of the conditions of authenticity while in reality the case is otherwise.

The accomplished verifying scholars hold that soundness, fairness, and weakness in a hadith are only outward qualities together with the possibility that the sound hadith be forged and vice-versa.[1275] This was said by Shaykh Ibn Ḥajar al-Makkī in his elucidation of the meaning of this hadith except that he considered the pronoun in the phrase *acts upon it* to refer back to the merit. However it seems likelier that it refers to *something that has a special merit* while *acts upon it* means puts it into practice in speech or deed. As for his statement that *believing in it* is actually *believing in Him* to mean believing in Allah with firm hope of obtaining His reward: [it requires revision][1276] because the meaning is actually *believing in that hadith* as the Shaykh himself elucidated it. Then his reply became circuitous and Allah knows best what is right.

[1275] *I.e.* the non-mass-narrated hadith may be forged just as the forgery may be sound since its being forged is not categorical knowledge *(ʿilmun qaṭʿī)* but compelling assumption *(ghalabat al-ẓann)* as in the case of anything that falls short of *tawātur* except for the two *Ṣaḥīḥ*s which hold quasi-*mutawātir* status according to the vast majority of the authorities in hadith. Cf. also the study on the *Asrār* in the introduction and al-Qārī's own words at the very end of his introduction, section "The Reason behind *al-Asrār al-Marfūʿa*."

[1276] Missing from the printed edition and supplied to complete the meaning.

مَنْ كَتَمَ سِرَّهُ مَلَكَ أَمْرَهُ

Whoever keeps his secrets hidden controls his affairs. Al-Sakhāwī said it is not a Prophetic hadith.[1277]

مَنْ عَرَفَ نَفْسَهُ اسْتَرَاحَ

Whoever knows himself can finally rest. Not a Prophetic hadith but it is narrated that Sufyān b. ʿUyayna said, "Praise cannot harm one who knows himself." That is, he remains impervious to people's praise and blame.

مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ

Whoever knows himself knows his Lord.[1278] Ibn Taymiyya said it is forged while al-Samʿānī said it is not known as a Prophetic hadith but is attributed to Yaḥyā b. Muʿādh al-Rāzī. Al-Nawawī said it is unestablished.[1279] He means from the Prophet ﷺ, otherwise, its meaning is firmly established. It was said: "Whoever knows himself as ignorant knows his Lord as all-knowing, and whoever knows himself as mortal knows his Lord as eternal, and whoever knows himself as powerless and weak knows his Lord as powerful and mighty." Its meaning is also inferred from the saying of Allah Most High, ﴿And who forsakes the religion of Ibrāhīm save him who fools himself﴾ (2:130); meaning, he ignores his own soul so that he does not know its Lord.[1280]

[1277] Al-Zurqānī in *Mukhtaṣar al-Maqāṣid* said it is a saying of al-Shāfiʿī.

[1278] See also entry *I was a treasure unknown* and notes.

[1279] Al-Qārī in his *Maṣnūʿ* is content with Ibn Taymiyya's verdict while al-Zurqānī states in *Mukhtaṣar al-Maqāṣid*, "Not a hadith" and al-Suyūṭī includes it among the "baseless falsehoods" in *Tadrīb al-Rāwī* (2:626).

[1280] Al-Māwardī (364-450) cited without chain from ʿĀ'isha in *Adab al-Dunyā wal-Dīn* (p. 87 and 246): *Messenger of Allah, who among people knows his Lord best?* He replied: *Whoever knows himself best* cf. *Kashf al-Khafā'* (2:343). However, al-Māwardī was not among the hadith masters but an erudite and trustworthy Shāfiʿī Muʿtazilī qāḍī—and no-one else reports it. Al-Fayrūzābādī in *Sifr al-Saʿāda* avers it is an Israelite report in the wording, *O Man! Know yourself and you will know your Lord.* The wording of the entry is established as a saying of Sahl al-Tustarī as narrated by Abū Nuʿaym (10:208) and of Yaḥyā b. Muʿādh al-Rāzī as reported from Ibn al-Samʿānī's *Qawāṭiʿ fī Uṣūl al-Fiqh* by al-Zarkashī in *al-Tadhkira* (p. 129), al-Suyūṭī in the *Durar* (p. 258 §420), and others. Al-Nawawī in his *Fatāwā* (p. 257=p. 274) said: "This hadith is unestablished. Were it established, its meaning would be that whoever knows himself for his weakness and utter dependence upon and need of Allah Most High as well as his status of servant to Him, shall know His Lord for His power, lordship, absolute perfection, and exalted Attributes. Whoever knows this, his tongue becomes silent and unable to express real and true thanks to Him nor adequately glorify Him, as it is established in Muslim's *Ṣaḥīḥ* and elsewhere that the Prophet ﷺ said: *Glory to You! I cannot sufficiently extol Your praise! Truly, You are just as You have glorified Yourself* [narrated from ʿĀ'isha and ʿAlī in the Nine Books save al-Bukhārī and al-Dārimī]. And Allah knows best." Al-Suyūṭī reiterates al-Nawawī's words and expands on the theme in the *fatwā* entitled *al-Qawl al-Ashbah fī Ḥadīthi Man ʿArafa Nafsahu fa-qad ʿArafa Rabbah* in his *Ḥāwī lil-Fatāwā* (2:412); also as al-Sakhāwī in the *Maqāṣid* and al-Haytamī in his *Fatāwā Ḥadīthiyya* (p. 289), all three attributing it to Yaḥyā b. Muʿādh al-Rāzī. Al-Suyūṭī says: "Concerning its meaning, al-Nawawī said in his *Fatāwā*, 'It means that whoever knows himself for his weakness, his poverty before

مَنْ أَحَبَّ حَبِيبَتَيْهِ أَوْ كَرِيمَتَيْهِ وَفِي رِوَايَةٍ مَنْ أَكْرَمَ حَبِيبَتَيْهِ فَلَا يَكْتُبَنَّ بَعْدَ الْعَصْرِ

Whoever loves his dear two eyes must not write anything after ʿAsr. Another version has *He who honors his dear two eyes.* Baseless as a Prophetic hadith. Al-Sakhāwī said so. The meaning probably applies to someone who has no candle. Imam Aḥmad advised one of his friends not to read books after *ʿAṣr.* Al-Khaṭīb narrated it. This is but medical advice. As al-Shāfiʿī said, "The copyist [of manuscripts] eats from the ransom of his eyes." So do tailors and all craftsmen.

Allah, and his servanthood to Him, knows His Lord for His power, lordship, absolute perfection, and exalted attributes..."' He goes on to quote authorities adducing similar meanings such as Ibn ʿAṭāʾ Allāh quoting Abū al-ʿAbbās al-Mursī, Abū Ṭālib al-Makkī, and ʿIzz al-Dīn al-Maqdisī. He goes on to prove the truth of what they meant with a long section that begins with the words: "The proof for this has ten subheadings..." He continues, "There is yet another understanding for this hadith, and it is that..." He then writes fourteen lines of poetry in which he says: *Tell whoever understands me that this is a long topic for explanation. / You do not know yourself, you do not know your attributes / Nor where your soul is in its essence, nor where it travels. / Where do your own mind and understanding go when you sleep? / Ignoramus, you do not even know how bread, once eaten, proceeds from you!* He ends his fatwā with al-Qūnawī's report that some say this hadith is the proof that the self cannot be known as it is in effect a commentary of the verse: ﴿Say: the spirit is from my Lord, and you have been told little about it﴾ (17:85). Another, contrapositive proof is the verse ﴿And do not be like those who forgot Allah, so Allah caused them to forget themselves﴾ (59:19). Another confirmation is in the verses ﴿We shall show them Our portents on the horizons and within themselves﴾ (41:53) and ﴿We verily created man and We know what his soul whispers to him, and We are nearer to him than his jugular vein﴾ (50:16). This brings to five the Quranic verses that illustrate the truth of this saying whose attribution to the Prophet ﷺ Ibn ʿArabī in his *Futūḥāt* affirmed by way of *kashf* (cf. introduction) rather than by way of chain-transmission although the vast majority of the ulema do not accept authentication nor disauthentication of hadith on the sole basis of *kashf* (see extensive discussion in our *Sunna Notes I*, chapter on authentication by *kashf* among the early Imams of hadith). Rūzbehān (d. 606) also cites it as a Prophetic hadith in *al-Miṣbāḥ fī Mukāshafat Baʿth al-Arwāḥ* (ʿIlmiyya ed. p. 33). Sharīk said, "I asked Ibrāhīm b. Ad-ham about what had happened between ʿAlī and Muʿāwiya and he wept. I felt remorse that I asked. Then he raised his head and said, 'Truly, whoever knows himself remains busy with himself and whoever knows his Lord remains busy with his Lord away from everything and everyone else.'" Narrated by Abū Nuʿaym (8:15). In his *Niẓāmiyya* epistle (p. 14-16, chapter entitled "What is impossible to attribute to Allah Almighty"), Imām al-Ḥaramayn details some of the guiding principles of *Ahl al-Sunna* in understanding the verses and hadiths that pertain to the Divine Attributes so they steer clear of the heretical innovations of the anthropomorphists: "No attribute of which possibility *(al-jawāz)* forms a portion can be used to describe the exalted Godhead. For preternity *(qidam)* and possibility are complete opposites. To elaborate: the quality of being created *(al-ḥudūth)* is characterized, with regard to us, by possibility; therefore, we declare Allah transcendent above it. Being formed of parts *(al-tarkīb)*, possessing measure and form *(al-taqaddur wal-taṣawwur)*, with regard to us, is characterized by possibility. There is no combination of parts except a hypothetical variant is also possible. Nor is there any limit *(ḥadd)*, measure *(qadr)*, length *(ṭūl)*, or width *(ʿarḍ)* except their likes and variants are rationally possible. All these attributes, because they are possible, depend on specifications set by their Creator. Exalted is He above such attributes! This is the meaning of the statement of the liege-lord of humanity ﷺ: *Whoever knows himself knows his Lord.* Meaning, whoever knows himself to be utterly dependent knows his Lord's utter exemption of his own [human] attributes. For all the Names of Allah are transcendent above any signification of need and He is utterly exempt of it. Accordingly it is obligatory to declare the transcendence of the Creator of the worlds above the least attribution of any particular direction." Allah knows best.

مَنْ أَحَبَّكَ لِشَيْءٍ مَلَّكَ عِنْدَ انْقِضَائِهِ

Whoever loves you for something shall tire of you when it ends. Not a hadith but its meaning was found engraved on the signet ring of a sage. It may also be inferred from the words of the ulema who said: "You should worship and love Allah for Himself and not for Paradise or Hell." Al-Fakhr al-Rāzī even said: "Whoever imagines that if Paradise and Hell had not been created Allah would not have been worshipped, is a disbeliever in Allah." The reason for that may be that Allah Most High said, ﴿I created the jinn and humankind only that they might worship Me﴾ (51:56), ﴿and worship none but Me﴾ (29:56). Nor does this contradict the saying of Allah Most High: ﴿They call on their Lord in fear and hope﴾ (32:16) whether we say that the meaning is fear of His punishment and hope of His Mercy or fear of His Hell and hope for His Paradise.[1281] For the latter [pair of] meanings are a type of deterrence and encouragement to His worship, just as the slave is induced to serve his master as well as daunted, or a son toward his father.

مَا عَدَلَ مَنْ وَلَّى وَلَدَهُ

Whoever makes his son leader has not acted justly. Ibn al-Dayba^{c} said, "Our teacher [al-Sakhāwī] said it was baseless." Rather, it is forged in its phrasing and false in its meaning.

مَنْ قَضَى صَلَاةً مِنَ الْفَرَائِضِ فِي آخِرِ جُمُعَةٍ مِنْ شَهْرِ رَمَضَانَ كَانَ ذٰلِكَ جَابِراً لِكُلِّ صَلَاةٍ فَائِتَةٍ فِي عُمُرِهِ إِلَى سَبْعِينَ سَنَةً

Whoever makes up a missed obligatory prayer in the last Jumu^{c}a in Ramadan, it will compensate for all the prayers he missed for up to seventy years.[1282] A categorical falsehood as it contradicts the Consensus that no single act of worship can compensate for something missed for years. Nor should one pay any attention to what the author of the *Nihāya* quotes nor to any of the other commentators of the *Hidāya*.[1283] These are not hadith scholars. Nor did they reference this hadith to any of the expert authorities.[1284]

[1281] Aphorisms on the hierarchy of the worshipper's motives are related from Abū Sulaymān al-Dārānī in the chapter on sincerity in al-Ṣufūrī's *Nuzhat al-Majālis* and from Rābi^{c}at al-^{c}Adawiyya in *Ṣifāt al-Ṣafwa* among others.

[1282] On this and similar "automatic make-up prayer" forgeries see al-Laknawī's *Rad^{c} al-Ikhwān ^{c}an Muḥdathāt Ākhir Jumu^{c}at Ramaḍān*, published with notes by Majd b. Aḥmad Makkī together with al-Laknawī's *al-Inṣāf fī Ḥukm al-I^{c}tikāf* at Beirut's Dār al-Bashā'ir al-Islāmiyya (1420/1999).

[1283] The author of *al-Hidāya* is ^{c}Alī b. Abī Bakr al-Marghīnānī (d. 593) and that of its commentary *al-Nihāya* is Ḥusayn b. ^{c}Alī al-Saghnāqī or Ṣaghnāqī (d. 710) the teacher of al-Ghaznawī.

[1284] See on this our introduction, section "Hadithic Verdict vs. Juridical Ruling and *^{c}Amal*."

مَنْ تَزَوَّجَ امْرَأَةً لِمَالِهَا حَرَمَهُ اللهُ مَالَهَا وَجَمَالَهَا

Whoever marries a woman for her wealth, Allah will deny him both her wealth and her beauty. Al-Zarkashī said this report is unknown while al-Sakhāwī said he never came across it—but in the two *Ṣaḥīḥs*:

> *A woman is married for her wealth, her beauty, her lineage, or her religion. Acquire the possessor of religion, [or] your hands reap the dust (taribat yadāk)!*

مَنِ احْتَكَرَ الطَّعَامَ أَرْبَعِينَ يَوماً فَقَدْ بَرِىءَ مِنَ اللهِ

Whoever monopolizes food for forty days [to drive up its price] has nothing to do with Allah. Ibn al-Jawzī included it in the *Mawḍūʿāt* but al-ʿIrāqī questioned its grading as a forgery since al-Ḥākim declared it sound *(ṣaḥīḥ)*.[1285] Al-Jalāl al-Suyūṭī cited it in *al-Jāmiʿ al-Ṣaghīr* thus:

> *Whoever monopolizes food away from my Community for forty days then gives it all away in charity, it shall not be accepted from him.*

Ibn ʿAsākir narrates it from Muʿādh ﷺ.

مَنْ سَمَّى فِي وُضُوئِهِ لَمْ يَزَلْ مَلَكَانِ يَكْتُبَانِ لَهُ الحَسَنَاتِ حَتَّى يُحْدِثَ مِنْ ذَلِكَ الْوُضُوءِ

Whoever names [Allah] in his ablution, two angels will not cease to record merits for him until he loses that ablution. One of its transmitters is Ibn ʿAlwān, a notorious forger.

مَنْ قَدَّمَ لِأَخِيهِ إِبْرِيقاً يَتَوَضَّأُ بِهِ فَكَأَنَّمَا قَدَّمَ جَوَاداً

Whoever offers his brother a jug so the latter may perform his ablutions, it is as though he offered him a steed. Ibn Taymiyya said it is forged and [al-Suyūṭī's] *Dhayl [al-Mawḍūʿāt]* confirmed it.

مَنْ صَلَّى عَلَى جِنَازَةٍ فِي الْمَسْجِدِ فَلَا أَجْرَ لَهُ

Whoever performs the prayer over the deceased inside the mosque gets no reward. Ibn ʿAbd al-Barr said, "It is a gross error and should be narrated *gets nothing (fa-lā shay'a lahu)*."[1286] Even the latter is understood in light of a third version which says *is blameless (fa-lā shay'a ʿalayh)*.[1287] I have discussed this subject in a monograph.[1288]

[1285]It is not enough that al-Ḥākim declare it *ṣaḥīḥ* (cf. Ibn Ḥajar's rule cited in our introduction, section "The Status of Ibn al-Jawzī's *Mawḍūʿāt*), however, it suffices that Imam Aḥmad narrates it in the *Musnad* to show it is not forged. The forged version has the archliar Abū Mikyas in its chain.

[1286]As narrated from Abū Hurayra by Aḥmad and Ibn Mājah.

[1287]As narrated from Abū Hurayra by Abū Dāwūd. It is the Sunna to perform the prayer over the deceased inside the mosque according to al-Shāfiʿī and Aḥmad while Mālik and some of the Hanafis declared it offensive and some not. Ibn Ḥajar in the *Fatḥ* (3:199) infers there must have been Consensus among the Companions over its permissibility since

مَنْ لَعِبَ بِالشِّطْرَنْجِ فَهُوَ مَلْعُونٌ

Whoever plays chess is cursed.[1289] Al-Nawawī said it is inauthentic or rather a lie and that there is no established Prophetic report on the subject whatsoever. Al-Sakhāwī mentioned it.[1290] It is also narrated:

> *Cursed is he who plays chess and its spectator is like someone who eats pork.*[1291]

Ibn ʿAbdān, Abū Mūsā [al-Madīnī in *Dhayl Maʿrifat al-Ṣaḥāba*], and Ibn Ḥazm narrate it from Ḥabba b. Muslim without Companion-link as per al-Suyūṭī's *al-Jāmiʿ al-Ṣaghīr* in which he committed himself not to mention any forgery—and the *mursal* is a proof according to the majority.[1292] Therefore, at worst, the chain of transmitters of this hadith is weak but it is strengthened by many established hadiths that blame chess.[1293]

Ṣuhayb ﷺ prayed over the body of ʿUmar ﷺ in the mosque.

[1288] *Ṣilāt al-Jawā'iz fī Ṣalāt al-Janā'iz.*

[1289] Narrated from Anas by al-Daylamī in *al-Firdaws* (4:126 §6391) through ʿAbbād b. ʿAbd al-Ṣamad whom al-Bukhārī declared "disclaimed in what he narrates" and who Ibn Ḥibbān in *al-Majrūḥīn* said "narrated an entirely forged copy from Anas," inauthentic according to the Amīr al-Kabīr in *al-Nukhbat al-Bahiyya* (§379) and al-Ghazzī in *al-Jadd al-Ḥathīth* (§537).

[1290] In his monograph on chess *ʿUmdat al-Muḥtajj fī Ḥukm al-Shaṭranj.*

[1291] Narrated by Aḥmad in *al-Waraʿ* (p. 92) *mursal* from Ḥabba b. Muslim, an unknown *Tābiʿī* (mistaken for a Companion by ʿAbdān b. Muḥammad al-Marwazī in his *Maʿrifat al-Ṣaḥāba*, an error perpetuated by al-Kardarī in the discussion on chess in his *Manāqib Abī Ḥanīfa* 1:122) from whom Ibn Jurayj does not even report directly as indicated by Ibn Ḥazm in the *Muḥallā* (9:61) cf. Ibn Ḥajar, *Lisān al-Mīzān* (2:166) while Ibn Maʿīn in his *Tārīkh* (3:32) identifies Ḥabba as a companion of Ibn Masʿūd.

[1292] But see notes 1065 and 1007 about these two claims respectively.

[1293] Al-Qārī also said in the *Mirqāt*: "It is abominable *(makrūh)* in our School and indifferent *(mubāḥ)* in the Shāfiʿī on certain conditions." As al-Mundhirī and Ibn Ḥajar said (cf. al-Būṣīrī's *Itḥāf al-Khiyarat al-Mahara bi-Zawā'id al-Masānīd al-ʿAshara* (6:37 §5452), there are no established hadiths that blame chess and the correct grading of this report is that cited from al-Nawawī. Our liege-lords ʿAlī and Ibn ʿUmar ﷺ detested chess because of those players who neglected worship and because of the gambling and betting involved, hence, it was forbidden and the Jurist of Medina al-Qāsim b. Muḥammad ﷺ said: "All that distracts from remembrance of Allah and *Ṣalāt*, is dice *(maysar)*." Otherwise, it is established that Abū Hurayra ﷺ (who entered Islām in the year 7 after the Hijra), Saʿīd b. al-Musayyib, Saʿīd b. Jubayr, ʿUrwa b. al-Zubayr and his son Hishām, Sulaymān b. Yasār, Abū Wā'il, al-Shaʿbī, al-Ḥasan al-Baṣrī, ʿAlī b. al-Ḥasan b. ʿAlī, Jaʿfar b. Muḥammad, Ibn Shihāb al-Zuhrī, Rabīʿa, ʿAṭā'... cf. Ibn ʿAbd al-Barr, *Tamhīd* (13:181)] and others of the *Salaf* played chess on occasion—never as an all-consuming activity—or allowed it. Imam al-Shāfiʿī said it was disliked and not forbidden since some distinguished early Muslims played it as cited by al-Bayhaqī in *Maʿrifat al-Sunan wal-Āthār*. The *ḥāfiẓ* al-Ājurrī authored a book entitled *Taḥrīm al-Nard wal-Shiṭranj* (The Absolute Prohibition of Dice and Chess) but it contains forgeries. Al-Nawawī said in the *Rawḍa* (11:225), "In our [Shāfiʿī] school it is *makrūh* not *ḥarām*, and this is the position reported from a number of the *Tābiʿīn*" while the *ḥāfiẓ* Ibn Ḥajar—a chess player—said (cf. *Fayḍ al-Qadīr* and elsewhere): "There is not a single firmly-established narration prohibiting chess whether *ṣaḥīḥ* or *ḥasan*." The great Shāfiʿī Imam of Naysābūr Abū al-Ṭayyib al-Sulūkī wrote *If money's safe from loss/ and Prayer from oversight,/chess is but familiarity among friends. Signed, Sahl b. Sulaymān.* In Ibn al-Subkī, *Ṭabaqāt al-Shāfiʿiyya al-Kubrā* (4:400), Ibn Qāḍī Shuhba, *Ṭabaqāt al-Shāfiʿiyya* (2:182) and Ibn ʿImād, *Shadharāt al-Dhahab* (2:173). Al-Qurṭubī said in his *Tafsīr* that it is permitted once in a while without dislike according to the vast majority of the

مَنْ صَلَّى خَلْفَ تَقِيٍّ فَكَأَنَّمَا صَلَّى خَلْفَ نَبِيٍّ

Whoever prays behind a Godfearing person, it is as if he prayed behind a Prophet.[1294] Baseless.

مَنْ كَثُرَتْ صَلَاتُهُ بِاللَّيْلِ حَسُنَ وَجْهُهُ بِالنَّهَارِ

Whoever prays much at night, his face becomes handsome in daytime. Baseless and unwittingly forged. The imams of hadith all agree it was spoken by Sharīk when Thābit came to see him as per al-Sakhāwī.[1295]

مَنْ أَفْرَدَ الْإِقَامَةَ فَلَيْسَ مِنَّا

Whoever pronounces the iqāma without repetition is not one of us. A forgery. Thus stated in the *La'āli'*. Likewise the hadith of Jābir pertaining to the reward of the caller to prayer is a forgery from beginning to end.[1296]

مَنْ يَخْطُبِ الحَسْنَاءَ يُعْطِ مَهْرَهَا

Whoever proposes to a beautiful woman must pay her dowry. Not a hadith. Perhaps the beautiful woman *(ḥasnā')* here is an allegory for the merit *(ḥasana)* which the Qur'ān names *al-ḥusnā* while the dowry stands for good and recommended deeds.

jurists although Ibn ʿAbd al-Barr in his *Istidhkār* (8:461) attributes categorical prohibition to "Mālik and all his School" while Ibn Kathīr in his *Tafsīr* said that "Mālik, Abū Ḥanīfa, and Aḥmad stipulate that chess is *ḥarām* while al-Shāfiʿī dislikes it." More precise is al-Mundhirī's statement in *al-Targhīb* (4:4) that some of the ulema declared chess indifferently permitted *(mubāḥ)* on condition that it not distract from prayer nor involve gambling or foul language and that he knows of no sound nor fair chain for any of the hadiths that mention chess. As for the claim that *Whoever plays chess is as one who dipped his hand in swine's blood* it is a grave error by Abdul Hamid Siddiqui who mistranslated the original word *nardashīr* to mean "chess" when it means "dice" as narrated from Burayda by Muslim in his *Ṣaḥīḥ*.

[1294]See entry, *Praying behind a person of learning equals…*

[1295]Sharīk b. ʿAbd Allāh al-Nakhaʿī—he was given to levity *(kāna mazzāḥan)*—had just read a chain of transmission leading up to the hadith, *Shayṭān ties up in the back of the head of each of you three knots…* and was saying, "The Prophet ﷺ said..." whereupon, seeing the blind ascetic Abū Yazīd Thābit b. Mūsā al-Ḍabbī coming in he jocularly said his statement which some listeners—including Thābit himself and, from the latter, Ibn Mājah in his *Sunan*—took for the Prophetic hadith he was about to mention. This is a classic example of an "honest forgery" which al-ʿIrāqī cites in the section on forgeries in his *Alfiyya* on hadith science. Also thus narrated by al-Quḍāʿī (1:255 §408, §412) and Abū Nuʿaym in *Akhbār Aṣbahān* (1:358). See the books of *Ḍuʿafā'* of Ibn ʿAdī (2:526), al-ʿUqaylī (1:176 *bāṭil laysa lahu aṣl*), Ibn Ḥibbān (1:207), and al-Dhahabī's *Mīzān* (1:367) as well as Ibn al-Jawzī's *Mawḍūʿāt* (2:109-111), al-Khaṭīb (1:341, 13:126). However, not "all the imams of hadith agree" on this ruling since al-Quḍāʿī was convinced this was a Prophetic hadith in his *Musnad al-Shihāb*, and Aḥmad al-Ghumārī took his side in *Fatḥ al-Wahhāb* (1:348-350 §288) and *ʿAwāṭif al-Laṭā'if* (2:635-636 §450).

[1296]Namely, *Truly the callers to prayer and those who make talbiya shall come out of their graves raising the call to prayer and the talbiya,* part of a very long hadith narrated by al-Taymī al-Asbahānī in *al-Targhīb wal-Tarhīb* (1:196-198 §265) and declared forged by Ibn al-Jawzī in the *Mawḍūʿāt* and al-Suyūṭī in the *La'āli'* (2:12) although the latter brings up some confirmation for its contents in his *Ḥāwī* (*Kitāb al-baʿth*).

مَنْ رَفَعَ يَدَيْهِ فَلَا صَلَاةَ لَهُ

Whoever raises his hands [other than in the beginning], his prayer is invalid. Forged.[1297]

مَنْ أَتَتْ عَلَيْهِ أَرْبَعُونَ سَنَةً وَلَمْ يَغْلِبْ خَيْرُهُ شَرَّهُ فَلْيَتَجَهَّزْ إِلَى النَّارِ

Whoever reaches forty years and his goodness still does not outweigh his evil, let him prepare himself for Hellfire.[1298] Al-Azdī narrated it with his chain from Ibn ʿAbbās رضي الله عنهما, from the Prophet ﷺ. Al-Khaṭīb referred to this when he said, "It is a wonder the writer narrates it when the telltale signs of forgery are all over it." If he means in its chain of transmission then he is right; otherwise, there is nothing in the meaning of that hadith that shows its form is forged. A popular ending for it reads, "then death is better for him." This is all supported by the hadith:

> *He who does not acquire dignity in his old age, is not ashamed of shameful things, and does not fear Allah when he is not seen, then Allah has no need of him.*

Al-Daylamī narrates it chainless from Jābir رضي الله عنه, from the Prophet ﷺ. How excellent is what Abū Yazīd said when he looked at himself in the mirror: *Ẓahara al-shayb / wa-lam yadhhabi al-ʿayb / wa-mā adrī mā fīl-ghayb!*[1299]

مَنِ انْتَهَرَ صَاحِبَ بِدْعَةٍ مَلَأَ اللهُ قَلْبَهُ أَمْناً وَإِيمَاناً

Whoever rebukes a heretical innovator, Allah shall fill his heart with security and faith. Forged.[1300]

مَنْ أُهْدِيَتْ لَهُ هَدِيَّةٌ وَعِنْدَهُ قَوْمٌ فَهُمْ شُرَكَاؤُهُ فِيهَا

Whoever receives a gift while he has company, the latter are his partners in it. Ibn al-Jawzī wrongly included it in the *Mawḍūʿāt* since ʿAbd b. Ḥumayd narrates it from Ibn ʿAbbās and others from ʿĀ'isha رضي الله عنهم.[1301] Al-ʿUqaylī said there is nothing authentic in this chapter from the Prophet ﷺ as did al-Bukhārī after narrating it in "suspended"[1302] form: "It is men-

[1297] As is its counter-forgery, *Raising the hands in prayer is part of achieving stillness (min al-istikāna)* cf. Ibn ʿArrāq (2:79) and Ibn al-Jawzī, *Mawḍūʿāt* (2:99).

[1298] Al-Sakhāwī in the *Maqāṣid* said the hadith master Abū al-Fatḥ Muḥammad b. al-Ḥusayn b. Aḥmad al-Azdī (d. 374) narrated it in his *Ḍuʿafā'*—an encyclopedia of weak narrators—in the entry on Bāriḥ b. Aḥmad al-Harawī, from ʿAbd Allāh b. Mālik al-Harawī, from Sufyān, from Juwaybir (discarded), from al-Ḍaḥḥāk, from Ibn ʿAbbās from the Prophet ﷺ.

[1299] See entry, *White hair and disgrace!*

[1300] Also worded *Whoever exposes an heretical innovator....* It was the manner of the righteous early Muslims to despise innovators.

[1301] An inconclusive argument: ʿAbd b. Ḥumayd's *Musnad* generally meets the same criterion of authenticity as al-Dārimī's *Musnad* according to al-Dhahabī in his *Tadhkira* (2:534); thus, not all of its reports are automatically precluded from being forged.

[1302] *I.e.* by citing part of its chain and leaving out part.

tioned from Ibn ʿAbbās رضي الله عنهما as *his sitting-companions are his partners* but this is inauthentic." Al-ʿAsqalānī said it is sounder *(aṣaḥḥ)* as a Companion-report *(mawqūf)*.[1303] Al-Sakhāwī mentioned it. Al-Zarkashī said "Al-Ṭabarānī narrated it from al-Ḥasan b. ʿAlī رضي الله عنهما [from the Prophet ﷺ]."[1304]

مَنْ قَرَأَ فِي الْفَجْرِ بِ(أَلَمْ نَشْرَحْ) وَ(أَلَمْ تَرَ كَيْفَ) لَمْ يَرْمَدْ

Whoever recites in the [sunna before the] dawn prayer ﴿*alam nashraḥ*﴾ [Sura 94] *and* ﴿*alam tara kayfa*﴾ [Sura 105] *will never suffer ophthalmia*.[1305] Al-Sakhāwī said, "Baseless, as is *Whoever recites* ﴿*Innā anzalnāhu*﴾' *(q.v.)*: It is baseless, and will cause one to miss the sunna."

قِرَاءَةُ سُورَةِ (إِنَّا أَنْزَلْنَاهُ) عُقَيْبَ الْوُضُوءِ

Whoever recites ﴿*Innā anzalnāhu*﴾ (Sura 97) *right after ablution*.[1306] [Al-Sakhāwī said] "Baseless, and it makes one miss the sunna that must follow it."[1307] He means that it has no basis as a Prophetic report; otherwise, the jurist Abū al-Layth al-Samarqandī (d. 373 or 375) does mention it and he is a major Imam.[1308] As for his statement that it makes one miss the sunna—meaning the sunna of ablution—then ablution does not have an independent sunna, as al-Ghazzālī verified.[1309] Only, it is desirable that one pray

[1303]Thus in *Taghlīq al-Taʿlīq* while in *Fatḥ al-Bārī* he says "the *mawqūf* has a more adequate chain" *(aṣlaḥu isnādan)* and in *Lisān al-Mīzān* he states "its chain is good" *(ṭarīquhā jayyid)*.

[1304]The Prophetic Sunna shows our Prophet ﷺ regularly giving away gifts he had just received for himself such as gifts received while staying with one of his wives or the famous hadith of the Ramadan fast-violator who could not afford anything as expiation, whereupon the Prophet ﷺ gave him a quantity of dates he had just received for himself, or the black *khamīṣa* he gave away to Umm Khālid bt. Khālid b. Saʿīd b. al-ʿĀṣ al-Umawiyya رضي الله عنها.

[1305]In al-Bakrī's *Iʿānat al-Ṭālibīn* (1:246-247) cf. al-Ṭaḥṭāwī's *Ḥāshiya* on *Marāqī al-Falāḥ* (p. 126) and al-Dusūqī's *Ḥāshiya* (1:318): "Al-Ghazzālī said in the book of the etiquette of supplication in [the *Iḥyā'* entitled] *Wasā'il al-Ḥājāt* [*wa-Ādāb al-Munājāt*]: 'We were told by one of the righteous among the masters of hearts that whoever recites in the two *rakʿa*s of the [sunna before the] dawn prayer ﴿*Alam nashraḥ*﴾ (Sura 94) and ﴿*Alam tara kayfa*﴾ (Sura 105), every enemy's hand will be powerless to reach him and they will have no way to harm him, and this is tried and true without doubt.'" They also mention this as a cure against hemorroids.

[1306]Referenced to al-Daylamī in *Iʿānat al-Ṭālibīn* (1:54) cf. *Ḥawāshī al-Shirwānī* (1:239), al-Mālibārī's *Fatḥ al-Muʿīn* (1:54), and al-Jāwī's *Nihāyat al-Zayn* (p. 24), all Shāfiʿī references concurring that it is a Sunna.

[1307]*I.e.* facing the Qibla, pronouncing the *shahāda*, and supplicating for Allah to make one one of the *tawwābīn* and *mutaṭahhirīn*.

[1308]Al-Dhahabī, Aḥmad al-Ghumārī and others warn that his books contain many forgeries, specifically *Tanbīh al-Ghāfilīn*, nevertheless, he names him *al-Imām, al-Faqīh, al-Muḥaddith al-Zāhid* in the *Siyar* and mentions his obitus in *Tadhkirat al-Ḥuffāẓ*.

[1309]The sunna al-Sakhāwī meant is surely that one stand facing the *qibla* with index finger raised, pronounces the *shahāda*, and supplicates that Allah make him of the "oft-repenting and self-purifying" *(al-tawwābīn al-mutaṭahhirīn)*. Al-Tirmidhī narrated from ʿUmar رضي الله عنه: the Prophet ﷺ said *whoever says [this] after ablution enters Paradise from whichever of its eight gates he desires*. None of this is incompatible with reciting Sura 97 in the first cycle of the post-*wuḍū'* prayer and Sura 112 in the second as the pious shaykhs have taught.

after every ablution but no-one made such prayer conditional on its immediacy after ablution. So the recitation of a sura or other than it right after ablution and before prayer does not contradict this. Granted, it is said that it is best to pray before the limbs of ablution dry up; and Allah knows best.

مَنْ قَرَأَ بِالْقُرْآنِ مَنْكُوساً أُلْقِيَ فِي النَّارِ مَنْكُوساً

Whoever recites the Qur'ān inverted shall be thrown into the Fire inverted. Forged.[1310]

مَنْ حَدَّثَ حَدِيثاً فَعَطَسَ عِنْدَهُ فَهُوَ حَقٌّ

Whoever says something whereupon someone sneezes, what he said is true. Al-Sakhāwī said Abū Yaʿlā narrates it from Abū Hurayra ﷺ from the Prophet ﷺ.[1311] So did al-Dāraquṭnī, al-Ṭabarānī and al-Bayhaqī who said it was a disclaimed report *(munkar)* as narrated from Abū al-Zinād.[1312] Someone else said "It is a falsehood even if its chain of transmission is as bright as the sun." This finding evidently requires careful re-examination. Al-Zarkashī said al-Nawawī graded it "fair" and that whoever calls it a falsehood errs.[1313] Al-Ṭabarānī narrates from Anas ﷺ:

The most truthful speech is that whereupon someone sneezes.[1314]

[1310]There are many reports of recitation of the suras in contrary order, hence its mere permissibility (not preferability) in the Shāfiʿī School while the Hanafis deem it offensive (except for didactic purposes) since Ibn Masʿūd said of a man that recited the suras in inverted order *That man's heart is inverted.* Narrated [with a sound chain per al-Nawawī in the *Tibyān* (p. 97) cf. al-Haythamī (7:168) and al-Suyūṭī in the *Itqān* (1:290= 1:341)] by Ibn Sallām in his *Faḍā'il al-Qur'ān* (p. 242) and Ibn Ḍarīs in his (p. 87), ʿAbd al-Razzāq (4:323) and Ibn Abī Shayba (6:149=6:156), al-Ṭabarānī in *al-Kabīr* (9:170), Ibn Abī Dāwūd in the *Maṣāḥif* (2:545 §484), and al-Bayhaqī in the *Shuʿab* (2:433=2:409) cf. al-Zarkashī, *Burhān* (1:257, 1:456) and al-Zurqānī, *Manāhil* (1:248). Suyūṭī, Ibn al-Athīr in the *Nihāya* (entry *n-k-s*), and others understood Ibn Masʿūd's report to refer to a reading not of the suras but of the verses in reverse order, which is unanimously forbidden.

[1311]Cf. Ibn Ḥajar, *al-Maṭālib al-ʿĀliya* (§2595).

[1312]Also narrated with that chain by Tammām al-Rāzī in his *Fawā'id* (2:184 §1005=*Rawḍ* 3:449 §1220), al-Ḥakīm al-Tirmidhī, and Ibn Shāhīn.

[1313]Al-Nawawī only graded its chain "strong and fair" in his *Fatāwā* (p. 76 book of *Salām*) as did al-Shihāb al-Ramlī in his (p. 645). Abū Ḥātim called it a lie as related by his son in his *ʿIlal* (2:342) while the rest of the scholars disclaimed it as *munkar* for the most part. Ibn al-Jawzī included it in the *Mawḍūʿāt* (3:77) while al-Suyūṭī tends to authenticate it in his *La'ālī'* (2:286). It is possible that this hadith is a corrupted form of the *ṣaḥīḥ* wording from Abū Hurayra in al-Bukhārī and al-Tirmidhī: *When one sneezes and glorifies Allah it is incumbent on every Muslim that hears him to raise a good supplication for him.* The words "it is incumbent" *(fa-ḥaqqun)* became "it must be true" *(fa-huwa ḥaqqun)* with a suppression of the rest which resulted in the saying *Whoever sneezes, it is ḥaqq,* the additions of the purported hadith supplying coherence and Allah knows best.

[1314]In *al-Awsaṭ* through ʿUmāra from Thābit from Anas ﷺ. Imam Aḥmad said ʿUmāra narrates disclaimed reports *(manākīr)* from Thābit, yet Abū Zurʿa and others deem him trustworthy, as are the remainder of the reporters in the chain. See al-Qārī's reservation toward Ibn al-Qayyim's discussion further down (p. 538).

مَنْ سَمِعَ الْمُنَادِيَ بِالصَّلَاةِ فَقَالَ مَرْحَباً بِالْقَائِلِينَ عَدْلاً وَمَرْحَباً بِالصَّلَاةِ وَأَهْلاً كَتَبَ اللهُ لَهُ أَلْفَيْ أَلْفِ حَسَنَةٍ وَمَحَا عَنْهُ أَلْفَيْ أَلْفِ سَيِّئَةٍ وَرَفَعَ لَهُ أَلْفَيْ أَلْفِ دَرَجَةٍ

Whoever says, upon hearing the caller to prayer, Greetings to those that speak justice, greetings to the prayer and welcome! Allah records for him a million merits, erases for him a million sins and elevates his rank a million degrees. Baseless.

مَنْ فَصَّلَ بَيْنِي وَبَيْنَ آلِي بِعَلَيَ فَعَلَيْهِ كَذَا وَكَذَا

Whoever separates between me and my Family with "upon," may this and that [curse] be upon him! A baseless falsehood and one of the ugly Shīʿī fabrications.[1315]

مَنْ جَالَسَ عَالِماً فَكَأَنَّمَا جَالَسَ نَبِيّاً

Whoever sits with a scholar it is as if he sat with a Prophet. Al-Sakhāwī said he did not know it as a Prophetic hadith. However, its meaning is correct because

The ulema are the inheritors of the Prophets[1316]

and Allah Most High says, ﴿Ask the followers of the Remembrance if you know not﴾ (16:43). Also transmitted:

The elder among his people is like the Prophet among his Community (q.v.).[1317]

مَنْ لَانَتْ كَلِمَتُهُ وَجَبَتْ مَحَبَّتُهُ

Whoever speaks gently must be loved. Spoken by ʿAlī ﷺ according to al-Khaṭīb.

مَنْ قَالَ فِي دِينِنَا بِرَأْيِهِ فَاقْتُلُوهُ

Whoever speaks out of his own opinion in this Religion of ours, kill him![1318] Isḥāq [b. Najīḥ] al-Malaṭī forged it as in *al-Wajīz*.[1319]

[1315] *Allāhumma ṣalli ʿalā Muḥammadin wa-Ālihi wa-Sallim* ("O Allah, send blessings and greetings upon Muḥammad and his Family") was formerly an exclusively Shīʿī way to invoke blessings rather than *wa-ʿalā Ālihi wa-Sallim* ("and *upon* his Family") which was the Sunni way, but now Sunnis use both ways indifferently.

[1316] See note 788.

[1317] The meanings of both this and the wording of the entry are confirmed by al-Shāfiʿī's statement narrated with his chain by al-Khaṭīb in *Sharaf Aṣḥāb al-Ḥadīth* (p. 46), "Whenever I see a man from among the masters of hadith, it is as if I saw the Prophet ﷺ alive" cf. Abū Ghudda in his marginalia on al-Qārī's *Maṣnūʿ* (p. 182 §329) for this entry.

[1318] *Man qāla fī dīninā bi-raʾyihi fa-qtulūh.* See note 610. Narrated by al-Khaṭīb in *al-Faqīh wal-Mutafaqqih* and Tammām al-Rāzī in his *Fawāʾid.* An example of Ibn Ḥazm's extremism is his declaration that any type of analogy *(qiyās)*, or imitation *(taqlīd)*, or juridical opinion *(raʾī)* is outside the pale of Islām, a position in which he contravened the totality of the scholars of *Ahl al-Sunna.* Rather, as al-Kawtharī said in *Fiqh Ahl al-ʿIrāq* (p. 10-12, 17, 23-24): "There is no jurisprudence without juridical opinion *(lā fiqh bi-dūn raʾī). Raʾī* in this sense is a positive term for the quality of every jurisprudent and refers to

مَنْ زَرَعَ حَصَدَ

Whoever sows shall reap. Not a hadith as far as form is concerned but its meaning is correct both for this world and the hereafter. We already discussed the hadith, *This world is the seedbed of the hereafter (q.v.).*

مَنْ جَدَّ وَجَدَ

Whoever strives shall find.[1320] Al-Sakhāwī listed it but made no comment on it. It is baseless and is in fact the dictum of one of the virtuous as is the saying, *Whoever persists enters (man lajja walaja).*

مَنْ دَعَا لِظَالِمٍ بِطُولِ الْبَقَاءِ فَقَدْ أَحَبَّ أَنْ يُعْصَى اللهُ

Whoever supplicates for a tyrant's long life certainly loves that Allah be disobeyed. Al-Ghazālī mentioned it in the *Iḥyā'* and al-Zamakhsharī in his *Tafsīr*. Al-Sakhāwī said "We did not see it as a Prophetic saying but Abū Nuʿaym narrated it in the *Ḥilya* as a saying of Sufyān al-Thawrī." Ibn al-Jawzī said everything that is narrated to that effect is forged. Meaning, in its chain of transmission and form; otherwise, there is no doubt that its meaning is true. Al-ʿIrāqī said in his *Takhrīj Aḥādīth al-Iḥyā'* that Ibn Abī al-Dunyā narrated it in *Kitāb al-Ṣamt* as a saying of al-Ḥasan al-Baṣrī and al-ʿAsqalānī said the same in his *Takhrīj [Aḥādīth] al-Kashshāf*.[1321]

perspicuity and complete insight. Hence you find Ibn Qutayba in *al-Maʿārif* mentioning the *fuqahā'* under the heading, 'The People of Juridical Opinion' *(aṣḥāb al-raʾī)*, counting among them al-Awzāʿī, Sufyān al-Thawrī, and Mālik b. Anas. So does the hadith master Muḥammad b. al-Ḥārith al-Khushānī in his *Quḍāt Qurṭuba* refer to Mālik's companions as 'The People of Juridical Opinion.' So does the hadith master Abū al-Walīd b. al-Farādī in his *Tārīkh ʿUlamā' al-Andalus*. So does the hadith master Abū al-Walīd al-Bājī in his commentary on al-Mālik's *Muwaṭṭa'*.... What is found in the words of Ibrāhīm al-Nakhaʿī and those of his synchronic layer to the effect that 'the people of *raʾī* are the enemies of the *Sunan*' [narrated as a saying of our liege-lord ʿUmar from ʿAmr b. Ḥurayth and others by al-Dāraquṭnī in his *Sunan* (4:146), al-Bayhaqī in *al-Madkhal* (p. 190), Ibn Ḥazm in *al-Iḥkām* (6:213), Ibn ʿAbd al-Barr in *Jāmiʿ Bayān al-ʿIlm* (2:1041-1042 §2001-2005) and al-Lālakā'ī in *Sharḥ Uṣūl Iʿtiqād Ahl al-Sunna* (1:123); also attributed to al-Zuhrī, cf. Ibn ʿAbd al-Barr, *Jāmiʿ* (2:1052 §2032)] is in the sense of *raʾī* that contradicts the Sunna that is transmitted concerning doctrine. They meant by it the *Khawārij*, *Qadariyya*, *Mushabbiha*, and similar innovators. They did not mean *raʾī* in the sense of scholarly exertion *(ijtihād)* in the branches of the Law that concern legal rulings. To give this any other sense is to corrupt their discourse. How can it be otherwise when al-Nakhaʿī himself and Ibn al-Musayyib himself are of those who express personal juridical opinion in the branches, in spite of those who cannot picture them doing so?" Ibn ʿAbd al-Barr offers a similar argument in his *Jāmiʿ Bayān al-ʿIlm* (2:1052). See also the definition of praiseworthy *raʾī* in the *Fatḥ* (13:189 and 13:287-288) and Ibn al-Qayyim in *Iʿlām al-Muwaqqiʿīn* (1:83) as well as the introduction to al-Tahānawī's *Iʿlā' al-Sunan*.

[1319]It is unclear what work Qārī means by the *Wajīz* here as that title usually refers either to al-Ghazzālī's book on Shāfiʿī *fiqh* or to al-Wāḥidī's *tafsīr*. Al-Fattanī identifies it in the introduction to his *Tadhkirat al-Mawḍūʿāt* as "al-Suyūṭī's *Wajīz*" but the latter's work thus titled is *al-Wajīz fī Ṭabaqāt Fuqahā' al-Shāfiʿiyya*. See also note 883.

[1320]See also entry, *For every mujtahid there is a share [of success].*

[1321]Al-Ghazzālī also attributed it to al-Ḥasan al-Baṣrī in one place although he attributes it to the Prophet ﷺ in two other places of his *Iḥyā'*.

مَنْ حَلَفَ بِاللهِ صَادِقاً كَانَ كَمَنْ سَبَّحَ اللهَ وَقَدَّسَهُ

Whoever swears by Allah thruthfully is as one who glorified Allah and exalted Him. Al-Sakhāwī made an entry for it but left it without comment. Its meaning is true and right. If one is truthful in his oath, his swearing by Allah is a consistent mention of Him even if the swearer is a hypocrite. Ibn al-Dayba^{c} said:

> I do not know it as a Prophetic hadith but Imam al-Shāfi^{c}ī said, *I never swore by Allah—neither truthfully nor deceptively, out of awe before Allah Most Glorious.*[1322] If the meaning of that hadith were true then the avoidance of the swearing of oaths out of awe before Allah Most Glorious would not be among the praiseworthy traits.

Evidently, if its avoidance were among the praiseworthy traits then its performance would not be among the felicitous Prophetic attributes but he ﷺ swore oaths in many contexts and in many hadiths—just as Allah Most High swore in His Book, in many passages of His Divine Address. Therefore, we must understand that the avoidance of the swearing of oaths is a praiseworthy trait in the case of argument within transactions in the sense that one should give what one is expected to give without swearing out of ceremony *(^{c}amalan bil-mujāmala).*[1323]

مَنْ تَكَلَّمَ بِكَلَامِ الدُّنْيَا فِي الْمَسْجِدِ أَحْبَطَ اللهُ أَعْمَالَهُ أَرْبَعِينَ سَنَةً

Whoever talks about worldly matters in the mosque, Allah will cancel forty years' worth of his good deeds. According to al-Ṣaghānī it is forged. He is right; this is falsehood both in form and content.

مَنْ عَلَّمَ أَخَاهُ آيَةً مِنْ كِتَابِ اللهِ فَقَدْ مَلَكَ رَقَبَتَهُ

Whoever teaches his brother a verse from the Book of Allah owns him. Ibn Taymiyya said it is forged and [al-Suyūṭī in] the *Dhayl [al-Mawḍū^{c}āt]* confirmed it.

مَنْ أَكْرَمَ غَرِيباً فِي غُرْبَتِهِ وَجَبَتْ لَهُ الْجَنَّةُ

Whoever treats well a stranger abroad certainly deserves Paradise. Al-Daylamī narrated it chainless from Ibn ^{c}Abbās رضي الله عنهما from the Prophet ﷺ

[1322]In al-Bayhaqī's *Manāqib al-Shāfi^{c}ī* (2:164) beginning, "I never lied, and if I ever lied, none of the reasons for which I am praised would have ever been granted to me, and I never swore an oath…"

[1323]The Prophet ﷺ prohibited Abū Bakr al-Ṣiddīq رضي الله عنه from swearing oaths in the hadith of the interpretation of the dream related from Ibn ^{c}Abbās in the two *Ṣaḥīḥ*s and *Sunan*: *Do not swear (lā tuqsim)!* Hence al-Tustarī said, "The truthful and trustful Saints *(al-ṣiddīqūn)* never swear by Allah ﷻ, nor commit backbiting, nor does backbiting take place around them, nor do they eat to satiation. If they promise, they are true to their word, and they never speak in jest." This is the rightful context of al-Shāfi^{c}ī's saying and its best explanation but Allah knows best.

but it is strengthened by the hadith [in the *Ṣaḥīḥayn* and *Sunan*]:

> *Whoever believes in Allah and the Last Day must treat his guest well.*[1324]

مَنْ زَارَنِي وَزَارَ أَبِي إِبْرَاهِيمَ فِي عَامٍ وَاحِدٍ دَخَلَ الْجَنَّةَ

Whoever visits me and my father Ibrāhīm in the same year enters Paradise.[1325] Ibn Taymiyya said it is forged as did al-Nawawī toward the end of the chapter on the Ḥajj in *Sharḥ al-Muhadhdhab*: "A forgery and baseless falsehood." Al-Dhahabī said "Its narrative routes all contain some weakness but strengthen one another as none of their transmitters is suspected of lying."[1326]

مَنْ زَارَ الْعُلَمَاءَ فَكَأَنَّمَا زَارَنِي وَمَنْ صَافَحَ الْعُلَمَاءَ فَكَأَنَّمَا صَافَحَنِي وَمَنْ جَالَسَ الْعُلَمَاءَ فَكَأَنَّمَا جَالَسَنِي وَمَنْ جَالَسَنِي فِي الدُّنْيَا أُجْلِسَ إِلَيَّ يَوْمَ الْقِيَامَةِ

Whoever visits the ulema, it is as though he visits me; and whoever shakes hands with the ulema, it is as though he shakes hands with me; and whoever sits with the ulema, it is as though he sits with me; and whoever sits with me in this world shall be made to sit near me on the Day of Resurrection. In [al-Suyūṭī's] *Dhayl [al-Mawḍūʿāt]*: "Its chain contains Ḥafṣ who is a liar."

مَنْ أَرَادَ أَنْ يُؤْتِيَهُ اللهُ عِلْماً بِغَيْرِ تَعَلُّمٍ وَهُدًى بِغَيْرِ هِدَايَةٍ فَلْيَزْهَدْ فِي الدُّنْيَا

Whoever wants Allah to give him knowledge without the means of learning and guidance without any direction, let him renounce the world. Baseless as in the *Mukhtaṣar* [of al-Manūfī on al-Sakhāwī's *Maqāṣid*] but its meaning is correct as per the saying of the Prophet ﷺ:

> *Whoever practices what he knows, Allah shall teach him what he does not know.*[1327] Allah knows best.

[1324] *I.e.* show them generosity and hospitality for at least three days cf. al-Ḥarbī, *Ikrām al-Ḍayf* and Ibn Abī al-Dunyā, *Qirā al-Ḍayf*.

[1325] Its wording in al-Nawawī is *I shall guarantee Paradise for him. Al-Majmūʿ* (8:277), *Fatāwā* (p. 184): "This is a falsehood, it is not truly narrated from the Prophet ﷺ, nor known in any book of sound or weak narrations, but some depraved person forged it."

[1326] Al-Dhahabī meant the narrations [1] *Whoever visits my grave, my intercession shall take place for him*; [2] *Whoever visits me without any avowed purpose other than my visit, it is incumbent upon me to be his intercessor on the Day of Resurrection*; [3] *Whoever goes on pilgrimage then visits me after my death it is as if he visited me in my life*; [4] *Whoever visits my grave after my death is as those who visited me in my life*; [5] *Whoever goes on pilgrimage and does not visit me has been rude to me*; and [6] *Whoever visits me in Medina anticipating reward (muḥtasiban), I shall be for him a witness and an intercessor on the Day of Resurrection.* See documentation in our discussion of the first narration in the introduction to our translation of Ibn Jahbal's *Refutation of Ibn Taymiyya*.

[1327] Adduced as a hadith by al-Muḥāsibī in *Risālat al-Mustarshidīn* and in the *Iḥyāʾ* but it is only narrated as a saying of ʿĪsā ﷺ through Imam Aḥmad from an unnamed *Tābiʿī* by Abū Nuʿaym (10:14–15) who said that a forger then made up a chain going back to the

مَنْ تَزَيَّا بِغَيْرِ زِيِّهِ فَقُتِلَ فَدَمُهُ هَدَرٌ

Whoever wears other than his own attire and is then killed, his killing goes unprosecuted. It has no serious basis.[1328] The jinn-reports supposedly from the Prophet ﷺ to that effect are all inauthentic.

مَنْ لَبِسَ نَعْلاً صَفْرَاءَ قَلَّ هَمُّهُ

Whoever wears yellow shoes, his worries shall decrease. Narrated from Ibn ʿAbbās رضي الله عنهما, from the Prophet ﷺ, in the wording:

> *He shall remain happy as long as he wears them* instead of *his worries shall decrease.*

Abū Ḥātim reports from his father that this hadith is a forgery and a lie while al-Zamakhsharī in *al-Kashshāf* attributes it to ʿAlī رضي الله عنه in the wording of the entry. It seems the premise for it is the verse ﴿Yellow, bright is her color, gladdening beholders﴾ (2:69).

مَنْ أَخْلَصَ لله أَرْبَعِينَ يَوْماً ظَهَرَتْ يَنَابِيعُ الحِكْمَةِ مِنْ قَلْبِهِ عَلَى لِسَانِهِ

Whosoever dedicates to Allah forty days, the wellsprings of wisdom will surge (ẓaharat) from his heart to his tongue.[1329] Ibn al-Jawzī adduced it in the *Mawḍūʿāt* and this was a mistake on his part since Abū Nuʿaym narrates it in the *Ḥilya* from Abū Ayyūb رضي الله عنه, from the Prophet ﷺ with a weak chain while Aḥmad narrates it in *al-Zuhd* in *mursal* fashion from

Prophet ﷺ through Aḥmad from Yazīd b. Hārūn, from Ḥumayd, from Anas cf. al-Sakhāwī, *Fatḥ al-Mughīth* (1:313); from Ibn ʿAbbās by Abū al-Shaykh; and from Sufyān al-Thawrī by Abū Yaʿqūb al-Baghdādī in *Riwāyat al-Kibār ʿan al-Ṣighār* cf. al-Suyūṭī, *al-Durar al-Muntathira.* It is strengthened by Abū al-Dardā's saying *Whoever practices one tenth of what he knows, Allah shall teach him what he does not know,* narrated by al-Khaṭīb in his *Jāmiʿ* (1:134 §35) cf. al-Sakhāwī, *Fatḥ al-Mughīth* (3:283). Stronger proofs yet are the verses ﴿Those who strive hard in Us, We shall most surely guide them in our Ways﴾ (29:69), ﴿Keep your duty to Allah—and Allah is teaching you﴾ (2:282), and ﴿If you keep your duty to Allah He will give you discrimination (between right and wrong)﴾ (8:29).

[1328]The saying in this entry refers to someone disguising himself. However, the ruling holds true for theft: ʿAbd al-Razzāq (10:48-49 §18306; 10:214-215 §18886) and *Fatḥ al-Bārī* (*Ḥudūd, lā yushrab al-khamr*). More, if the theft was of the *ghulūl* kind whereby the thief filches even something petty from the spoils, the Prophet ﷺ would deny him the title of *shahīd* and refrain from praying over his funeral cf. Ibn Abī Shayba (*mā dhukir fīl-ghulūl*) and al-Bayhaqī, *Sunan (bāb al-ghulūl)* and *Sunan Ṣughrā* (*bāb taḥrīm al-ghulūl*).

[1329]Narrated by Ibn Abī Shayba (7:80), al-Quḍāʿī (1:285), Aḥmad, Hannād, and Ibn al-Mubārak, all three in their *Zuhd*, al-Daylamī in *Musnad al-Firdaws* (3:564), Abū Nuʿaym (5:189, 10:70) and others through so many chains both from Companions—Ibn ʿAbbās, Abū Ayyūb al-Anṣārī, Abū Mūsā al-Ashʿarī, ʿAlī, Abū Dharr, and Anas—and *mursal*—from Makḥūl and Ṣafwān b. Sulaym—that it reaches the grade of *ḥasan ṣaḥīḥ* according to the *Mudāwī* (6:108-111) although al-Sakhāwī grades it weak in his *Maqāṣid* (§1054) while al-Dhahabī and al-Ṣaghānī declare it a forgery. Its meaning refers to (1) observing congregational prayer from its very start as well as (in *Musnad Zayd*'s narration) (2) fasting and (3) consuming only licit sustenance. Cf. *Sharḥ Sunan Ibn Mājah* (1:58), *Fayḍ al-Qadīr* (4:273, 6:43-44), and *Kashf al-Khafāʾ* (2:292-293). For four more similar hadiths see *al-Mudāwī* (6:295-298). A fourth meaning is godwary simple living as illustrated by Mālik's statement: "None renounces the world and guards himself except he will speak wisdom." Narrated from Ibn Wahb as cited by al-Dhahabī in the *Siyar* (Risāla ed. 8:109).

Makḥūl from the Prophet ﷺ with the wording *shall gush forth (tafajjarat).* Al-Zarkashī said it is also narrated with a weak chain from Anas ﷺ while al-Suyūṭī said Abū Nuʿaym completed the chain from Makḥūl from Abū Ayyūb al-Anṣārī ﷺ. In addition, the "dispatched" *(mursal)* hadith constitutes a proof for the vast majority of the authorities.[1330]

مَنْ عَبَدَ اللهَ بِجَهْلٍ كَانَ مَا يُفْسِدُهُ أَكْثَرَ مِمَّا يُصْلِحُ

Whosoever worships Allah with ignorance, what he corrupts and nullifies is more than what he does right. Attributed to the Companion Ḍirār ibn al-Azwar ﷺ. Al-Daylamī narrates from Wāthila ﷺ, from the Prophet ﷺ:

> *The ignorant worshipper is like a donkey in the mill.*[1331]

It is further substantiated by the hadith:

> *A single truly knowledgeable person (faqīh) is harder against Satan than a thousand [non-knowledgeable] worshippers.*[1332]

الرَّابِحُ فِي الشَّرِّ خَاسِرٌ

The winner in evil is a loser. Meaning, a loser in goodness. It is the speech of some sage.[1333] Allah Most High said ﴿so their commerce does not prosper﴾ (2:16), ﴿By Time! Verily Man is in a state of loss save those who believe and do good works, and exhort one another to truth and exhort one another to endurance﴾ (103:1-3).[1334] How excellently did the Shaykh [Abū al-Fatḥ] al-Bustī declaim:

> *More of this world is destitution for man*
> *and all his gains, save pure good, are loss.*

مَسْحُ الْعَيْنَيْنِ بِبَاطِنِ أُنْمُلَتَيِ السَّبَّابَتَيْنِ

Wiping the eyes with the index digits after kissing them upon hearing the caller to prayer say I bear witness that Muḥammad is the Messenger of Allah, at the same time repeating these words and adding: I am pleased with Allah as my Lord, with Islām as my Religion and with Muḥammad

[1330]But see note 1007.

[1331]Narrated from Baqiyya, from Thawr b. Yazīd, from Khālid b. Maʿdān, from Wāthila by [1] Nuʿaym b. Ḥammād cf. *Kāmil* and *Tahdhīb al-Kamāl* and [2] Muḥammad b. Ibrāhīm b. al-ʿAlā' in the *Ḥilya* (5:219), a forger and one of the *zuhhād* who may be responsible for the pseudo-hadith *Do not teach women how to read and write but teach them spinning and Sūrat al-Nūr* cf. Ibn Ḥibbān, *Majrūḥīn* and *Mīzān.*

[1332]See note 801.

[1333]Aristotle said in the beginning of his *Ethics* that to know how to commit evil well is not considered a science at all.

[1334]The verse from Sūrat al-Baqara is quoted last in al-Qārī's original text.

ﷺ *as my Prophet.* Al-Daylamī relates in the *Firdaws* from Abū Bakr al-Ṣiddīq ﷺ that the Prophet ﷺ said:

> *Whoever does this, my intercession will definitely take place for him.*

Al-Sakhāwī said:

> Inauthentic. Shaykh Aḥmad al-Raddād cites it in *Mūjibāt al-Raḥma* [*wa-ʿAzā'im al-Maghfira*] with a broken chain containing unknown narrators from al-Khiḍr ﷺ. Everything related on this chapter is inauthentically attributed to the Prophet ﷺ.

If it could only be established as a saying of the Ṣiddīq it would be enough as a basis for practice because of the Prophet's saying ﷺ:

> *You must follow my Sunna and the Sunna of my Rightly-Guided Successors.*[1335]

It was also said: "It is neither done nor forbidden and its strangeness is no secret to those endowed with intelligence."[1336]

Wiping the neck [in wuḍū'] is security against fetters. Nawawī in *Sharḥ al-Muhadhdhab* declares it forged but Abū ʿUbayd al-Qāsim [b. Sallām] narrates from al-Qāsim b. ʿAbd al-Raḥmān that Mūsā b. Ṭalḥa ﷺ said:

مَسْحُ الْعَيْنَيْنِ بِبَاطِنِ أُنْمُلَتَيِ السَّبَّابَتَيْنِ بَعْدَ تَقْبِيلِهِمَا عِنْدَ سَمَاعِ قَوْلِ الْمُؤَذِّنِ أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللهِ مَعَ قَوْلِهِ أَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ رَضِيتُ بِاللهِ رَبّاً وَ بِالْإِسْلَامِ دِيناً وَبِمُحَمَّدٍ ﷺ نَبِيّاً

مَسْحُ الرَّقَبَةِ أَمَانٌ مِنَ الْغِلِّ

[1335] Narrated from al-ʿIrbāḍ b. Sāriya ﷺ in the *Sunan* and *Musnad*.

[1336] Yet Ibn ʿĀbidīn in his *Ḥāshiya* (1:398) says that thumbnail-kissing is desirable *(mustaḥabb)* upon hearing the first call to prayer (*adhān*) together with invoking blessings on the Prophet ﷺ and adding, "Welcome, my beloved and the coolness of my eyes, Muḥammad ﷺ!" then [wiping one's eyes with the thumbnails and] asking for healthy sight and hearing. So did another imam—Aḥmad Riḍā Khān—in his monographs *Munīr al-ʿAyn fī Ḥukmi Taqbīl al-Ibhāmayn* and *Nahj al-Salāma fī Ḥukm Taqbīl al-Ibhāmayn fīl-Iqāma*, both citing previous Hanafi sources such as al-Qahistānī's *Jāmiʿ al-Rumūz fī Sharḥ al-Nuqāya* and Faḍl Allāh b. Muḥammad b. Ayyūb al-Suhrawardī's *Fatāwā Ṣūfiyya*. Shaykh Taqi Usmani said in *Islahi Khutubaat: Discourses on Islamic Way of Life* (Karachi: Darul-Ishaat Urdu Bazar, 1999 1:231): "If, upon listening to the *adhān* in the mosque and hearing the words *ashhadu anna Muḥammad ar-Rasūl Allāh* you suddenly felt a deep sense of love for the Messenger of Allah ﷺ and in this state of love and ecstasy, you kissed your thumbs and placed them on your eyes: this act, in itself, cannot be considered sinful or a *bidʿa*. The reason is that you did this out of love for the Messenger of Allah ﷺ; and love and respect for the Messenger of Allah ﷺ is a praiseworthy act and a sign of faith." Similarly, al-Sindī said of the hadith of drinking Zamzam water: "The people of knowledge have experienced its veracity." As for al-Maʿallamī's dismissal of the finding that thumb-kissing has proven healthy in his edition of al-Shawkānī's *al-Fawā'id al-Majmūʿa* (p. 38 §58 n. 6) on the grounds that "religion is not founded on experimentation" and that "idol worshippers will tell you that plenty of their practices have proven healthy" then these are false analogies on two grounds: [1] the acceptance of beneficial matters by the Religion does not constitute establishing something new in the Religion regardless of the flimsiness of the transmitted reports on those matters (*e.g.* taking a bit of salt before and after meals) and [2] Muslims are not comparable to idol-worshippers. See also Shaykh Afifi's important points cited in our introduction, section "Hadithic Verdict vs. Juridical Ruling and *ʿAmal*."

Whoever includes his nape while wiping his head shall be safe from fetters.

This is a *mawqūf* hadith[1337] but it has the status of a Prophetic one because such a matter cannot be said on the basis of opinion. It is strengthened by the hadith of Ibn ʿUmar رضي الله عنهما from the Prophet ﷺ in *Musnad al-Firdaws* even though the latter is weak. However, there is general agreement over the fact that the weak hadith is put into practice in excellent deeds *(faḍā'il al-aʿmāl)*.[1338] Hence our [Hanafi] Imams said that wiping the neck is desirable or even a sunna.[1339]

يَا وَيْحَ مَنْ نَالَ الْغِنَى بَعْدَ فَاقَةٍ

Woe to him who obtained wealth after being destitute! A statement of one of the generous people but it is not meant in absolute terms.

وَيْلٌ لِلتَّاجِرِ مِنْ بَلَى وَاللهِ وَوَيْلٌ لِلصَّانِعِ مِنْ غَدٍ وَبَعْدَ غَدٍ

Woe to merchants for [swearing] "Certainly, by Allah!" and woe to craftsmen for [promising] "Tomorrow or the day after tomorrow." Al-ʿIrāqī said he did not see any chain of transmission for it while the author of *Musnad al-Firdaws* cited something similar from Anas رضي الله عنه, without chain.

[1337]Strictly speaking it is a *mawqūf mursal* which resembles a *maqṭūʿ* report since Mūsā, even if he is considered a Companion, nevertheless does not narrate anything directly from the Prophet ﷺ. As for the report from Ibn ʿUmar its chain has many gaps as pointed out by Ibn Ḥajar, *Talkhīṣ* (1:163 §98) cf. Tahānawī, *I'lā' al-Sunan* (1:120 §65 n.1). There is more evidence (see second to next note) which Qārī cites in his epitome (see p. 573).

[1338]By consensus in Islām. Al-Qārī expanded on this rule in his introduction to *al-Asrār al-Marfūʿa* and reiterates it in *Sharḥ al-Shifā* (2:91), *Mirqāt al-Mafātīḥ* (2:381), his epistle on *Faḍā'il Niṣf Shaʿbān*, his introduction to *al-Ḥirz al-Thamīn Sharḥ al-Ḥiṣn al-Ḥaṣīn* and others of his works as does al-Nawawī also cf. our *Sunna Notes I*, "Use of weak hadiths."

[1339]Before Ibn ʿUmar and Mūsā b. Ṭalḥa's reports, al-Laknawī in *Ẓafar al-Amānī* (p. 188) adduces the report of Kaʿb b. ʿAmr al-Yāmī as the main Hanafi proof for wiping the neck (cf. *I'lā' al-Sunan* 1:121 §67) as narrated from al-Tirmidhī, Abū Dāwūd, Aḥmad, al-Ṭaḥāwī and others with a weak chain. Al-Nawawī deems it an innovation *(bidʿa)* but Shawkānī cites the Shāfiʿīs al-Rūyānī, al-Baghawī and Ibn Ḥajar as admitting it as a sunna. Ḥabīb ʿUmar b. Ḥafīẓ said that one should wipe the neck in *wuḍū'* because there is a spiritual meaning to doing so—no doubt on the same evidence as the above-mentioned. See also al-Laknawī's *Tuḥfat al-Ṭalaba fī Taḥqīqi Masḥ al-Raqaba* and its marginalia *Tuḥfat al-Kamala ʿalā Ḥawāshī Tuḥfat al-Ṭalaba* both of which he mentions in *Īqāẓ* 6 of *al-Rafʿ wal-Takmīl*. I heard Shaykh Adīb Kallās say in his Damascus home upon one of his returns from Ḥajj that he was making *wuḍū'* at Muzdalifa and wiped his neck, whereupon one of those in charge of spying on Muslims cried out *Yā shaykh! Ya ḥājj! Ittaqillāh! Hādhā bidʿa!* Shaykh Adīb said he replied to him: "My good brother, it is clear to me that you all who say such a thing are completely deprived of *fiqh (lā ghawtha lakum fil-fiqh)*. I reject your understanding and follow that of Imam Abū Ḥanīfa, whose School showed the evidence that wiping the neck in *wuḍū'* is meritorious and desirable. I advise you to reflect upon the saying of Allah Most High, ﴿And speak not, concerning that which your own tongues qualify (as clean or unclean), the falsehood: 'This is lawful, and this is forbidden,' so that you invent a lie against Allah. Lo! those who invent a lie against Allah will not succeed!﴾ (16:116)."

النِّسَاءُ يَنْصُرُ بَعْضُهُنَّ بَعْضاً

Women defend one another. Spoken by ᶜIkrima who inserted it as a side comment to a hadith in al-Bukhārī's *Ṣaḥīḥ*.[1340]

الدُّنيَا سَاعَةٌ فَاجْعَلْهَا طَاعَةً

The World is but one hour; spend it in obedience. Baseless in this wording but its meaning is true since Allah Most High says: ﴿On the day when they see that which they are promised (it will seem to them) as though they had tarried but an hour of daylight﴾. (46:35) This does not contradict the established narration that *the age of the world is seven thousand years,*[1341] for what has passed seems to have elapsed in one hour.

شِرَارُكُمْ عُزَّابُكُمْ

The Worst of you are the bachelors. Ibn al-Jawzī included it in the forgeries and was wrong to do so as al-Suyūṭī said that Aḥmad and al-Ṭabarānī narrated it from ᶜAṭiyya b. Busr, Ibn ᶜAdī from Abū Hurayra, and Abū Yaᶜlā from Jābir ﷺ. Al-Sakhāwī said Abū Yaᶜlā and al-Ṭabarānī narrated it from Abū Hurayra ﷺ, from the Prophet ﷺ.[1342]

شِرَارُكُمْ مُعَلِّمُو صِبْيَانِكُمْ أَقَلُّهُمْ رَحْمَةً عَلَى الْيَتِيمِ وَأَغْلَظُهُمْ عَلَى الْمِسْكِينِ

The Worst of you are those who teach young pupils. They are merciless with the orphan and harsh with the poor. Forged[1343] as per the *La'ālī'*.

[1340]See al-Bukhārī and *Fatḥ* (*Libās, al-thiyāb al-khuḍr*).

[1341]A forgery, cf. note 234.

[1342]Also narrated from Abū Dharr by Aḥmad and ᶜAbd al-Razzāq and from ᶜAṭiyya by Ibn Abī ᶜĀṣim, Abū Yaᶜlā, Ibn Mandah in *Maᶜrifat al-Ṣaḥāba*, and al-Bayhaqī in the *Shuᶜab*, all with weak paths cf. Ibn Ḥajar, *Taᶜjīl al-Manfaᶜa* (1:289) and *Iṣāba*. See also al-Madrāsī's *Dhayl al-Qawl al-Musaddad* (Hadith 16).

[1343]By the discarded Rāfiḍī Saᶜd b. Ṭarīf to avenge his son from a teacher who had beaten him. Equally forged is the narration al-Khaṭīb grades *munkar jiddan*: *Do not beat your children for their weeping…* as stated by Ibn ᶜArrāq (1:171 §6).

Y

يسٓ لِمَا قُرِئَتْ لَهُ

Yā Sīn fulfills whatever [need] it is recited for. Al-Sakhāwī said [in the *Maqāṣid*], "Baseless, yet it is considered definitely true by the group of Shaykh Ismāʿīl al-Jabartī on empirical grounds."[1344] I learnt that a certain Shīʿī had read the seven canonical readings of Qur'ān before a Sunnī teacher. When he returned home they said to him, "How fine you would be if only your teacher were not a Sunnī!" He replied: "It does not harm me at all. I scooped up the honey and left the container." When his words reached the shaykh he called all his friends among the Qur'ān reciters and they read Yā Sīn to the intention that their honey be given back to them. When they finished reciting it, the seven readings were taken away from that Shīʿī's heart. He returned to the shaykh, repented from his heresy, was awoken from his slumber, and Allah lavished His mercy on him.

كَأَنَّكَ مِنْ أَهْلِ بَدْرٍ وَحُنَيْنٍ

You act as if you had fought in Badr and Ḥunayn![1345] This is said to those who act in a permissive way but it is not a hadith.

إِنَّ مِنْ أَقَلِّ مَا أُوْتِيتُم اليَقِينَ وَعَزِيمَةَ الصَّبْرِ وَمَنْ أُعْطِيَ حَظَّهُ مِنْهُمَا لَمْ يُبَالِ مَا فَاتَهُ مِنْ قِيَامِ اللَّيْلِ وَصِيَامِ النَّهَارِ

You all received the least share of true certitude and firm endurance but whoever received his share of them should not care what night vigil nor day fast he missed. Thus in the *Iḥyā'* but al-ʿIrāqī said "I found no extant basis for it, although Ibn ʿAbd al-Barr did narrate from Muʿādh ﷺ, *Allah did not reveal less of anything than true certitude.*" However, the above is inferred from the saying of Allah Most High ﴿and of knowledge you have been vouchsafed but little﴾ (17:85). As for firm endurance in deeds it is equally little, as Allah Most High said ﴿save such as believe and do good works, and they are few﴾ (38:24).

[1344]Ismāʿīl b. Ibrāhīm b. ʿAbd al-Ṣamad al-Hāshimī al-Jabartī al-Zabīdī (722-806) was a popular and influential Sufi Shaykh who swore by Shaykh Muḥyī al-Dīn Ibn ʿArabī's *Fuṣūṣ* and by this hadith which Ibn Hajar in *Inbā' al-Ghumr* (2:272) calls forged cf. al-Sakhāwī, *al-Ḍaw' al-Lāmiʿ* (2:282-284). Muḥammad ʿUlaysh, Ibrāhīm al-Saqqā', Jamāl al-Dīn al-Qāsimī, and ʿAbd al-Fattāḥ Abū Ghudda one after another attribute the mention of al-Jabartī to al-Shaʿrānī in *al-Badr al-Munīr* without realizing it is al-Sakhāwī himself who mentions him cf. al-Qāsimī, *Qawāʿid al-Taḥdīth* (p. 183-185), *Maṣnūʿ* (p. 215-218 n.)

[1345]The Prophet ﷺ guaranteed forgiveness for the Believers who fought at Badr and Ḥunayn.

مَا عَاقَبْتَ مَنْ عَصَى اللهَ فِيكَ بِمِثْلِ أَنْ تُطِيعَ اللهَ فِيهِ

You do not better requite anyone who disobeyed Allah and mistreated you than by obeying Allah concerning him [by not mistreating him back]. Al-Sakhāwī left a blank for this hadith and made no comment.[1346]

You happen to ask an expert! Related from a number of the people of learning, among them Ibn ʿAbbās رضي الله عنهما.

عَلَى الْخَبِيرِ سَقَطْتَ

رَجَعْنَا [والصواب قَدْ جِئْتُمْ] مِنَ الْجِهَادِ الْأَصْغَرِ إِلَى [والصواب فَمَا فَعَلْتُمْ فِي] الْجِهَادِ الْأَكْبَرِ قَالُوا وَمَا الْجِهَادُ الْأَكْبَرُ قَالَ جِهَادُ الْقَلْبِ

[You] have come back from the smaller jihad; [what about] the greater jihad?[1347] *They asked What is the greater jihad? He replied: The jihad of the heart.* Al-ʿAsqalānī in *Tasdīd al-Qaws* said, "This report is famous and widespread but these are the words of [the *Tābiʿī*] Ibrāhīm b. Abī ʿAbla as narrated in al-Nasā'ī's *Kunā*."[1348] Al-Ghazzālī cites it in the *Iḥyā'*. Al-ʿIrāqī references it to the narration from Jābir ﷺ by al-Bayhaqī who said its chain is weak.[1349] Al-Suyūṭī said al-Khaṭīb narrates it in his *Tārīkh*, also from Jābir ﷺ, thus:

> When the Prophet ﷺ came back from one his expeditions he said: *You have come and are welcome! You have come from the smaller jihad to the greater jihad.* They asked: *What is the greater jihad?* He said: *The servant's struggle against his lust.*[1350]

[1346]Ibn al-Dayba' said he did not see it as a Prophetic saying but its meaning is true. It is narrated as a saying of ʿUmar ﷺ by al-Taymī in *al-Targhīb wal-Tarhīb* and al-Khaṭīb in *al-Muttafiq wal-Muftariq* cf. ʿAbd Allāh al-Gumārī in his notes on al-Sakhāwī's *Maqāṣid* and al-Suyūṭī's *Ta'yīd al-Ḥaqīqat al-ʿAliyya*.

[1347]Al-Qārī's text has, *We have come back from the smaller jihad to the greater one. They asked…* The correct version is from al-Mizzī's citation of al-Nasā'ī.

[1348]As cited with al-Nasā'ī's chain in al-Mizzī, *Tahdhīb al-Kamāl* (2:144); Ibn Ḥajar, *Tahdhīb al-Tahdhīb* (1:142), *al-Kāfī al-Shāf fī Takhrīj Aḥādīth al-Kashshāf* (p. 114), and *Tasdīd al-Qaws* cf. al-ʿAjlūnī, *Kashf al-Khafā'*; al-Zaylaʿī, *Takhrīj al-Aḥādīth wal-Āthār al-Wāqiʿa fī Tafsīr al-Kashshāf* (2:395-396 §825); and Aḥmad al-Ghumārī, *ʿAwāṭif al-Laṭā'if* (1:188 §69). Al-Bayhaqī in *al-Zuhd* (p. 152 and 286) also narrates it from Ibrāhīm b. Adham and Abū Ḥātim al-Aṣamm while Ibn Rajab attributes something similar to ʿAbd Allāh b. ʿAmr b. al-ʿĀṣ in *Sharḥ Ḥadīth Labbayk* (p. 128). Ibn al-Qayyim writes page after page about the jihad of the ego as the greater jihad in *al-Fawā'id*.

[1349]Al-Bayhaqī's *Zuhd al-Kabīr* (p. 165 §373=p. 198 §374) through a forger cf. next note.

[1350]Narrated by al-Khaṭīb (13:493=13:523) with a chain containing, like al-Bayhaqī's, Yaḥyā b. Abī al-ʿAlā' Yaʿlā al-Bajalī al-Rāzī who is accused of forgery cf. al-Aḥdab (9:309-311 §2077), and chainless by both al-Baghawī in his *Tafsīr* (3:300=3:354) and al-Thaʿlabī in his cf. al-Zaylaʿī, *Takhrīj Aḥādīth al-Kashshāf* (2:395) and Ibn Ḥajar, *al-Kāfī al-Shāf* (p. 194 §715). Yet Abū Ghudda mentioned in his marginalia on al-Laknawī's *al-Ajwibat al-Fāḍila* (p. 156 bottom) that his teacher Aḥmad al-Ghumārī had authored a monograph entitled *Taḥsīn al-Khabar al-Wārid fīl-Jihād al-Akbar* (The Fair Grade of the Extant Report on the Greater Jihad). The latter also claims in his *ʿAwāṭif al-Laṭā'if* (1:188-189 §69) that "this hadith has many corroborants *(shawāhid)* also reported from the Prophet ﷺ" but he fails to cite any.

إِنَّكُمْ فِي زَمَانٍ أُلْهِمْتُمْ فِيهِ الْعَمَلَ وَسَيَأْتِي قَوْمٌ يُلْهَمُونَ الْجَدَلَ

You live in a time in which you were inspired to act; a people shall come who will be inspired to dispute. Al-Ghazzalī cited it in the *Iḥyā'* but al-ʿIrāqī said, "I could not find it."[1351]

حُبُّكَ الشَّيْءَ يُعْمِي وَيُصِمُّ

Your love for something will make you blind and deaf. Abū Dāwūd narrates it. Al-Ṣaghānī went too far in claiming it is fabricated. Al-Sakhāwī said "Suffice it that Abū Dāwūd did not comment on it.[1352] So then, it is neither fabricated nor very weak but a fair report."[1353] Al-Zarkashī cites it from Abū al-Dardā', adding that it is most probably his own saying. Some narrate it from Muʿāwiya b. Abī Sufyān رضي الله عنهما but this is unestablished. Al-Suyūṭī remains silent about it although he cites it in *al-Jāmiʿ al-Ṣaghīr*[1354] and says it is narrated by Aḥmad, al-Bukhārī in his *Tārīkh*, and Abū Dāwūd from Abū al-Dardā' ﷺ; al-Kharā'iṭī in *Iʿtilāl al-Qulūb* from Abū Barza ﷺ, and Ibn ʿAsākir from ʿAbd Allāh b. Unays ﷺ. So this hadith is either sound in itself *(ṣaḥīḥ li-dhātih)* or in conjunction with others *(ṣaḥīḥ li-ghayrih)*. It definitely excels the grade of "fair in itself" *(ḥasan li-dhātih)* in view of the large number of its transmitters and its strong aspects.

[1351]Its meaning is confirmed by the fair hadith, *You live in a time replete with knowers and scant in speechmakers, when any who leaves a tenth or less of what he knows has fallen. There comes a time replete with speechmakers and scant in knowers, when any who holds fast to a tenth or less of what he knows is saved!* Narrated from Abū Dharr ﷺ by Aḥmad, al-Bukhārī in *al-Tārīkh al-Kabīr* (2:274 §2819) and al-Harawī al-Anṣārī in *Dhamm al-Kalām* (1:402 §100) and the report in the *Muwaṭṭa'* from Ibn Masʿūd ﷺ, *You now live in a time filled with the wise, scant in readers, in which the bounds of the Qur'ān are kept while its letters are neglected, few ask but many give, a time in which they lengthen the prayer but shorten the sermon and put their good deeds before their lusts. People will see a time scant in the wise but replete with readers, in which the letters of the Qur'ān will be preserved but its bounds neglected, many ask but few give, a time in which they shall lengthen their sermons but shorten their prayers, and put their lusts before their good deeds.*

[1352]*I.e.* Abū Dāwūd's tacitness is a sufficient indication that it is neither forged nor very weak as per his method outlined in his *Risāla ilā Ahl Makka*. Yet Ibn Ḥajar said, "The correct path is not to rely on what Abū Dāwūd kept silent about since he does [sometimes] use weak hadiths as proofs" in *al-Nukat ʿalā Ibn al-Ṣalāḥ* (1:443).

[1353]These are actually al-ʿIrāqī's words which al-Sakhāwī was quoting.

[1354]Rather, he graded it *ḥasan*. Al-Bukhārī narrates it as a saying of Abū al-Dardā' in *al-Tārīkh al-Kabīr* cf. al-Mundhirī and Ibn Ḥajar in his *Ajwiba ʿalā al-Qazwīnī*.

Z

الزَّيدِيَّةُ مَجُوسُ هَذِهِ الأُمَّةِ

Zaydis [near-Sunnī Shīʿīs] *are the Zoroastrians of this Community.* Al-Sakhāwī said, "I never saw it but Abū Dāwūd, al-Ṭabarānī, and others narrate it from Ibn ʿUmar رضي الله عنهما, from the Prophet ﷺ as *the Qadariyya are the Zoroastrians of this Community.* Ibn al-Daybaʿ said, "Indeed, it is a forgery that should never be narrated. Far be it from the Zaydiyya that they should be so contemptuously described!"

If indeed the Zaydīs follow the doctrine of the Qadarīs, then the meaning of the hadith is true, since they [the Qadarīs and Zoroastrians] are one in the matter, both in the universals and the particulars,[1355] the pivotal factor being the affirmation of dualism. The Zoroastrians deify light while they consider darkness a created entity. Hence, they worship the different types of light such as the sun, the moon, and any kind of fire. They are heedless of the fact that it is Allah Who created darkness and light as well as all visible things in the world of form. They failed to realise that everything is created for the sake of Allah, as the people of the Sunna and the Congregation have phrased it, "good and evil, benefit and harm," all by virtue of being *created by Allah Most High, including every maker and what he makes,*[1356] as in the hadith that alludes to this. So does Allah Most High when He says, ﴿Allah has created you and what you make﴾ (37:96). Therefore, anyone who claims independent efficacy (*fiʿl mustaqill*) has associated another deity with Allah out of overwhelming ignorance (*jahl mustaqill*)! As for the two hadiths:

> *The ultra-libertarians (Qadariyya) are the Zoroastrians of this Community. If they fall sick do not visit them; if they die do not attend their funerals!*[1357]

[1355] I.e. dualists and manicheists, as shown by Imām al-Ḥaramayn in *al-Irshād* and others.

[1356] Narrated from Ḥudhayfa by al-Bukhārī in *Khalq Afʿāl al-ʿIbād*, al-Ḥākim, and al-Bayhaqī in *al-Asmāʾ wal-Ṣifāt*.

[1357] The first sentence is a nearly-mass-narrated *(mashhūr)* hadith related from eight Companions by al-Tirmidhī *(ḥasan)*, Abū Dāwūd, Ibn Mājah, al-Ṭabarānī, al-Ḥākim (1:85), Aḥmad, al-Bazzār, al-Bukhārī in his *Tārīkh*, Ibn ʿAsākir, al-Bayhaqī, al-Lālakā'ī and others. Also established as authentic is the longer version narrated from Ibn ʿUmar, from the Prophet ﷺ: *Every Community has its Zoroastrians and the Zoroastrians of my Community are those who say there is no Foreordained Destiny (qadar). If they fall sick do not visit them, and if they die do not pray over them.* Al-Qārī cited five others hadiths against them in his commentary of Abū Ḥanīfa's *Musnad*. The chain of this hadith to Ibn ʿUmar narrated in the *Sunan* and by al-Ḥākim is graded *ḥasan* by Ibn Ḥajar in his *Ajwiba ʿalā al-*

Two groups of my Community have no share in Islām; the ultra-libertarians and the liability-postponers (al-Murji'a).[1358]

Al-Qazwīnī erred when he claimed that they were forgeries.[1359]

We have clarified the issue of those who narrated these two reports in *al-Mirqāt Sharḥ al-Mishkāt*.[1360]

Qazwīnī (in the Fikr ed. of al-Qārī's *Mirqāt* 1:540).

[1358]Narrated with weak chains from Ibn ʿAbbās by al-Tirmidhī (who said the hadith itself is *ḥasan gharīb* although some copies only have *gharīb*) and Ibn Mājah; from Jābir by Ibn Mājah; from Ibn ʿUmar by al-Khaṭīb; from Abū Saʿīd by al-Ṭabarānī in *al-Awsaṭ*; and from Muʿādh as stated by Ibn Ḥajar. Al-Munāwī said that al-ʿAlā'ī said: "The truth is that this narration is weak *(ḍaʿīf)* but not forged *(mawḍūʿ)*." Both the latter and Ibn Ḥajar in his *Ajwiba ʿalā al-Qazwīnī*—published in the 1994 edition of Qārī's *Mirqāt* (1:540)—rebutted Sirāj al-Dīn al-Qazwīnī's claim of forgery. Ibn Ḥajar justifies al-Tirmidhī's grading of *ḥasan* but falls shy of confirming it, adding that the sense of *islām* in the hadith is "complete belief": the *Murji'a* and *Qadariyya* are therefore guilty of holding the wrong belief, but not of actual apostasy, as confirmed by the Prophet's ﷺ description of them as belonging to his Community. There is also a hadith from Ibn ʿAbbās where the Prophet ﷺ said *The Jews of my Community are the Murji'a* then he recited: ﴿But those who did wrong changed the word which had been told them for another saying﴾ (2:59, 7:162). Al-Silafī mentions part of it within a longer narration in *Intikhāb Ḥadīth al-Qurrā'* cf. *Kanz al-ʿUmmāl* (chapter on *qadar* and the *Qadariyya* in vol. 1). Imam Aḥmad once defined the Murji'a as "Those who say belief is speech," i.e., the Karrāmiyya. *Masā'il Aḥmad wa-Isḥāq bi-Riwāyat Isḥāq al-Marwazī* (9:4775 §3457), *Ṭabaqāt al-Ḥanābila* (1:31-32, 1:114), and al-Khallāl, *al-Sunna* (p. 565-570).

[1359]The *muḥaddith* of Irāq Sirāj al-Dīn ʿUmar b. ʿAlī b. ʿUmar al-Qazwīnī (683-750) had declared forged eighteen of the hadiths of al-Tibrīzī's *Mishkāt al-Maṣābīḥ*, to which Ibn Ḥajar replied with an epistle grading 5-7 weak, 9-11 fair, 2 sound, and none of them forged: *Ajwibat Ibn Ḥajar ʿalā Risālat al-Qazwīnī* in print at the end of the first volume of the Dār al-Fikr 1993 edition of al-Qārī's commentary on the *Mishkāt* entitled *Mirqāt al-Mafātīḥ* (1:535-550). See introduction above, section 7.2, "Avoiding critical extremes of strictness and laxity."

[1360]Cf. *Mirqāt al-Mafātīḥ Sharḥ Mishkāt al-Maṣābīḥ* (Fikr ed. 1:305-309 §105, §107).

[Part Three: Epitomes]

[Epitome of the last part of al-Sakhāwī's *al-Maqāṣid al-Ḥasana*]

Section [1: Inauthentic meetings, books, and grave-spots]

The teacher of our teachers, *al-ḥāfiẓ* Shams al-Dīn al-Sakhāwī said in the conclusion of his book *al-Maqāṣid al-Ḥasana fī Bayān al-Aḥādīth al-Mushtahara ʿalā al-Alsina*:

"Now that we finished mentioning all we could remember to mention, the reader should add to this:

I. the stories of famous meetings between some of the great Imams,
II. the attribution of certain books to certain people, and
III. the attribution of certain grave-spots to eminent personalities,

"all of the above being absolutely false.

"In addition, certain names are mentioned by many of the uneducated as being ulema, either in absolute terms or in a specific science. Some of those who have no expertise in that science may have practiced it permissively in imitation [of experts], or acquired what can be described as expertise for a while but then lost it, either because they abandoned that science or busied themselves with something which ultimately disqualified them. Examples for these types defy count.

Stories of famous meetings between some of the great imams

"Of the first type is what Ibn Taymiyya said:

> It is widespread that al-Shāfiʿī and Aḥmad met Shaybān the Shepherd (al-Rāʿī) and put some questions to him. This is a falsehood by agreement of the people of knowledge because they did not reach his time.[1361]
>
> Likewise, the supposed encounter of al-Shāfiʿī with Abū Yūsuf in the presence of [Hārūn] al-Rashīd is a falsehood because al-Shāfiʿī did not meet al-Rashīd until after the death of Abū Yūsuf.[1362]

[1361]In Marʿī, *al-Fawā'id al-Mawḍūʿa* (p. 87). See also introduction above (p. 73).

[1362]Al-Shāfiʿī never met Abū Yūsuf but narrates from him through Muḥammad b. al-Ḥasan in *al-Umm* and the *Musnad*. The report that he debated Abū Yūsuf is a forgery cf. al-Kawtharī as cited by Abū Ghudda in his marginalia on Ibn ʿAbd al-Barr's *Intiqā'* (p.

"The hadith master Ibn Ḥajar said:

> Likewise al-Shāfiʿī's purported journey to al-Rashīd and the claim that Muḥammad b. al-Ḥasan incited the latter to kill him are a falsehood even if al-Bayhaqī in his *Manāqib al-Shāfiʿī* and other scholars narrated it. It is a forgery and a lie.[1363]

Attribution of certain books to certain people

"Of the second type is what al-Maymūnī said:

> I heard Aḥmad b. Ḥanbal saying: there are three types of baseless books: military expeditions *(maghāzī)*, great battles at the end of times *(malāḥim)*, and commentary of Qur'ān *(tafsīr)*.[1364]

"Al-Khaṭīb commented in his *Jāmiʿ*:

> This judgment is understood to refer to specific books on those three subjects, books which are unreliable due to the dishonesty of their transmitters and the additions of the storytellers. The books on the great battles at the end of times they all fall into that category. Only a few of the reports on forthcoming battles and predicted tribulations are authentic. As for the books of commentary, among the most famous ones are the two books of al-Kalbī and Muqātil b. Sulaymān[1365] but Aḥmad said of al-Kalbī's *Tafsīr* that it was all lies from beginning to end. He was asked if it was permissible to look into it and he replied no."[1366]

I [al-Qārī] say, al-Zarkashī described Muqātil's book in similar terms while al-Suyūṭī said: "Certain books of *Tafsīr* are authentic and their manuscripts well-considered. I exposed their situation at the conclusion of

107). Similarly, certain chroniclers mention a report that begins with the words of the Caliph al-Ma'mūn, "I tested al-Shāfiʿī in everything, and I found him accomplished in all of it…" but al-Sakhāwī in *al-Iʿlān wal-Tawbīkh* (p. 11) showed that the two never met.

[1363]Cf. Ibn Ḥajar, *Tawālī al-Ta'nīs* (p. 71) and al-Bayhaqī, *Manāqib al-Shāfiʿī* (1:144).

[1364]Narrated by al-Khaṭīb in *al-Jāmiʿ li-Akhlāq al-Rāwī* (2:162 §1493) cf. Ibn Taymiyya, *Muqaddima fī Uṣūl al-Tafsīr* (p. 49=*Majmūʿ al-Fatāwā* 13:346), al-Suyūṭī, *Itqān* (chapter 78), and al-Zurqānī, *Manāhil al-ʿIrfān* (2:12, 2:19). *I.e.*, most of the reports in those three categories have no highly verifiable chain of transmission.

[1365]Neither of them was declared trustworthy and the early ulema ignored their *Tafsīr*s.

[1366]This is the *tafsīr* known today as *Tafsīr Ibn ʿAbbās* and *Tanwīr al-Miqbās* cf. al-Mālikī, *Wa-Huwa bil-Ufuqi al-Aʿlā* (p. 255-258). There are various "*Tafsīr*s of Ibn ʿAbbās" with at least nine different chains of transmission in descending order of reliability. Fayrūzābādī's chain for *Tanwīr al-Miqbās* is a forgery and the weakest of the nine cf. Mannāʿ al-Qaṭṭān, *Mabāḥith fī ʿUlūm al-Qur'ān* (p. 351-352).

my book *al-Itqān fī ʿUlūm al-Qur'ān* and included them *in toto* into my book *al-Tafsīr al-Musnad*."[1367]

[Al-Sakhāwī continued:] "As for the books of military expeditions, among the most famous is that of Muḥammad Ibn Ishāq. He used to report things from the People of the Book. Al-Shāfiʿī said: 'Al-Wāqidī's books are lies[1368] and there is nothing more authentic, concerning military expeditions, than Mūsā b. ʿUqba's *Maghāzī*.'[1369]

Attribution of certain grave-spots to eminent personalities

"Among such graves is a spot located in Mount Lebanon, in al-Biqāʿ, said to be the grave of Nūh عليه السلام but it emerged only in the seventh century.[1370]

"The tomb *(mashhad)* attributed to Ubay b. Kaʿb رضي الله عنه on the eastern side of Damascus is not his since the scholars concur that he never came there, even less was he buried there.

"The place attributed to Ibn ʿUmar رضي الله عنهما in the mountain of Maʿlāt is not possibly correct, although the scholars agree that he died in Mecca.

[1367]Now lost, this vast work was structured like al-Suyūṭī's *al-Durr al-Manthūr* but included the totality of the chains of transmission and not just the texts of the hadiths.

[1368]*Kadhib* here is understood in the same way as when one of the Companions attributed it to another, not in the same sense as modern Arabic but only in the sense of a defect in accuracy. From the viewpoint of morals al-Wāqidī's uprightness is undisputed. Furthermore, these gradings are from the perspective of the transmission of hadiths in legal rulings. As for the perspective of the transmission of *Sīra*, Ibn Isḥāq and al-Wāqidī are authorities and both are among the thirty or so hadith scholars who were given the highly exclusive title of *Amīr al-Muʾminīn fīl-Ḥadīth*! Thus was Ibn Isḥāq titled by Shuʿba, Sufyān al-Thawrī, Yazīd b. Hārūn, ʿAbd al-Raḥmān b. Mahdī, Ibn Sayyid al-Nās, al-Dhahabī, and Ibn Khallikān; and thus was al-Wāqidī titled by al-Darāwardī. Imam Aḥmad said that al-Wāqidī was an "expert in the battles and campaigns" though "haphazard in assigning his chains of transmission." Ibn Taymiyya said "No two people differ over the fact that al-Wāqidī is among the most expert of authorities in the details of military campaigns and among the best experts in all that pertains to them" while al-Dhahabī said, "There is no disagreement over the fact that he is weak, but he is honest and very valuable" and he is declared reliable by Ibn Sayyid al-Nās, al-ʿAynī, Ibn al-ʿArabī al-Mālikī, Ibn Daqīq al-ʿĪd, Ibn al-Humām, and others cf. Abū Ghudda, *Thalāth Rasāʾil fī ʿIlm Muṣṭalaḥ al-Ḥadīth* (p. 124-125 n.) and Ibn Taymiyya, *al-Ṣārim al-Maslūl* (p. 97). A junior contemporary of Ibn Isḥāq, al-Wāqidī is the principal source of al-Ṭabarī in the latter's *Tārīkh* and his student and scribe Muḥammad b. Saʿd relied heavily on him in his *Ṭabaqāt*. None of the scholars attributed *tashayyuʿ* to al-Wāqidī except the unreliable Shīʿī Ibn al-Nadīm in his *Fihrist* (1:144), whence his perfunctory listing in al-ʿĀmilī's *Aʿyān al-Shīʿa* (Beirut: Dār al-Taʿāruf, 1986, 10:30-33) and Abū al-Qāsim al-Khūʾī's *Muʿjam Rijāl al-Ḥadīth* (Qum: Markaz Nathr Āthār al-Shīʿa, 1990, 1:274, 17:72).

[1369]Narrated thus by al-Khaṭīb in his *Jāmiʿ* (2:164) while other versions only mention the phrase "al-Wāqidī's books are lies" cf. Ibn Abī Ḥātim, *Jarḥ wal-Taʿdīl* (8:20) and *Ādāb al-Shāfiʿī* (p. 220), al-Bayhaqī, *Manāqib* (1:548), and al-Khaṭīb (3:14). It is Mālik who preferred Mūsā b. ʿUqba in *Sīra* but, al-Dhahabī said, "al-Shāfiʿī categorically preferred Ibn Isḥāq for the *Sīra*" cf. *Siyar* (Fikr ed. 7:32).

[1370]Likewise the "tomb of Ilyās عليه السلام" built by the Druzes in Kabelias in the Beqaa is a sham.

"The place attributed to ʿUqba b. ʿĀmir رضي الله عنهما in al-Qarāfa in Egypt was only determined on the basis of a dream someone saw ages later.

"The placed attributed to Abū Hurayra ﷺ in ʿAsqalān is actually the grave of Jandara b. Khayshana as positively affirmed by one of the hadith masters of Shām, however, Ibn Ḥibbān positively affirmed it as Abū Hurayra's grave, followed by our teacher [Ibn Ḥajar].

"The place known as the Ḥusaynī tomb in Cairo, by agreement, is not al-Ḥusayn's ﷺ grave but only contains his head according to some of the Egyptian scholars, others denying this. Our teacher—he means al-ʿAsqalānī—said: 'As for al-Taqī Ibn Taymiyya, I saw an answer of his in which he strenuously denied its authenticity and he spoke at length about it.'[1371]

"The place known as Sayyida Nafīsa—the daughter of al-Ḥasan b. Zayd b. al-Ḥasan b. ʿAlī b. Abī Ṭālib رضي الله عنهم—according to one of the experts, is not in the specific spot attributed to her but she was buried in that general region by everyone's agreement.

"A comprehensive treatment of the subject together with what is mentioned below is a long task amply deserving of a separate monograph."[1372]

Section [2: Tombs, hadith collections, light of the Prophet ﷺ]

On the same chapter the erudite scholar Shaykh Muḥammad b. al-Jazarī said: "It is incorrect to pinpoint the location of the grave of any Prophet other than our Prophet ﷺ. It is true that our liege-lord Ibrāhīm عليه السلام is actually buried in that village [al-Khalīl=Hebron], but not in the precise spot that is claimed as his." There is in that fact a sign that the light of the moon and the stars and planets fade out after the glorious sunlight appears, and an indication of the abrogation of all other religions in all other places and times, lest anybody share in the exclusivity of his visitation, for his greater honor. Something similar was said about the wisdom of the Prophet ﷺ being buried in Medina, lest his being buried in Mecca, next to the Sacred House of Allah Most High, detract from his rank.

A great number of the noble Companions رضي الله عنهم were buried in Mecca but the locations of their graves remain unknown according to the ulema. Even the place believed to be the grave of Khadīja ﷺ was determined on the basis of a dream someone saw.

[1371] For over forty pages cf. his *Majmūʿ al-Fatāwā* (27:450-494), republished on its own as *Raʾs al-Ḥusayn raḍya Allāhu ʿanh* (Cairo 1949 and Beirut 1997).
[1372] Al-Sakhāwī, *Maqāṣid* (p. 474-475).

Likewise there is disagreement over the exact place of the Prophet's birth ﷺ, although the people of Mecca consider it to be in that spot which is universally well-known.[1373] As for what people, of late, said were the birthplaces of Abū Bakr, ʿUmar, and ʿAlī رضي الله عنهم, apart from the fact that such places are not established historically, it remains dim how one can derive blessing from their grounds except in view of their felicitous end and lofty rank in their maturity. Otherwise, they did not possess any of their saintliness *(wilāya)* at the time of their birth. It is true that, later on, it became clear that they were among ﴿those unto whom Kindness has gone forth before﴾ (21:101) since before time.

Among the abominable lies fabricated by the Shīʿīs is their placing models of the graves of Ādam and Nūḥ, upon them peace, next to the grave of ʿAlī رضي الله عنه [in Najaf] although even the latter's grave is not known.[1374]

[1373]The noble house where the Holy Prophet ﷺ was born (located in a spot variously known as Sūq al-Layl, Shuʿab Banī ʿĀmir, Shuʿab ʿAlī, and Shuʿab al-Mawlid, present-day Qashshāshiyya Street in Mecca) belonged to his father ʿAbd Allāh by inheritance from his father ʿAbd al-Muṭṭalib, then passed on to the Prophet ﷺ who passed it on to his cousin ʿAqīl b. Abī Ṭālib in whose hand it remained even after the conquest of Mecca. ʿAqīl's son sold it to Muḥammad b. Yūsuf al-Thaqafī, the brother of al-Ḥajjāj. He expanded it and the house became known as al-Bayḍā' and Dār Ibn Yūsuf. When al-Khayzarān—the mother of the caliphs Mūsā al-Hādī and Hārūn al-Rashīd—performed pilgrimage, she brought out Ibn Yūsuf from the house and turned it into a mosque, after which the house became known as Zuqāq al-Mawlid cf. al-Ṭabarī, *Tārīkh* (Dār Suwaydān ed. 2:156), al-Fāsī, *Shifā' al-Gharām* (ʿIlmiyya ed. 1:270), Ibn Ẓahīra, *al-Jāmiʿ al-Laṭīf fī Faḍli Makkata wa-Ahlihā wa-Binā' al-Bayt al-Sharīf* etc. This house and mosque is described in the works of the third-century historian of the Mother of Cities Abū al-Walīd al-Azraqī, *Akhbār Makkata wa-Mā Jā'a fīhā min al-Āthār*; the Qur'ānic scholar al-Naqqāsh (266-351) in al-Fāsī's *Shifā' al-Gharām*; Ibn Jubayr (540-614) in his *Riḥal*; the seventh-century historians Abū al-ʿAbbās al-ʿAzafī and his son Abū al-Qāsim al-ʿAzafī in their *Durr al-Munaẓẓam*; the eighth-century historian Ibn Baṭṭūṭa in his *Riḥla*; the ninth-century historian Taqī al-Dīn al-Fāsī in his book *Shifā' al-Gharām bi-Akhbār al-Balad al-Ḥarām*; four 10th-century authorities: the historian Ibn Ẓahīra al-Ḥanafī in his *Jāmiʿ al-Laṭīf fī Faḍli Makkata wa-Ahlihā*, Ibn Ḥajar al-Haytamī in his *Mawlid* and *al-Minaḥ al-Makkiyya bi-Sharḥ al-Qaṣīdat al-Hamziyya*, the historian al-Nahrawālī in *al-I'lām bi-A'lām Bayt Allāh al-Ḥarām* and al-Diyārbakrī in his great *Sīra* entitled *Ta'rīkh al-Khamīs fī Akhbāri Anfasi Nafīs*; Muḥammad Labīb al-Battānūnī in the year 1327/1909 in his book *al-Riḥlat al-Ḥijāziyya* described the house in similar detail as others before him and the fact that "al-Khayzarān turned it into a mosque and it remains thus to our present day." From Abbasid times the Muslims upkept the Birthplace Mosque, each king and prince of Egypt, Yemen, Syria, the Maghreb, Africa, South and Southeast Asia, and the Ottoman Sultans buttressing it and lavishing upon it gifts and precious ornaments from east and west until the Ḥijāz was overrun by ignorant, irreligious, criminal zealots, at which time the Mosque was destroyed and its endowments dispersed. Years later, King ʿAbd al-ʿAzīz b. Saʿūd gave the vacant land to the *amīn al-ʿāṣima* at the time, ʿAbbās b. Yūsuf al-Qaṭṭān who built upon it the library known as Maktabat Makkat al-Mukarrama. He died the same year (1370). Cf. *Ṣaḥīfat al-Bilād al-Saʿūdiyya*, Fifteenth Year, No. 998 (al-Aḥad 25 Jumādā al-Awwal 1370 / 4 March 1951) and Muḥammad Ṭāhir al-Kurdī, *al-Tārīkh al-Qawīm li-Makkata wa-Bayt Allāh al-Karīm* (Mecca: Maktabat al-Nahḍat al-Ḥadītha, 1965, 1:170).

[1374]It was decided to make ʿAlī's grave a secret lest the *Khawārij* dig it up. After his son al-Ḥasan prayed the funeral prayer over him, he was buried at the caliphal palace in Kūfa, then all traces of his grave were effaced. It is also narrated that al-Ḥasan conveyed the body in a coffin to Medina and that on the way the camel which carried the bier got lost

It was constructed on the basis of a dream and talk of the same order [of unreliability]. Perhaps the motive behind their act is that when they saw the Two Shaykhs' [Abū Bakr and ʿUmar رضي الله عنهما] exalted station at the Prophet's ﷺ resting-place, they designed, fraudulently, to compensate ʿAlī ﷺ for being alone in that place.

Likewise, their attribution of cures for the blind, the injured, the paralyzed, and the like, to the tomb of the Imam ʿAlī b. Mūsā al-Riḍā—upon him and upon his forefathers greeting and praise *(al-taḥiyyatu wal-thanā')*. Such attribution is falsehood and calumny.[1375]

Likewise, the light which the ignorant among the dwellers of Mecca claim at the grave of the Prophet ﷺ, especially on the night of his ascension to the Heavens. Such a claim is a lie and the doing of deceitful liemongers.

As for his Light ﷺ, it is more than abundantly visible east and west. Indeed, the first thing Allah created was his Light.[1376] In His Book He names him ﴿a Light﴾ (5:15).[1377] The Prophet ﷺ would say in his supplications: *O Allah! Make me a Light.*[1378] Also in the Qur'ān: ﴿They seek to

by night and was found by members of the Ṭayyi' tribe who buried the body and slaughtered the camel. Narrated from al-Ḥasan b. Shuʿayb al-Farawī by al-Suyūṭī in *Tārīkh al-Khulafā'* and Ibn ʿAsākir (42:567).

[1375]But Ibn Ḥibbān himself asserts it in his *Thiqāt* (8:456-457, *s.v.* ʿAlī b. Mūsā al-Riḍā).

[1376]Transmission-wise this statement is based on the long report which al-Qasṭallānī in *al-Mawāhib al-Lāduniyya* (1:36-37) said "ʿAbd al-Razzāq narrated with his chain"—presumably ʿAbd al-Razzāq al-Ṣanʿānī in his *Muṣannaf*. However, as al-Suyūṭī stated in his *Ḥāwī* (1:323-325, *tafsīr* of Sūrat al-Muddaththir), no such hadith is to be found there or elsewhere. Either ʿAbd al-Razzāq narrated it in one of his lost works or he never narrated it in anywhere. The hadith is forged according to Muḥammad Aḥmad ʿAbd al-Qādir al-Shinqīṭī al-Madanī's *Tanbīh al-Ḥudhdhāq ʿalā Buṭlān Mā Shāʿa bayn al-Anām min Ḥadīth al-Nūr al-Mansūb li-Muṣannaf ʿAbd al-Razzāq* (prefaced by ʿAbd al-ʿAzīz b. Bāz), Aḥmad al-Ghumārī in the foreword to his *Mughīr*, his brother ʿAbd Allāh's *Murshid al-Ḥā'ir li-Bayān Waḍʿ Ḥadīth Jābir*, *Irshād al-Ṭālib al-Najīb ilā mā fīl-Mawlid al-Nabawī min al-Akādhīb*, and *Rafʿ al-Ishkāl ʿan Mas'alat al-Muḥāl*; and ʿUmar al-Nushūqātī's 2006 article exposing the forgery of the "recovered lost segment" of ʿAbd al-Razzāq promoted by ʿĪsā al-Ḥimyarī in collusion with Maḥmūd Mamdūḥ. Nevertheless it is also true that the majority of the ulema, like al-Qārī here (to Nushūqātī's shock when I showed him this passage in his house in Damascus) and in his commentaries on the *Burda* (cf. above, p. 214), the *Mishkāt* (chapter on *qadar*, beginning), and the *Shamā'il*, deem the meaning of its first segment true cf. al-Laknawī, *al-Āthār al-Marfūʿa* (p. 43), though not in the literal sense—contrary to those who say he was not created from a *nuṭfa* but from light particles cf. ʿAbd al-Raḥmān al-Fāsī's commentary on the *Burda* in ʿAbd al-Ḥay al-Kattānī, *Inārat al-Aghwār* (p. 44). Both the Prophet's ﷺ primacy in time and his description as a light transpire from the Qur'ān and Hadith as we have shown in our *Muḥammadan Light*.

[1377]As stated in the books of *tafsīr* for the verse ﴿Now has come unto you a Light (*nūrun*) from Allah and a plain Scripture﴾ (5:15), concerning which al-Ṭabarī said: "The Light is Muḥammad, in whose light *Ḥaqq* is discerned."

[1378]Narrated from Ibn ʿAbbās by Muslim and Aḥmad.

extinguish the light of Allah with their mouths, but Allah disdains all save that He shall perfect His light﴾ (9:32). Allah Most High also says: ﴿Allah is the Light of the heavens and the earth. The likeness of His Light﴾ (24:35) is in the heart of Muḥammad ﷺ. Allah Most High also says: ﴿For any to whom Allah gives not Light, there is no Light!﴾ (24:40). Nevertheless, this light can only be perceived by those endowed with spiritual vision, for ﴿Truly it is not the eyes that are blind but the hearts which are within the breasts﴾ (22:46).

In the *Khulāṣa* [*fī Uṣūl al-Ḥadīth*] the Shaykh [al-Ṭībī] said that certain books of hadith were compiled whose entire contents are forged hadiths, such as al-Quḍāʿī's *Mawḍūʿāt*;[1379] *al-Arbaʿūn al-Wadʿāniyya* and the "Recommendations to ʿAlī" *(Waṣāyā ʿAlī)*, all fabricated except the very first hadith, which is *O ʿAlī! You are to me what Hārūn was to Mūsā, except that there is no Prophet after me.*[1380]

Al-Ṣaghānī said: "Among the forgeries are all the recommendations of ʿAlī ﷺ, beginning: *O ʿAlī! This type*[1381] *has three signs,* and which ends with the prohibition of sexual intercourses in specific times, all forgeries. The last advice is *O, ʿAlī! I have given you in this advice the knowledge of the first and the last.* It was forged by Ḥammād b. ʿAmr al-Naṣībī. Al-Suyūṭī in the *La'ālī'* said: "The 'Recommendations of ʿAlī' are fabricated and the culprit was said to be Ḥammad b. ʿAmr al-Naṣībī, as are the recommendations fabricated either by ʿAbd Allāh b. Ziyād b. Samʿān or his shaykh."

Al-Ṣaghānī confirmed: "The first hadith of the *Wadʿāniyyāt* is, *It is as if death was foredoomed upon other than us...* We mentioned it together with others among the forgeries of [*Musnad*] *al-Shihāb.* The last report in the *Wadʿāniyyāt* is, *There is no house but by its door stops an angel five times. When he sees that someone's food and life term have expired, he casts upon him the anxiety of death and the latter is overtaken by his doom and caught up in his agony.*

[1379]The printed edition of al-Ṭībī's *Khulāṣa* does not mention this particular work.

[1380]Narrated by al-Bukhārī, Muslim, al-Tirmidhī, Ibn Mājah, and Aḥmad. As for al-Shawkānī's forgery-crammed *al-ʿAqd al-Thamīn fī Ithbāt Wiṣāyat Amīr al-Muʾminīn*, it was written when he was still a Zaydī. See ʿAbd al-Fattāḥ Maḥmūd Surūr's *Tabṣīr al-Sawīy bi-Buṭlān Marwiyyāt al-Waṣīy* (Riyadh: Dār Aḍwā' al-Salaf, 1427/2007) in which the author used the Shīʿīs' own critical methodology to prove that their hadiths are forged or very weak by their own criteria.

[1381]*I.e.*, the believer has three signs, then he names them; the fraud has three signs, then he names them; the self-displayer has three signs, then he names them; the wrongdoer, the hypocrite, the lazy, the wise, etc.

Al-Suyūṭī said in the *Dhayl [al-Mawḍūʿāt]*: "The *Arbaʿīn al-Wadʿāniyyāt* does not have a single authentic Prophetic report as conveyed with the chains mentioned therein. Only a few of its wordings are authentic despite the fact that it contains good speech and exhortations; but not every excellent speech is a hadith, although every hadith is excellent speech. In addition, these reports are stolen. Ibn Wadʿān stole them from Zayd b. Rufāʿa who fabricated them in the first place. It is said he is the one who forged the *Rasā'il Ikhwān al-Ṣafā*.[1382] He was one of the most ignorant of the creatures of Allah Most High in the science of hadith, one of the most shameless, and one of the most brazen in lying."

Al-Ṣaghānī said that among the forgeries was the *muḥaddith* Sharaf al-Dīn al-Balkhī's book *Faḍl al-ʿUlamā'* which begins, *Whoever learns a question of jurisprudence shall be rewarded this and that.*

Among the hadith collections forged with a single chain of transmission are the reports of the shaykh known as Abū al-Dunyā.[1383] He is claimed to have encountered ʿAlī ﷺ then allegedly lived a long time, having held ʿAlī's stirrup as the latter, mounting his horse, kicked him in the head by mistake, whereupon he said: *May Allah greatly lengthen your life!*

Similarly the reports of Ibn Nasṭūr al-Rūmī;[1384] those of Yusr, Yaghnam b. Sālim, and Khirāsh from Anas ﷺ; those of Dīnār (*fl. ca.* 240)[1385] from Anas ﷺ; and those of Abū Hudba Ibrāhīm b. Hudba al-Qaysī.[1386] Fabricated also is the so-called *Musnad Anas al-Baṣrī* which contains nearly three hundred hadiths Samʿān b. al-Mahdī supposedly narrates from Anas ﷺ, the first of which is *My Community among the other nations is as the moon among the stars.* The *Dhayl* states: "The chain 'Samʿān b. al-Mahdī from Anas' is virtually unknown, on top of which was stuck a falsified transcript *(nuskha)*—may Allah curse whoever fabricated it!" The *Lisān al-Mīzān* asserts that this transcript was narrated by Muḥammad b. Muqātil al-Rāzī, from Jaʿfar b. Hārūn, from Samʿān. Then he [Ibn Ḥajar]

[1382]See above (p. 23).

[1383]Corrected from "Ibn Abī al-Dunyā" in the printed text. This is not the Imam of the World Abū Bakr ʿAbd Allāh b. Muḥammad al-Qurashī known as Ibn Abī al-Dunyā (d. 281), but the impostor Abū ʿUmar ʿUthmān b. Khaṭṭāb known as Abū al-Dunyā al-Ashajj (d. 327) who claimed to narrate from our liegelord ʿAlī. It is strange that Shāh Walī Allāh in *al-Nawādir min Aḥādith Sayyid al-Awā'il wal-Awākhir* (§18) boasts of narrating Abū al-Dunyā's pseudo-*Musnad.*

[1384]He claimed, like ʿUthmān b. Khaṭṭāb, to have lived three hundred and twenty years after meeting the Prophet ﷺ.

[1385]See entry *Whoever cleanses himself from major ritual impurity...*

[1386]See above (p. 102).

mentioned the transcript and said it contained more than three hundred hadiths, most of whose texts were fabricated.

Al-Ṣaghānī said: "Also fabricated are the reports that recommend the name Aḥmad. None of them is established.[1387] Likewise, the farewell discourse Abū al-Dardā' supposedly narrates from the Prophet ﷺ, beginning: *Do not set sail when the sea is rough.*[1388]

The questions ʿAbd Allāh b. Salām supposedly put to the Prophet ﷺ to test him are equally fabricated. They amount to about a quire *(kurrāsa)* of twaddle.

In the *La'āli'*: "The 'Last Sermon' narrated from Abū Hurayra and Ibn ʿAbbās رضي الله عنهم is forged from beginning to end. Maysara b. ʿAbd Rabbih was accused of forging it. May his *Rabb* not bless him!"

In the *Wajīz* Ibn ʿAdī said: "I wrote some reports from Muḥammad b. al-Ashʿath, from Mūsā b. Ismāʿīl b. Mūsā b. Jaʿfar, from his forefathers all the way to ʿAlī رضي الله عنه, from the Prophet ﷺ, when he showed us a transcript containing more than a thousand hadiths narrated from the same Mūsā, from his forefathers, written recently, all of them disclaimed." Al-Dāraquṭnī said: "Truly among the Signs of Allah is the fabrication of that book!" That is, the *ʿAlawiyyāt*. Al-ʿAsqalānī said: "He [Muḥammad b. al-Ashʿath] entitled it *al-Sunan*, and it all comes through a single chain." Among its reports: *There is no horse more long-lived than the black horse and no woman like the paternal cousin.*

ʿAbd Allāh b. Aḥmad [b. ʿĀmir] narrates from his father, from ʿAlī al-Riḍā, from the latter's forefathers a forged and false transcript which either he or his father fabricated. So stated one of the scholars. However, to accuse al-Riḍā and his father of forgery is unacceptable. Also incorrect is the attribution of forgery to ʿAbd Allāh b. Aḥmad from Aḥmad if the one meant is Imam Aḥmad b. Ḥanbal. Ponder this for it is a slippery spot.[1389]

Isḥāq al-Malaṭī narrates many falsehoods such as *It is illicit for a woman who believes in Allah to place her genitals over a saddle* and *Whoever*

[1387]But see note 719.

[1388]It is sound in meaning since Aḥmad narrated from an unnamed Companion that the Prophet ﷺ said: *Whoever sleeps at night on a rimless roof then falls and dies, no one is held responsible; and whoever sets sail on a rough sea and dies, no one is held responsible.*

[1389]This is a slip on the author's part as al-Dhahabī in the *Mīzān* (2:390) meant neither ʿAlī al-Riḍā nor Aḥmad b. Ḥanbal but rather ʿAbd Allāh b. Aḥmad b. ʿĀmir.

denies small needs is partially a miser. The latter saying can be inferred from the saying of Allah Most High ﴿And they refuse small kindnesses﴾ (107:7). Also among the falsehoods *May Allah curse the ogler and the ogled upon; Do not say 'a little mosque' (musayjid) or 'a little volume of Qur'ān' (muṣayḥif);* also the prohibition of diminutive forms for venerable names[1390] and such names as Ḥamdūn, ʿAlwān, Yaʿmūsh and others.

He also narrated from Ibn Jurayj, from ʿAṭā', from Abū Saʿīd, the Prophetic recommendation to ʿAlī on coitus and how to perform intercourse. [Al-Dhahabī said:] "Look at the audacity of this lying impostor!" Let me specify that by 'impostor' he meant the reporter from Ibn Jurayj; otherwise, the latter is a major scholar.

Al-Daylamī said that all the chains of reporters mentioned in *al-ʿArūs* by Abū al-Fadl Jaʿfar b. Muḥammad b. Jaʿfar b. Muḥammad b. ʿAlī b. al-Ḥusayn are terminally flimsy and unreliable and its hadiths are disclaimed.

A universal rule stipulates that the citation of Prophetic hadiths, legal questions, and Qur'ānic exegesis is unlawful other than from the books that are commonly used [in those disciplines]. The reason is that other books are unreliably protected from the forgeries of the freethinkers *(zanādiqa)* and the interpolations of the atheists *(malāḥida)*, unlike the well-preserved books whose copies are authentic and numerous.

Al-Suyūṭī cited Ibn al-Jawzī's text on the different types of those who forge hadiths:

> Among them are those who were mostly interested in asceticism and either neglected the memorization of reports or lost their books then narrated from memory and made many mistakes.
>
> Among them were trustworthy people who became muddled toward the end of their lives.
>
> Among them were those who narrated mistaken reports unawares, but when they became aware of the correct version and ascertained it, they did not take back what they had narrated lest they be ranked among those who made mistakes.
>
> Among them were freethinkers *(zanādiqa)* who forged reports intending to corrupt the *Sharīʿa*, promote skepticism, and wreak havoc on the Religion. Some of those atheists used to take advan-

[1390] E.g. Aḥmad into Uḥaymid or Karīm into Kurayyim.

tage of the inattention of some shaykhs to interpolate extraneous material into their reports.

Some forged hadiths to support their school.

Some forged hadiths as misconceived piety, to encourage good deeds and discouraging bad ones.

Some deemed it lawful to fabricate chains of transmission to go with excellent sayings.

Some sought to endear themselves to the ruler.

Some were storytellers always on the lookout for heart-rending stories that affect people's feelings.[1391]

They narrated that Imam Mālik said: "I went in to see al-Ma'mūn. His gathering was overcrowded. Between the caliph and the vizier there was an empty space so I sat there and narrated to him that the Prophet ﷺ said: *When there is no room to sit in a gathering, there is room between each two leaders for a scholar.*" The *Dhayl* states that this report is disclaimed. In fact, Mālik did not live to al-Ma'mūn's time.

The *Dhayl* also states that al-Ḥārith b. Abī Usāma in his *Musnad* narrated thirty-odd hadiths from Dāwūd Ibn al-Muḥabbar, all of them forged according to al-ʿAsqalānī. Among them: *A fool's folly is more ruinous than the depravity of the depraved, and it is only according to how much intelligence thay have that people shall be raised to high ranks tomorrow and be near their Lord; The best people are the most intelligent;* It was said: "Messenger of Allah! How intelligent that Christian is! He replied: *Stop! Truly, the intelligent one is he who acts in obedience of Allah.*

Sulaymān b. ʿĪsā forged twenty-odd hadiths. Among them: ʿAlqama was told: "How intelligent the Christians are!" He replied: "Stop! Ibn Masʿūd forbade us from calling the disbelievers intelligent;" *Two prayer cycles by a wise person are better than seventy prayer cycles by an ignorant one or even, you might say seven hundred!* ʿAdī b. Ḥātim overly praised his father, mentioning his leadership, honor, and intelligence, whereupon the Prophet ﷺ said: *Truly, honor, leadership, and intelligence, in this life and the next, consist in acting in obedience of Allah Most High.* ʿAdī then said: "Messenger of Allah! Truly, he used to en-

[1391]Ibn al-Jawzī summarized these points from the groundwork laid before him by Ibn Ḥibbān and al-Ḥākim, cf. our introduction on forgers and forgeries.

tertain his guest, feed people, renew the ties of kinship, help others in the face of calamities, and do this and do that. Will all this help him?" The Prophet ﷺ said: *No, because your father never said: O Allah! Forgive my sin on the Day of Judgment.*

Also in the *Dhayl*: "The account of Bilāl's departure from Shām then return to Medina after seeing the Prophet ﷺ in his dream,[1392] and that he raised the *adhān* in Medina, whose folk were moved and shaken [upon hearing his voice again] is clearly fabricated." Ibn Ḥajar al-Makkī was apparently unaware of this grading and mentioned the report in the book he authored on the subject of visitation.[1393]

Also in the *Dhayl*:

- When the Prophet ﷺ decided to build the mosque in Medina, Jibrīl came to him and told him: *Build it seven cubits high toward heaven, without any embellishment or ornament.*

- *When the Prophet ﷺ prayed, an observer would think he was a body without a soul.*

In the *Mukhtaṣar*: "*Two men in my Community might get up and pray, their bowing and prostration looking exactly the same, but the difference between their two prayers is as that between heaven and earth.*" A forgery.

Also in the latter: *None would sit near him as he prayed but he would quicken his prayer and attend to him, asking, 'Do you need anything?' After fulfilling his need he would return to his prayer.*" This is nowhere to be found.

Also in the *Dhayl*: There is also nothing authentic about the prayer on particular days of the week:

[1392]Narrated by Abū Aḥmad al-Ḥākim in his *Fawā'id* and through him Ibn ʿAsākir (7:137) cf. the *ḥāfiẓ* ʿAbd al-Ghanī al-Maqdisī in his book *al-Kamāl fī Tarjamat Bilāl*; al-Subkī in *Shifā' al-Siqām* "with a good chain" *(sanad jayyid)*; al-Dhahabī in *Tārīkh al-Islām*; and al-Shawkānī in *Nayl al-Awṭār* (5:180), at the conclusion of *Kitāb al-Manāsik* where he also declares its chain fair while Ibn ʿAbd al-Hādī declares it "singular and disclaimed" in his so-called *Ṣārim al-Munkī* and Ibn Ḥajar deems the report "obviously forged" in *Lisān al-Mīzān* (Abū Ghudda ed. 1:357 §294 *sub* Ibrāhīm b. Muḥammad b. Sulaymān b. Bilāl b. Abī al-Dardā').

[1393]He mentioned it in two such books: *Tuḥfat al-Zuwwār ilā Qabr al-Nabī al-Mukhtār* (Mazyadī ed. p. 36=Abū ʿAmmah ed. p. 67) and *al-Jawhar al-Munaẓẓam fī Ziyārat al-Qabr al-Mukarram* (Jaʿfariyya ed. p. 65).

On the night before Jumuʿa, twelve prayer cycles, each with sūrat al-Ikhlāṣ ten times is a baseless falsehood, as is *Two prayer cycles with ﴿Idhā zulzilat﴾ fifteen times each. Two, four, or twelve prayer cycles on the day of Jumuʿa* is also baseless. So is *Four prayer cycles before Jumuʿa with sūrat al-Ikhlāṣ fifty times.* So are, by general agreement of the scholars, the ʿĀshūrā' prayer and the *raghā'ib* prayer.[1394] So are the remainder of the prayers for the nights of Rajab, the prayer of the night before the twenty-seventh of Rajab, and that of a hundred cycles on the night of mid-Shaʿbān on which one is supposed to read Sūrat al-Ikhlāṣ ten times in each *rakʿa*. Do not be swayed by the fact that these narrations are mentioned in some books such as *Qūt al-Qulūb*, *Iḥyā' ʿUlūm al-Dīn*, and in al-Thaʿlabī's *Tafsīr* as well as *Sharḥ al-Awrād*.

The *Mawāhib* states that what the storytellers mention regarding the moon entering into the Prophet's ﷺ pocket and exiting from his sleeve is baseless, as stated by Shaykh Badr al-Dīn al-Zarkashī from his shaykh al-ʿImād Ibn Kathīr.

It is mentioned in al-Damīrī's *Ḥayāt al-Ḥayawān* that al-Qurṭubī said:

> The shrike *(al-ṣurad)* is called "the oft-fasting" *(al-ṣawwām)* and we narrated in ʿAbd al-Bāqī Ibn Qāniʿ's *Muʿjam* from Abū Ghalīẓ Ibn Umayya b. Khalaf who said: "The Messenger of Allah ﷺ saw me with a shrike perched on my hand and said: *This is the first bird that fasted on the day of ʿĀshūrā'.* This hadith is like the name of its narrator—graceless *(ghalīẓ)*. Al-Ḥākim counted it among the reports fabricated by the killers of al-Ḥusayn رضي الله عنه. It is a falsehood and its reporters are unknown.

It is widespread among the scholars that the [Prophet's ﷺ] dreams in the earliest period of revelation lasted six months; however, al-Tūribishtī explicitly stated that this claim was baseless and al-Nawawī agreed with him in *Sharḥ Ṣaḥīḥ Muslim*.

Al-Dūlābī narrated from al-Ḥusayn b. ʿAlī that the Messenger of Allah ﷺ was receiving revelation while lying down with his head in ʿAlī's lap رضي الله عنه then, when revelation subsided, asked ʿAlī if he had prayed the ʿAṣr prayer but he replied no, whereupon the Prophet ﷺ said: *O Allah! You know best that he was serving Your cause and that of Your Messenger, so bring back the sun for him.* Then Allah brought back the sun, ʿAlī رضي الله عنه

[1394]Al-Qārī defends *ṣalāt al-raghā'ib* in his booklet *al-Adab fī Rajab* (p. 42-46) in rebuttal of its condemnation by al-Nawawī (in his *Fatāwā*) and Ibn ʿAbd al-Salām's famous refutation of Ibn al-Ṣalāḥ which Ibn al-Ḥājj quotes in full at the end of his *Madkhal*.

prayed, and the sun went down again.[1395] The ulema said this was a forgery and that the sun was never brought back for anyone but was only kept still for Yūshaᶜ b. Nūn as cited in al-*Riyāḍ al-Naḍira fī Manāqib al-ᶜAshara*.[1396] However, the hadith was mentioned in the *Shifā* citing al-Ṭaḥāwī's narration and I clarified its plausible explanation in the commentary [on the *Shifā*] as well as the *Sayr* [*al-Bushrā fīl-Siyar al-Kubrā*] for the sake of completion.

Shaykh al-Jazarī[1397] said in *Sharḥ al-Maṣābīḥ* that what is added after the Prophet's ﷺ words *O Allah! You are safety and from You comes safety*[1398] such as *and to you returns safety, so greet us, O our Lord, with safety, and cause us to enter Your abode, the abode of safety*—this is baseless and is the invention of one of the storytellers.[1399]

The erudite shaykh, al-Zayn al-ᶜIrāqī, said: "The belief is widespread among the common masses that whoever interrupts the *Ḍuḥā* prayer by not praying it at times, becomes blind. As a consequence, many of them gave it up completely lest they become blind. Such a belief is baseless. On the contrary, it is evidently something the devil inspired them to say so as to prevent them from performing good deeds." This is also the reason women do not observe *Ḍuḥā* and the like, since their menses may interfere. We already mentioned the falsehood of the report *Whoever abandons a regular devotional practice is cursed (q.v.)*.

Ibn Amīr al-Ḥājj said: "In Dhūl-Ḥulayfa there are some wells the populace call 'the Wells of ᶜAlī رضي الله عنه' and they claim that he fought against the jinns there. Whoever said this has lied."

[1395]See documentation for al-Qārī's entry *the sun was turned back for ᶜAlī b. Abī Ṭālib*.

[1396]By Muḥibb al-Dīn al-Ṭabarī. The text cited was suppressed from the 1997 Shīᶜī edition of Muḥibb al-Dīn al-Ṭabarī's volume on our liege-lord ᶜAlī of *al-Riyāḍ al-Naḍira* (al-Ḥasaka: s.n., 1997) p. 132-133 by its editor, a certain ᶜAbd al-Muḥsin al-Śarāwī!

[1397]He means the imam of canonical readings Shams al-Dīn Muḥammad b. Muḥammad al-Jazarī (d. 833) who authored *Taṣḥīḥ al-Maṣābīḥ*, not to be confused with Imam ᶜIzz al-Dīn Abū al-Ḥasan ᶜAlī b. Muḥammad b. Muḥammad al-Shaybānī, known as Ibn al-Athīr al-Jazarī (555-630), author of *al-Kāmil fīl-Tārīkh* and *Usd al-Ghāba*, an encyclopedia of the Companions; nor with Majd al-Dīn Abū al-Saᶜādāt al-Mubārak b. Muḥammad b. al-Athīr al-Jazarī (544-606), author of *al-Nihāya fī Gharīb al-Ḥadīth wal-Athar* which our teacher Nūr al-Dīn ᶜItr said was the most encompassing manual on the difficult words of hadith, and *Jāmiᶜ al-Uṣūl fī Aḥādīth al-Rasūl* ﷺ, a compilation in which he gathered together the Six Books and Razīn's *Mukhtār al-Ṣiḥāḥ*. All three were Shāfiᶜīs.

[1398]Narrated from Thawbān and ᶜĀ'isha in Muslim and the *Sunan* with the continuation: *Blessed are You, Owner of Majesty and Munificence!*

[1399]Cf. al-Qārī, *Mirqāt* (Fikr ed. §960).

[Epitome of Ibn al-Qayyim's *al-Manār al-Munīf*]

Section [3: Content-based critique of hadith]

Ibn Qayyim al-Jawziyya was asked whether it was possible to identify forgeries through a gauge *(ḍābiṭ)* independently of their chain of transmission and he said the following:[1400]

"This is a question of tremendous significance. Only he knows it who is so conversant with the authentic Sunna that the latter has become part of his flesh and blood and he has achieved mastery in it. He has developed thorough expertise in knowledge of the Prophetic and other transmitted reports, and in that of the biography of the Prophet ﷺ and his guidance. He knows his commands, his prohibitions, what he relates, what he summons to, what he loves, what he hates, and what he made law for his Community as though he were one of his noble Companions. Someone such as this knows the states of the Prophet ﷺ, his guidance, his speech, what can be attributed to him and what cannot, in a way others do not. It is the same with every follower in relation to the one he follows: he who is more familiar with his leader and assiduous in keeping track of his sayings and deeds, reaches a position of expert knowledge of them and discernment between what is correctly attributable to him and what not, which those who are neither familiar nor assiduous do not reach. This applies to all the imitators in relation to their Imams: they know their sayings, stipulations, and positions. And Allah knows best.

"Among those [reports deemed forgeries primarily on the basis of content] is the report narrated by Jaʿfar b. Jisr, from his father, from Thābit, from Anas ﷺ, from the Prophet ﷺ: *Whoever says: Glory and praise to Allah! (subḥān Allāh wa-bi-ḥamdih), Allah shall plant for him a million palm trees in Paradise whose roots are made of gold.* This man is Jaʿfar b. Jisr b. Farqad Abū Sulaymān al-Qaṣṣāb al-Baṣrī. Ibn ʿAdī said his reports are all disclaimed while al-Azdī said the scholars critique him. As for his father, Ibn Maʿīn called him worthless as a reporter and said his hadiths need not be written. Al-Nasā'ī and al-Dāraquṭnī said he was weak reporter while Ibn Ḥibbān said he was outside the pale of probity. Ibn ʿAdī said the majority of his reports are not preserved.

"Another example is the report narrated by Ibn Mandah through Aḥmad b. ʿAbd Allāh al-Juwaybārī the arch-liar, from Shaqīq, from Ibrāhīm

[1400]The rest of al-Qārī's book is all from Ibn al-Qayyim's *al-Manār al-Munīf fīl-Ṣaḥīḥ wal-Ḍaʿīf* interspersed with comments and critiques by al-Qārī.

b. Adham, from Yazīd, from Uways al-Qaranī, from both ʿUmar and ʿAlī رضي الله عنهما from the Messenger of Allah ﷺ: *Whoever supplicates through these Names: O Allah, You are ever-living and never die! all-vanquishing and never vanquished! all-seeing and never waver! all-hearing and never doubt! veracious and never lie! eternally besought and never fed! all-knowing and never taught!* until he said *I swear by Him in Whose hand is my soul! if he were to invoke these words on iron plates they would melt, and if he were to invoke these words on running water it would stand still. Whoever invokes these words before sleep, from every letter shall be raised up seven hundred thousand angels who will glorify [Allah] on his behalf and ask forgiveness for him.*

"Another arch-liar narrated the same, [namely, al-Ḥusayn b. Dāwūd al-Balkhī, from Shaqīq, and someone else also narrated a large portion of it,][1401] namely Sulaymān b. ʿĪsā, from al-Thawrī, from Ibrāhīm b. Ad-ham. Such a hadith and its like are among the reports which even a novice student of the Prophet ﷺ and his sayings would immediately identify as invented forgeries and lies foisted upon him.

"Another example is what ʿAbbās b. al-Ḍaḥḥāk al-Balkhī, a wicked arch-liar, narrated from ʿAbd Allāh b. ʿUmar b. al-Rammāḥ, a complete unknown, from Abū Muʿāwiya, from al-Aʿmash, from Abū Ṣāliḥ, from Abū Hurayra رضي الله عنه, from the Prophet ﷺ: *Whoever writes Bismillāh al-Raḥmān al-Raḥīm without blinding the hā'*[1402] *in the word Allah, Allah shall record for him a million merits, erase from him a million sins, and raise him a million ranks.*

"Another example is the report narrated by Abū al-ʿAlā', from Nāfiʿ, from Ibn ʿUmar رضي الله عنهما, from the Prophet ﷺ: *Whoever shrouds a dead person, truly, Allah shall give him ten merits for every hair that touches his shroud.* This Abū al-ʿAlā' attributes to Nāfiʿ what the latter never narrated and it is impermissible to use his hadith as proof. This hadith was also narrated by al-Ḥasan b. Sufyān: 'Abū al-Rabīʿ al- Zahrānī narrated to us: al-Ṣalt[1403] b. al-Ḥajjāj narrated to us: Abū al-ʿAlā' narrated to us…' Al-Dāraquṭnī said: 'It is said that this Abū al-ʿAlā' is al-Khaffāf al-Kūfī, whose name is Khālid b. Ṭahmān.' Yaḥyā b. Maʿīn said: 'He is a weak narrator who muddled his narrations ten years before he died. He was trustworthy before that. In the time of his confusion he would endorse whatever report they brought and it read as his.'

[1401] This segment is missing from al-Qārī's text.

[1402] *I.e.* without failing to round off the *hā'* properly so that it looks like an eye.

[1403] A weak narrator. Misspelt "Aḥmad" in Abū Ghudda's edition of the *Manār* (p. 46).

"Another example is the report narrated by Muḥammad b. ʿAbd al-Raḥmān al-Baylamānī, from Ibn ʿUmar رضي الله عنهما, from the Prophet ﷺ: *Whoever fasts the morning of ʿĪd al-Fiṭr, it is as if he had fasted his whole life.* This is a forgery and falsely attributed to the Prophet ﷺ. Ibn al-Baylamānī narrates disclaimed material.[1404] Al-Bukhārī, Abū Ḥātim al-Rāzī, and al-Nasā'ī all said his hadiths were disclaimed, Ibn Maʿīn said he was worthless as a narrator, al-Dāraquṭnī and al-Ḥumaydī described him as a weak reporter, and Ibn Ḥibbān said: 'He narrated from his father a transcript of about two hundred hadiths,[1405] all of them fabricated.[1406] He should not be adduced as proof or even mentioned except as a curiosity.'

"Another example is the report *Whoever fasts the day of ʿĀshūrā', Allah shall record for him sixty years of worship.* This is a falsehood narrated by Ḥabīb b. Abī Ḥabīb, from Ibrāhīm al-Ṣā'igh, from Maymūn b. Mihrān, from Ibn ʿAbbās رضي الله عنهما. Ḥabīb used to forge hadiths.

"Another example is the report narrated by Zakariyyā b. Duwayd al-Kindī the wicked arch-liar, from Ḥumayd al-Ṭawīl, from Anas رضي الله عنه, from the Prophet ﷺ: *Whoever regularly observes the Ḍuḥā prayer and never omits it but due to sickness, I and he will be together in Paradise in a boat of light floating on a sea of light until we visit the Lord of the worlds.*

"Another hadith is that narrated by ʿUmar b. Rāshid, from Yaḥyā b. Abī Kathīr, from Abū Salama, from Abū Hurayra رضي الله عنه, that the Messenger of Allah ﷺ said: *Whoever observes, after the Maghrib prayer, six prayer cycles without speaking in between them, they will count for him as if he had worshipped Allah for twelve years.*[1407] This ʿUmar was described as

[1404]ʿĪd al-Fiṭr is one of two days of the year that are categorically forbidden (*ḥarām*) to fast.

[1405]Al-Qārī's text has "a transcript containing eighty hadiths."

[1406]Among them, *Truly, my hadiths abrogate one another just like like the Qur'ān's abrogation.* Narrated by al-Khaṭīb in *al-Faqīh wal-Mutafaqqih* (1:331 §322), Ibn ʿAdī and in the *Mishkāt*. However, its meaning is confirmed by Abū al-ʿAlā' b. al-Shikhkhīr's saying narrated by Muslim in his *Ṣaḥīḥ*: *The hadiths of the Messenger of Allah ﷺ abrogated one another just as the Qur'ān abrogates itself.* Another related forgery in the *Mishkāt* is *My speech does not abrogate the speech of Allah, while the speech of Allah abrogates my speech and the speech of Allah abrogates itself.* Al-Dhahabī and Ibn Ḥajar consider it forged by Ḥibrūn b. Wāqid.

[1407]This is a weak report which is strengthened by other reports encouraging extra voluntary worship in the period between *maghrib* and *ʿishā*, which was the practice of the Companions and Successors as established by al-ʿIrāqī whom al-Shawkānī cites in *Nayl al-Awṭār*. Among them: [1] From Ḥudhayfa in al-Nasā'ī with a good chain per al-Mundhirī in the *Targhīb*: *I came to see the Prophet ﷺ and prayed the maghrib prayer with him, after which he prayed until the time of ʿishā'.* [2] From ʿAmmār b. Yāsir in al-Ṭabarānī through Ṣāliḥ b. Qaṭan whose reliability is unknown: *I saw my Beloved, the Messenger of Allah ﷺ, pray six cycles after the maghrib prayer. He said: Whoever prays six cycles after the maghrib prayer, his sins are forgiven, even if they are like the foam of the sea.* The *Hadiyya ʿAlā'iyya* stipulates their desirability and allows that the six cycles include the two

weak by Imam Aḥmad, Yaḥyā b. Maʿīn, and al-Dāraquṭnī. Aḥmad also said he was a worthless reporter, while al-Bukhārī said his narrations were disclaimed, and he graded him as very weak. Ibn Ḥibbān said 'It is impermissible to mention him except to censor him! He used to forge hadiths and attribute them to Mālik, Ibn Abī Dhi'b and other trusted scholars.'

"Another example is the report: *Whoever prays four cycles on the first day of the week (al-aḥad) with a single final salaam, reciting in every cycle ﴿al-ḥamdu﴾ (1:1-7) and ﴿āmana al-Rasūlu﴾ (2:285) to its end, Allah shall record for him the reward of a thousand major pilgrimages, a thousand minor pilgrimages, a thousand military expeditions, and, for every cycle, the reward of a thousand prayers, and He shall place between him and the fire of hell a thousand ditches.*[1408] May Allah curse its forger, how brazen is he toward Allah and His Messenger!

"Another example is the report *Whoever prays four cycles on the night before the first day of the week, reciting in every cycle the Fātiḥa once and Sūrat al-Ikhlāṣ fifteen times, Allah shall give him, on the Day of Resurrection, the reward of someone who read the entire Qur'ān ten times and practiced what the Qur'ān contains. He shall come out of his grave on the Day of Resurrection with his face shining like the full moon. Allah shall give him, for every cycle, a thousand cities of pearl, in every city a thousand palaces of peridot, in every palace a thousand houses of ruby, in every house a thousand rooms of musk, in every room a thousand beds.* And this wicked arch-liar went on listing thousands of things.

"Another example is the report *Whoever prays six cycles on the night before the second day of the week (al-ithnayn), reciting in every cycle the Fātiḥa once and ﴿qul Huwa Allāhu Aḥad﴾ twenty times, asking Allah forgiveness ten times after that, Allah shall give him, on the Day of Resurrection, the reward of a thousand ṣiddīqs, a thousand devotees and a thousand ascetics.* Allah curse its forger and whoever invented it and attributed it to the Messenger of Allah ﷺ! This was the handiwork of the odious al-Juwaybārī.

"Another example is the report *Whoever prays four cycles on the second day of the week, reciting in every cycle the Fātiḥa once, Āyat al-*

post-*maghrib* sunna prayer. [3] From Anas in Abū Dāwūd with a good chain per al-ʿIrāqī as cited in al-Shawkānī's *Nayl al-Awṭār*. Concerning the saying of the Most High, ﴿They used to sleep but little of the night﴾ (51:17), he said: *They used to pray between the times of maghrib and ʿishā'*. Likewise, ﴿They forsake their beds to cry unto their Lord in fear and hope﴾ (32:16)." Cf. ʿAbd al-Qādir ʿĪsā Diyāb, *al-Mīzān al-ʿAdl* (p. 351-355).

[1408] See its continuation in Ibn al-Jawzī, *Mawḍūʿāt* (2:116) and al-Laknawī's *Āthār*.

Kursī once, ﴿qul Huwa Allāhu Aḥad﴾ once, ﴿qul aʿūdhu bi-Rabbi al-falaq﴾ once, and ﴿qul aʿūdhu bi-Rabbi al-nās﴾ once, his sins are all expiated and Allah shall give him a palace of white pearl in Paradise inside which there are seven houses, each three thousand cubits long and the same in width. This odious arch-liar went on and on with a very long saying containing more of such reckless statements. This is the handiwork of al-Ḥusayn b. Ibrāhīm, an arch-liar and arch-impostor who narrates from Muḥammad b. Ṭāhir and fabricated in the same vein the reports of prayers on the first day of the week and its night, prayers on the second day of the week and its night, the third day of the week and its night, and so forth on all the days and nights of the week.

"This is a very vast chapter of which we only mentioned a small part, so that it can be known that those hadiths and their like contain such ugly, silly, conjectural matters, all lies attributed to the Messenger of Allah ﷺ. Many of those who are ignorant of hadith but connected to asceticism and poverty look up to such narrations, as do may people connected with *fiqh*.[1409]

"Forged hadiths are marked by darkness, feebleness and silly nonsense, all aspects proclaiming that they are forged and invented, such as the report *Whoever prays this and that many cycles of the Ḍuḥā prayer shall receive the reward of seventy Prophets.* This odious arch-liar apparently did not know that, except for Prophets, even if a person prays for as long as the Prophet Nūḥ ﷺ lived, he still would not be given the reward of a single Prophet. The same can be said of the report *Whoever showers on the day of Jumuʿa with a sound intention and expectancy of reward, Allah shall record light for him on the Day of Resurrection to the number of his hairs, and He shall raise him, for every drop of water, to a higher rank of pearl, coral, and peridot in Paradise, the distance between each two ranks equalling one hundred years' travel.* He went on and on after that—may Allah curse its forger! It was produced by ʿUmar b. Ṣubḥ the odious arch-liar.[1410]

[1409]Many or most of those narrations are found in Abū Mūsā al-Madīnī's *Waẓā'if al-Layālī wal-Ayyām*, Abū Ṭālib al-Makkī's *Qūt al-Qulūb*, Abū Ḥāmid al-Ghazzālī's *Iḥyā' ʿUlūm al-Dīn*, and al-Jīlānī's *Ghunyā*. Al-Laknawī devoted most of his *Āthār al-Marfūʿa fīl-Akhbār al-Mawḍūʿa* to their documentation as forgeries, Allah have mercy on all of them.

[1410]He said: "I myself forged the Prophet's ﷺ *khuṭba*" as narrated by al-Bukhārī in *al-Tārīkh al-Ṣaghīr* (2:292) and Ibn ʿAdī.

Section [4: Content-based indicators of forgery]

"[We hereby mention some general indicators by which a hadith can be identified as forged.][1411]

"One of those indicators is the fact that the report contains rashness the like of which cannot possibly be said by the Prophet ﷺ. There are many examples. Among them his purported saying in the false hadiths *Whoever says There is no god but Allah, Allah shall create from that utterance a bird which has seventy thousand tongues, each tongue speaking seventy thousand languages, all asking Allah to forgive him; Whoever does this and that shall be given, in Paradise, seventy thousand cities, in each city seventy thousand palaces, in each palace seventy thousand virgins;* and their like of silly nonsense. The fabricator of such reports is either an absolute ignoramus and fool, or a hidden atheist who aims at defaming the Messenger ﷺ by attributing such words to him.

"Another indicator is when sensory perception belies the report, for example: *Eggplant fulfills whatever need it is eaten for (q.v.),* and *Eggplant is a remedy for every disease.* May Allah curse whoever fabricated these two narrations. If Yūḥannas the arch-physician[1412] himself had said this, people would have laughed him out of court. If eggplant were eaten to heal fever, excessive black bile, and many other diseases, it would have done nothing but worsen the disease. Likewise, if a pauper ate it to become rich, it would not bring him riches; or an ignoramus to become a scholar, it would not bring him learning.

"Another example is the report *When a person sneezes in the midst of discourse,*[1413] *that discourse is true.*[1414] Despite the fact that one of the scholars [*i.e.* al-Nawawī] declared its chain authentic, nevertheless, the senses testify to its forgery. We see people sneezing while lying openly takes place; even if a hundred thousand people sneezed while a hadith is being narrated from the Prophet ﷺ, we could never declare the latter authentic merely on the basis of such sneezing; and if they sneezed while a man gave his testimony, we still could not rule that he is truthful."[1415]

[1411]This sentence is missing from al-Ṣabbāgh's second edition of al-Qārī's *Asrār*.

[1412]The *Asrār* changed this to "Truly, even if one of the ignorant physicians had said this..."

[1413]*I.e.* his or someone else's.

[1414]See entry, *Whoever says something whereupon someone sneezes, it must be true.*

[1415]Cf. ʿItr, *Manhaj al-Naqd* (p. 314-315). This jocular 100,000-sneezer gauge obscures the difference between optimism (*tafāʾul*), which is emphasized by the Prophet ﷺ in ordinary everyday occurrences such as in the hadith in question on the one hand, and, on the

I [al-Qārī] say: Abū Nuʿaym narrated from Abū Hurayra ﷺ the hadith *Sneezing while supplicating Allah is an indicator of truthfulness.* Thus in *al-Jāmiʿ al-Ṣaghīr.* It goes without saying that if something is established in its transmission, the fact that it may contradict the senses or rational thinking is irrelevant.

[Ibn al-Qayyim continues:] "Another example is the report *Eat lentils for, truly, they are blessed; they make the heart tender, and increase tears. Seventy Prophets sanctified them.*[1416] Ibn al-Mubārak was asked about this hadith and was told it was being narrated on his authority, whereupon he replied: 'It is narrated on my authority to boot?'

"The highest source there is concerning lentils says they were the carnal appetite of the Jews [cf. (Q 2:61)]. Had a single Prophet sanctified lentils, they would have been a remedy for all diseases—what of seventy Prophets? Likewise, Allah most High called it ﴿baser (*adnā*)﴾ (2:61), rebuking those who preferred it to manna and quails, and equating it with garlic and onion. Do you think the Prophets of the Israelites sanctified it for that reason—or the other harms that it causes, such as inflaming the bile, gas, flatulence, shortness of breath, bad blood, and other noticeable diseases?

"It is likely that such a hadith was forged by those who preferred lentils to manna and quails or their like." I [al-Qārī] say: We already mentioned what substantiates his words.

"Also fabricated are the following hadiths:

- *Allah created the heavens and the earth the day of ʿĀshūrā';*

- *Drink after eating, this will sate you.* Drinking after eating spoils food as it prevents its being settled in the stomach and its perfect digestion.[1417]

other, the respective methodologies of hadith authentication and legal testimony, each of which has clearly delineated rules. As for "seeing people sneezing while lying openly takes place," it does not contradict the rule that "Allah loves sneezing" as narrated in al-Bukhārī and some of the *Sunan*, and that it is an appropriate locus of His approval, not in the sense of an absolute law, but in that of a sign.

[1416]See entry, *Lentils were blessed by the mouth of seventy Prophets.*

[1417]This argument forms no proof against drinking in moderation. Allah Most High said to ﴿eat and drink from the sustenance of Allah﴾ (2:60) and it is established that [1] the Prophet ﷺ and his Companions ate dates then meat then drank cool water as narrated from Abū Hurayra in Muslim and the *Sunan* as well as Ibn Abī al-Dunyā in *al-Jūʿ* (§14) and al-Ṭabarī in *Tahdhīb al-Āthār* (§626); [2] the Prophet ﷺ gave the Companions dates to eat and said: *Drink water on top of them.* Narrated from Abū Hurayra by Ibn Saʿd (4:328-329). As for *Do not make water the last of your food* it is a chainless forgery.

- *The most mendacious of people are the dyers and goldsmiths.*[1418] Sensory perception refutes this hadith: there are people who are many times more mendacious than them,[1419] such as the ultra-Shīʿīs (Rāfiḍa)—the greatest liars in humankind—as well as seers, Sufi sectarians *(ṭarāʾiqiyyīn)*,[1420] and astrologers.

"One of the scholars interpreted it figuratively to mean that the dyer is the one who adds words to a hadith to embellish it while the goldsmith is the one who forges a hadith from the start. This is silly artifice to interpret away a false hadith."[1421] I say: this is a strange finding on his part! The very same hadith is narrated by Aḥmad and Ibn Mājah, from Abū Hurayra ﷺ, as mentioned in *al-Jāmiʿ al-Ṣaghīr*.

Section [5: Ineptness of content]

[Ibn al-Qayyim continues:] "Also among the tell-tale signs of forgery is a saying's ineptness (*samāja*) and preposterousness, as in the report *If rice were a man, he would be gentle. No hungry person eats it without satisfying his appetite.* This is indeed odious talk the wise would never say—not to mention the Leader of Prophets ﷺ! Also fabricated:

[1418]Narrated from Abū Hurayra by Aḥmad (Risāla ed. 13:298 §7920 *isnād ḍaʿīf*), Ibn Mājah cf. al-Būṣīrī, *Miṣbāḥ al-Zujāja* (3:9), al-Ṭayālisī, *Musnad* (1:335 §2574), Ibn Abī al-Dunyā in *Iṣlāḥ al-Māl* (§248), Ibn ʿAdī (6:293), Ibn al-Aʿrābī in his *Muʿjam* (2:78 §808), Ibn Ḥibbān in the *Majrūḥīn* (2:205, 2:313), al-Khaṭīb (3:438), and al-Bayhaqī in the *Sunan* (10:249) cf. *Jāmiʿ al-Ṣaghīr* (§1414). Al-Dhahabī describes it as "disclaimed" in the *Mīzān* (*s.v.* "Farqad"), Ibn Ḥajar in the *Fatḥ* (4:317) says its chain is confused *(muḍṭarib)* as did al-Sakhāwī in the *Maqāṣid* while al-Zurqānī said *ḍaʿīf* in his *Mukhtaṣar al-Maqāṣid* while Ibn al-Jawzī includes it in his *ʿIlal al-Mutanāhiya* (2:604-605) and *Gharīb al-Ḥadīth* (1:609). He considered it forged as did Ibn Ṭāhir al-Maqdisī before him in *Maʿrifat al-Tadhkira* (p. 104 §135) followed by Ibn al-Qayyim in the *Manār* and *Naqd al-Manqūl*, then Aḥmad al-Ghumārī and Nāṣir al-Albānī in our time. Narrated by Ibrāhīm al-Ḥarbī in his *Gharīb al-Ḥadīth* as a saying of ʿUmar while Ibn Qutayba in *Mukhtalif al-Ḥadīth* and al-Zamakhsharī in *al-Fāʾiq* cite it as a saying of Abū Hurayra. The meaning refers to those who transform and embellish discourse cf. Lane's *Lexicon s.v. ṣabbāgh* and *ṣawwāgh*.

[1419]This reasoning is unconvincing in view of the fact that there are many sound hadiths that use superlatives of superiority without implying exclusivity, such as *The best among you are... The worst of people on the Day of Resurrection...* etc. Hence, this hadith is couched in exclusive terms but only means "Among the most mendacious of people..."

[1420]*Ṭarāʾiq* is the "plural of multitude" of *ṭarīq* and *ṭarīqa*, "path," pl. *ṭuruq*. Cf. Ibn ʿAṭāʾ Allāh's *Ḥikam* (§99): "What is feared for you is not that the paths *(ṭuruq)* will become muddled; what is feared for you is the sway of lust over you." In Abū Madyan's *Ḥikam* (§6 in Paul Nwyia's introduction to his *Ibn ʿAṭāʾ Allāh et la naissance de la confrérie šāḍilite* p. 53): "The most harmful thing is the company of a heedless scholar, an ignorant sufi, and a flattering preacher."

[1421]The hadith under study was not established to be false; and what Ibn al-Qayyim calls silly artifice is actually narrated from the imam of hadith and language, al-Qāsim b. Sallām by Ibn al-Jawzī with his chain in the *ʿIlal* (2:605).

- *Walnut is a remedy and cheese is a disease; when it mixes with walnut, it becomes a remedy.* May Allah curse the one who fabricated it and attributed it to the Prophet ﷺ!

- *If people knew what fenugreek (ḥulba) contained, they would buy it even for its weight in gold.*

- *Serve vegetables (baql) on your dining-tables: they keep Satan at bay.*

- *On every leave of chicory (hindibā') there is a drop of water from Paradise.*

- *What a bad green watercress (jirjīr) is! Whoever eats it at night will spend the night in pain and it will beat the vein of leprosy in his nose. Eat it by day and not by night.*

- *The superiority of lavender oil (duhn al-banafsaj) over all oils is like the superiority of the Prophetic Household over the rest of mankind.*

- *The superiority of leek (kurrāth) over the rest of vegetables is like the superiority of wheat (burr) over cereals.*

- *Truffles (kam'a) and celery (karafs) were the food of Ilyās and al-Yasaʿ.*

- *Every pomegranate is pollinated with a seed of the pomegranate of Paradise.*

- *The spring of my Community is grapes and watermelon.*

- *Always eat grapes with bread.*

- *Do use salt, for truly it contains a remedy for seventy diseases.*

- *Whoever eats a bean (fūla) with its skin, Allah shall bring out of him the like in disease.*[1422] May Allah curse the fabricator of those hadiths!" I [al-Qārī] say: Ibn Ḥibbān cited the latter hadith in al-*Ḍuʿafā'*, from ʿĀ'isha رضي الله عنها, from the Prophet ﷺ.

- *Do not revile the rooster for it is my friend. If human beings knew what merits are in its voice they would buy its feathers and flesh with gold.* Nevertheless the first part of this hadith is established as authentic. Abū Dāwūd narrates it as a Prophetic saying with a fair chain of transmitters from Zayd b. Khālid in the wording *Do not insult the rooster for it awakens people for the prayer.*[1423]

[1422]Narrated from ʿĀ'isha by Tammām al-Rāzī in his *Fawā'id* (3:208 §991) through the unknown ʿUbayd Allāh b. Mūsā al-Khurāsānī and dismissed as a falsehood by Ibn Ḥibbān in the *Majrūḥīn* (2:150), Ibn al-Jawzī in the *Mawḍūʿāt* (2:293) and others.

[1423]Narrated through the narrators of al-Bukhārī and Muslim from Zayd b. Khālid al-Juhanī by al-Ṭayālisī, al-Ḥumaydī, Aḥmad, Ibn al-Jaʿd, and ʿAbd b. Ḥumayd in their

"Likewise, Ibn Qāniᶜ narrates from Ayyūb b. ᶜUtba with a weak chain *The white rooster is my friend (q.v.).* Abū Bakr al-Barqī added, [as narrated] from Abū Zayd al-Anṣārī, *and the friend of my friend* while al-Ḥārith yet adds from ᶜĀ'isha and Anas رضی اللہ عنہما *and the enemy of my enemy.* Al-Ḥārith also adds, from Abū Zayd al-Anṣārī: *It guards the house of its owner and nine houses (dūr) around it.* Al-Baghawī also narrates it from Khālid b. Maᶜdān with the wording *seven houses (ādur).* Al-ᶜUqaylī and Abū al-Shaykh in *al-ᶜAẓama* narrate it from Anas ﷺ as *The snow-white rooster (al-dīk al-abyaḍ al-afraq) is my beloved and the beloved of my beloved Jibrīl. It guards its house and sixteen of its neighbors' houses: four to the right, four to the left, four to the front and for to the back.*"

All these hadiths are mentioned in *al-Jāmiᶜ al-Ṣaghīr.* With all these versions—even if weak—and the fact that they strengthen each other, it is unfitting to describe that hadith as forged except for the last part cited.

"Also [forged], *Whoever buys a white rooster will not be harmed by any devil or witchcraft.*" I say: al-Bayhaqī narrated it from Ibn ᶜUmar رضی اللہ عنہما as *The rooster announces the time of prayer. Whoever owns a white rooster shall be safe from three things: the evil of every devil, that of every witch, and that of every soothsayer.*

"Also [forged], *Truly, Allah has a rooster whose neck is coiled under the Throne and whose legs reach to the nether ends of the earths (tukhūm).* In sum, all the reports on the rooster are lies except one: *When you hear the roosters crow, ask Allah of His bounty, for at that time they see an angel.*"[1424]

Section [6: Contradiction of sound reports]

[Ibn al-Qayyim continues:] "Also among the tell-tale signs of forgery is a saying's clear contradiction with something explicitly stipulated in the Sunna. Thus, every hadith comprising corruption, injustice, praise of falsehood, blame of truth, or the like—the Messenger of Allah ﷺ is innocent of such. Under this category fall the reports commending those whose names are Muḥammad or Aḥmad and which claim that anyone bearing those names shall never enter Hellfire.[1425] This contradicts what is well-known in the religion of the Prophet ﷺ, namely that protection from hell is not through names or monikers but through faith and good deeds.

*Musnad*s, Abū Dāwūd, and al-Nasā'ī in *al-Sunan al-Kubrā* and *ᶜAmal al-Yawm wal-Layla.*

[1424]Narrated by al-Bukhārī and Muslim. See previous note regarding Ibn al-Qayyim's claim.

[1425]But see note 719.

"Also under this heading fall many hadiths on which hinges salvation from Hellfire and which state that 'whoever does that, the Fire will not touch him' when at best they are minor good deeds; but what is known in his religion ﷺ contradicts that, and holds that protection from Hell is guaranteed only to one who implements pure monotheism."

Section [7: Purported conspiracy of silence]

[Ibn al-Qayyim continues:] "Also among the tell-tale signs of forgery is the claim that the Prophet ﷺ did some outward act in the presence of all his Companions, but that the latter colluded on keeping it secret and they themselves never did it. An example is the claim of the most mendacious sect,[1426] that the Prophet ﷺ took ʿAlī's hand رضي الله عنه in the presence of all the Companions رضي الله عنهم as they were coming back from the Farewell Pilgrimage, and that he made him stand before them so that everybody would recognize him, then said *This is my executor (waṣiyyī), my brother and the caliph after me; therefore listen to him and obey him.*[1427] Then they all supposedly agreed to cover that up, change it, and go against it; so may the curse of Allah rain upon the liars!

"Equally fabricated is their report that the sun was brought back into the sky after the *ʿAsr* prayer for ʿAlī رضي الله عنه in full sight of all the people—but this did not achieve widespread fame and only Asmā' bint ʿUmays رضي الله عنها narrates it.[1428]

Section [8: Contradicting facts]

[Ibn al-Qayyim continues:] "Also among the tell-tale signs of forgery is when the latter is in itself a falsehood. Its own falsehood shows that such speech could not possibly have been spoken by the Prophet ﷺ. Some examples:

- The galaxy in the sky is from the perspiration of the viper that rests under the Throne.[1429]

- When the Lord is angry, He sends revelation in Farsi; when He is pleased He sends it in Arabic.

[1426]He means Shīʿīs.

[1427]See entry *My executor, the repository of my secret...* and the "Shīʿī Forgeries" section in our introduction, notably p. 43.

[1428]This is not a Shīʿī report: see entry *The sun was turned back for ʿAlī b. Abī Ṭālib.*

[1429]Cf. ʿItr, *Manhaj al-Naqd* (p. 315).

- Six things cause amnesia: eating from the leftover of mice, throwing lice into fire, urinating in stagnant water, chewing gum, eating acid apples, and interrupting the train of camels.

- Cupping on the nape (qafā) causes amnesia.

- O Ḥumayrā'! Do not wash yourself with sun-heated water as it causes leprosy. In fact every hadith containing the word *ḥumayrā'* is an invented falsehood."[1430]

I say: Shaykh Jalāl al-Dīn al-Suyūṭī rebutted him since the expression *O Ḥumayrā'* is found in an authentic hadith narrated by al-Ḥākim who said: ʿAbd al-Jabbār b. al-Ward narrated to us from ʿAmmār al-Duhnī, from Sālim b. Abī al-Jaʿd, from Umm Salama ﵂ who said: *the Prophet ﷺ mentioned that one of the mothers of the believers would go to war, whereupon ʿĀ'isha ﵂ laughed. He said: Wait, Ḥumayrā', lest it be you! Then he turned to ʿAlī saying If you have her in your power, treat her kindly!*[1431] He said in the *Mustadrak* that it was authentic by the criterion of both al-Bukhārī and Muslim; however, al-Dhahabī noted that neither of them had related anything through ʿAbd al-Jabbār.

"Also *Whoever has no property to give as alms, let him curse the Jews and the Christians.* But malediction can never replace almsgiving!

- I have made it a binding oath on Myself to never doom to Hell anyone whose name is either Aḥmad or Muḥammad.

- Whoever is bestowed a child and names him Muḥammad to obtain blessing, both the latter and his father shall be in Paradise.

- Whenever a Muslim approaches his wife and intends to name the child she might bear from him Muḥammad, Allah shall grant him a male child. There is an entire monograph narrated on this subject, all of it lies." I say: al-Ṭabarānī and Ibn ʿAdī narrated from Ibn ʿAbbās the following hadith: *Whoever begets three boys but names none of them Muḥammad is an ignoramus.* Thus in *al-Jāmiʿ al-Ṣaghīr*.[1432]

[1430]A mistake. See our introduction, section entitled "Narrations Falsely or Inconclusively Branded Forgeries" (4.8.4: "The *Ḥumayrā'* Reports") and the entry *Take half of your Religion from the fair little one.*

[1431]See note 390.

[1432]This was included among the forgeries by Ibn al-Jawzī and others and it invalidated by the practice of the Companions.

Section [9: Non-Prophetic style]

[Ibn al-Qayyim continues:] "Also among the tell-tale signs of forgery is the fact that the report does not resemble the speech of Prophets, or even that of the Companions ﷺ. For example:

- *Three things improve eyesight: looking at greenery, at running water, and at a handsome face.* Such speech cannot even be attributed to Abū Hurayra or Ibn ʿAbbās رضي الله عنهم or even Saʿīd Ibn al-Musayyib and al-Ḥasan, or even to Mālik and Aḥmad." I have already shown that this hadith is weak, not forged.[1433]

- *Looking at a beautiful face clears eyesight.* "This hadith and the like are the forgeries of freethinkers (*zanādiqa*)." I say: we find in *al-Jāmiʿ al-Ṣaghīr*: *Looking at a beautiful woman (al-mar'at al-ḥasnā') and at greenery strengthens eyesight.*[1434] Abū Nuʿaym narrated it in the *Ḥilya* from Jābir رضي الله عنه.

- *Look for fine faces and jet-black pupils, for truly Allah is ashamed of punishing a fine-faced one in the Fire.* "May Allah curse the vile forger of this hadith!"

- *To look at a beautiful face is worship.* I have already shown that this hadith is weak and not fabricated.

- *Truly Allah has purified some people by making them bald, and ʿAlī is the first of them.*

- *Nose hair is a protection against leprosy.* "When Imam Aḥmad b. Ḥanbal was asked about the latter hadith, he replied that it was worthless." I say: Abū Nuʿaym and al-Ṭabarānī in *al-Awsaṭ* narrated it from ʿĀ'isha رضي الله عنها with a weak chain as stated in *al-Jāmiʿ al-Ṣaghīr*.

- *Whomever Allah gave a handsome face and a good name, and has put in an honorable position, then he is among the elite of creation.* "Every hadith about beautiful faces and praising them or recommending looking at them and trying to meet needs through them, and claiming the Fire will not touch them, all these are manufactured lies and brazen falsehoods.

"There are many hadiths on this chapter, the likeliest being *Whenever you send Me mail, send one with a fair face and a good name*. Its chain of transmitters contains ʿUmar b. Rāshid, who was a forger according to Ibn Ḥibbān; and Abū al-Faraj Ibn al-Jawzī cited this hadith in his *Mawḍūʿāt*."

[1433] See entry *To look at a beautiful face is worship.*
[1434] See note 985.

I say: *Seek beneficence from those with nice faces (uṭlubū al-khayr ʿinda ḥisān al-wujūh)* is not forged: al-Bukhārī in his *Tārīkh*, Ibn Abī al-Dunyā in *Qaḍā' al-Ḥawā'ij*, Abū Yaʿlā and al-Ṭabarānī all narrated it from ʿĀ'isha ﷺ; as did al-Ṭabarānī and al-Bayhaqī from Ibn ʿAbbās رضي الله عنهما; Ibn ʿAdī and Ibn ʿAsākir from Anas ﷺ; al-Ṭabarānī in *al-Awsaṭ* from Jābir ﷺ; Tammām and al-Khaṭīb [in *Ruwāt Mālik ʿan Abī Hurayra*];[1435] Tammām from Abū Bakr[a];[1436] and al-Dāraquṭnī in *al-Afrād* from Abū Hurayra ﷺ. So the least grading of this hadith is either fair or weak, but as for being forged then no, certainly not.[1437]

Section [10: Pinpointing future dates][1438]

[Ibn al-Qayyim continues:] "Also among the tell-tale signs of forgery is when the report contains such-and-such a date, as in *In the year such and such, such and such will happen. In this and that month, such and such will happen.* A wicked arch-liar came up with *When the moon is eclipsed in Muḥarram prices will go up, there will be fighting, and the Sultan will have his arms full; when it is eclipsed in Ṣafar, this and that will happen…* And this arch-liar went through all the months of the year. All the reports on this chapter are fabricated falsehoods."

Section [11: Dietetic and pseudo-spiritual reports]

[Ibn al-Qayyim continues:] "Also among the tell-tale signs of forgery is when the report is more like the speech of physicians and sectarian Sufi groups (*ṭuruqiyya*), as in

- *Wheat pounded with meat (harīsa) makes the back strong.*

- *Eating fish depletes the body.*

- *Eat eggs and onion for fertility*, supposedly advised by the Prophet ﷺ to a childless man.

[1435] Altered to "al-Khaṭīb and Mālik from Abū Hurayra" in al-Ṣabbāgh's edition.

[1436] Altered to "Tammām from Abū Bakr."

[1437] *La'ālī'* (2:68): "This hadith in my judgment is *ḥasan ṣaḥīḥ*; I have collected all its chains of transmission in a monograph." See also Ibn Ṭūlūn's *Qaḍā' Ḥawā'ij al-Insān fī Irsāl Aṣḥāb al-Wujūh al-Ḥisān*; al-Karmī's *Taḥsīn al-Ṭuruq wal-Wujūh li-Ḥadīth Uṭlubū al-Khayr ʿinda Ḥisān al-Wujūh*; Aḥmad al-Ghumārī's *Jamʿ al-Ṭuruq wal-Wujūh bi-Taṣḥīḥ Ḥadīth Uṭlubū al-Khayr* etc. and his discussion in *Fatḥ al-Wahhāb* (1:471-476 §423) where his verdict is that the hadith is *ḥasan li-ghayrih*. Ibn ʿAbbās explained it as "meaning showing a nice face at the time one asks him one's need."

[1438] Ibn al-Qayyim and al-Qārī discuss this type of forgery again further down (section 26).

- *Jibrīl brought me harisa from Paradise. When I ate it, it gave me the sexual potency of forty men.*

- *The believer is sweet (ḥulwun) and likes sweets (ḥalāwa).* A wicked archliar also narrates it as *The believer is sweet-oriented (ḥulwī) and the unbeliever wine-oriented (khamrī).*" I have already talked about these two hadiths.[1439]

- *Eat dry dates on an empty stomach for they kill worms.* I say: the latter is related by Abū Bakr in al-*Ghaylāniyyāt* and al-Daylamī in *Musnad al-Firdaws* from Ibn ʿAbbās رضي الله عنهما. It is confirmed in *al-Jāmiʿ al-Ṣaghīr*.[1440]

- *Feed your women dry dates (tamr) in their postpartum period.* I say: this is inauthentic since Abū Yaʿlā, Ibn Abī Ḥātim, Ibn al-Sunnī and Abū Nuʿaym both in *al-Ṭibb al-Nabawī*, al-ʿUqaylī, Ibn ʿAdī, Ibn Mardūyah, and Ibn ʿAsākir all narrated from ʿAlī رضي الله عنه that the Prophet ﷺ said *Feed your women who gave birth moist dates (ruṭab); if not then dry dates (tamr). Indeed, among all trees there is none more honorable in the sight of Allah than that under which Maryam bint ʿImrān alighted.* Likewise, Ibn ʿAsākir narrated from Salama b. Qays, from the Prophet ﷺ: *Feed your women dry dates in their postpartum period, for a woman who eats dry dates in her postpartum period, her child will turn out to be wise. It was Maryam's food when she gave birth to ʿĪsā. If Allah knew of a better food for her than dates He would have fed it to her.* Similarly, ʿAbd b. Ḥumayd narrated from Shaqīq: *If Allah knew of a better food than moist dates for a woman in her postpartum period He would have ordered Maryam to eat it.* He also narrated from ʿAmr b. Maymūn: "There is no food better than moist dates and dry dates for a woman who gave birth." He then read the verse ﴿And shake toward you the trunk of the palm tree: it will let fall fresh moist dates﴾ (19:25). Thus in *al-Durr al-Manthūr*.

- *Whoever gives his brother a sweet morsel, Allah shall repel from him the bitterness of the wait (al-mawqif) on the Day of Resurrection.*

- *Whoever takes a morsel of food from the sewage, washes it clean, and eats it, his sins are forgiven.*

- *Blowing on food removes blessing.*[1441] I say: Aḥmad narrated it with a fair chain of transmitters from Ibn ʿAbbās رضي الله عنهما as follows: *The Prophet ﷺ forbade blowing on food and drink.*

[1439]See entries *The Believer is sweet* and *The Believer's heart is sweet*.

[1440]But its chain contains ʿIṣma b. Muḥammad b. Faḍāla who is discarded and accused of lying and forgery, hence Ibn al-Jawzī included it in the *Mawḍūʿāt* and both al-Suyūṭī in the *La'ālī'* and Ibn ʿArrāq confirmed its being forged, also the *Mudāwī*, although al-Suyūṭī contradicted himself by including it in *al-Jāmiʿ al-Ṣaghīr*.

- *When there is a ring in your ear invoke blessings on me and say: may Allah remember whoever is remembering me with goodness.* "Every report that mentions the ringing of the ears is a falsehood." I say: it is narrated by al-Ḥakīm, Ibn al-Sunnī, al-Ṭabarānī, al-ʿUqaylī, and Ibn ʿAdī from Abū Rāfiʿ ﷺ. It is also found in al-Suyūṭī *al-Jāmiʿ al-Ṣaghīr* and the latter committed himself not to include any forgery in it. So did Ibn al-Jazarī in *al-Ḥiṣn* and he also committed himself not to include in it other than sound reports.[1442]

Section [12: Hadiths on the excellence of reason]

[Ibn al-Qayyim continues:] "Also among the forgeries are the reports on reason (*al-ʿaql*)—all lies. Examples:

- When Allah *created reason He said to it: Come forth! It came forth. He then said to it: Go back! It went back. He then said: I never created anything more honorable in My sight than you. By you I take and by you I give.*" I say: we already mentioned al-ʿIrāqī's statement that it was related by both al-Ṭabarānī—in *al-Awsaṭ* and *al-Kabīr*—and Abū Nuʿaym with two weak chains; likewise ʿAbd Allāh, the son of Imam Aḥmad, narrated in *Zawā'id al-Zuhd* from al-Ḥasan [al-Baṣrī], from the Prophet ﷺ with a good chain as said by one of the later scholars.[1443]

- *Everything has a vessel (maʿdin), and the vessel of Godwariness is the hearts of the knowers (ʿārifīn).* I say: al-Ṭabarānī narrates it from Ibn ʿUmar رضي الله عنهما and al-Bayhaqī from ʿUmar ﷺ according to *al-Jāmiʿ al-Ṣaghīr*.

- *Truly a man will certainly be among the people of prayer and jihad but he will be rewarded only according to his reason.* I say: al-Ḥakīm al-Tirmidhī in the *Nawādir* narrated from Anas ﷺ something which supports it: *Some people praised a man in the presence of the Prophet ﷺ, exaggerating in the process. The Prophet ﷺ said: How reasonable is he? (kayfa ʿaql al-rajul?)*

[1441]Included among the forgeries by Ibn al-Jawzī. Al-Suyūṭī questioned that grading in light of the hadith in al-Tirmidhī and Aḥmad: *The Messenger of Allah ﷺ forbade blowing on food and drink* (which al-Qārī proceeds to cite) but al-Shawkānī pointed out that the latter's authenticity does not preclude that the former be forged.

[1442]Nevertheless this report comes only through Muḥammad b. ʿUbayd Allāh b. Abī Rāfiʿ who is discarded cf. *Mudāwī* (1:417-419 §357), although the report was also narrated by Ibn Abī ʿĀṣim in *al-Ṣalāt ʿalā al-Nabī* ﷺ and Ibn Khuzayma in his *Ṣaḥīḥ* (which al-Sakhāwī found strange), and al-Nawawī included it in his *Adhkār*.

[1443]He means Suyūṭī in his *Durar al-Muntathira*, see above, entry *When Allah created reason*. The upshot is that it is a *mursal* report of al-Ḥasan al-Baṣrī on merits (*faḍā'il*), hence the lenient grading. See also the report on reason in al-Sahmī's *Tārīkh Jurjān* (§303).

Then Ibn al-Qayyim mentions al-Khaṭīb's narration:

> Al-Ṣūrī narrated to us: I heard the *ḥāfiẓ* ʿAbd al-Ghanī [b. Saʿī al-Azdī (d. 409)] say: al-Dāraquṭnī told us that *Kitāb al-ʿAql* was forged by four people: first, Maysara b. ʿAbd Rabbih forged it; then Dāwūd b. al-Muḥabbar stole it from him and manufactured chains of transmission different from Maysara's; then ʿAbd al-ʿAzīz b. Abī Rajā' stole it and mounted yet different chains on it; then Sulaymān b. ʿĪsā al-Sijzī stole it and added new chains.

I say: he means *Kitāb al-ʿAql* by the arch-liar and fabricator [Dāwūd b. Yazīd] al-Awdī—a whole volume.

[Ibn al-Qayyim went on:] "Abū al-Fatḥ al-Azdī said there is not a single authentic report on reason. That is what Abū Jaʿfar al-ʿUqaylī and Abū Ḥātim Ibn Ḥibbān said, and Allah knows best."

But Ibn Muḥabbar—as al-Sakhāwī said—is not a liar;[NB] and the fact that a report is not authentic does not automatically mean it is forged.

Section [13: Hadiths on al-Khiḍr]

[Ibn al-Qayyim continues:] "Also among the forgeries are the reports that refer to al-Khiḍr and his life—all lies; there is not a single authentic hadith on his life.[1444] Among them:

- *The Messenger of Allah was sitting in the mosque when he heard a voice from behind him. They went to see and, lo and behold, it was al-Khiḍr.*

- *al-Khiḍr and Ilyās* عليهما السلام *meet every year. . . (q.v.)*

- *Jibrīl, Mīkā'īl, and al-Khiḍr meet in ʿArafa. . .* a long invented hadith."

I say: it was already mentioned that the second hadith was narrated by al-ʿUqaylī, al-Dāraquṭnī in *al-Afrād*, and Ibn ʿAsākir from Ibn ʿAbbās رضي الله عنهما from the Prophet ﷺ. The third hadith, also, has a basis[1445] which I discussed in my treatise *Kashf al-Khidr ʿan Amr al-Khiḍr* (Spotlight on al-Khiḍr)[1446] in which I rebutted whatever hadithic and rational arguments

[NB] A slip; on the contrary al-Sakhāwī in the *Maqāṣid* said Ibn al-Muḥabbar was a liar as al-Qārī himself reports in the entry *The first thing Allah created is reason.*

[1444] al-Qārī devotes three entries to al-Khiḍr: *Allah have mercy on my brother al-Khiḍr!*; *If al-Khiḍr were alive, he would visit me*; and *al-Khiḍr and Ilyās.*

[1445] al-Qārī here seems to say that if anything is related anywhere then it must have a basis (*aṣl*) regardless of the chain of narrators and content, which runs counter to the rules of hadith science. Ibn Ḥajar cited it in *al-Zahr al-Naḍir* (p. 63 §87) as a saying of ʿAlī through ʿUbayd b. Isḥāq al-ʿAṭṭār who is discarded and Ibn al-Jawzī cited it in *al-Mawḍūʿāt.*

[1446] This shows that the title *al-Ḥadhar min Amr al-Khaḍir* ("Caution Against the Matter

were adduced here to the claim that he no longer exists.

Section [14: Tall tales]

[Ibn al-Qayyim continues:] "Also among the forgeries are the reports that sound evidence shows to be falsehoods. Examples:

- The long hadith of ʿŪj b. ʿUnuq, whose fabricator intended to discredit the stories of the Prophets and which states, among other things, that he was 3,333 cubits tall; when Nūḥ ﷺ feared the deluge he asked him to carry him in his dish; the deluge did not reach his heels; when he waded into the sea, the water reached only to his hip; he would seize fish from the bottom of the sea and fry it in the disk of the sun. He once disloged a huge rock the size of Mūsā's army and wanted to crush them with it but Allah coiled that rock around his neck like a collar. It is not so much the audacity of the arch-liar who made this up that is strange; what is strange is those who incorporate this hadith into the books of learning such as Quranic commentaries and others without warning about it, all the while knowing that this ʿŪj is not an offspring of Nūḥ, yet Allah Most High said ﴿And we made his progeny alone endure﴾ (37:77): He informed us that all the survivors of the deluge are from the progeny of Nūḥ. So if ʿŪj had existed he would not have survived after Nūḥ. Furthermore, the Prophet ﷺ said: *Allah created Ādam and the latter was sixty cubits tall into the sky. Human beings have been diminishing in stature ever since.*[1447] Likewise, the distance between the sky and the earth is five hundred years and so is the sky's thickness. If the sun is located in the fourth heaven, then there is this astronomical distance separating us. How could this man, whose height is only 3,000 cubits, reach the sun so that he can fry fish in its disk? Without doubt this report and its like were forged by atheists of the People of the Book in order to mock and deride Messengers and their followers."

I say: It is narrated in al-Baghawī's exegesis the *Maʿālim* that the soundest view by agreement of the scholars was that ʿŪj b. ʿUnuq was killed by Mūsā ﷺ.[1448] Al-Baghawī did not comment further. This shows that the existence of ʿŪj b. ʿUnuq does indeed have a basis according to the eminent scholars. At worst some liars added to and subtracted from that

of al-Khaḍir") used for the recent Damascus publication of this work is a corruption. Further, there is no mention of the third hadith at all in that edition—or the work itself if al-Qārī confused it with the second hadith which is very similar in wording.

[1447]Narrated by al-Bukhārī and Muslim.

[1448]"By consensus of the people of learning (*bi-ijmāʿ ahl al-ʿilm*)" according to al-Ṭabarī (*sub* 5:26). So the survival of the flood by ʿŪj b. ʿUnuq was an exception.

report to advance their wicked agenda among ordinary people. Then he narrated Ibn ʿAbbās's رضي الله عنهما commentary on the verse ﴿And lo! We said: enter this town﴾ (2:58): this town is Jericho (Arīḥa), home to formidable people (*jabbārīn*)—a remnant of the ʿĀd described as giants (*ʿamāliqa*) whose chief was ʿŪj b. ʿUnuq. Furthermore, it is narrated in al-Suyūṭī's exegesis *al-Durr al-Manthūr fīl-Tafsīr bil-Ma'thūr* that both Ibn Jarīr [al-Ṭabarī] and Ibn al-Mundhir related from Qatāda with regard to the verse ﴿In this land are formidable people﴾ (5:22): "We were informed that they had extraordinary bodies and physical characteristics." ʿAbd al-Razzāq and ʿAbd b. Ḥumayd also narrated from him that "they were taller than us and stronger." Ibn ʿAbd al-Ḥakam in *Futūḥ Miṣr* narrated from Ibn Ḥujayra[1449] that "Seventy men of the people of Mūsā sought shade in the skull of one of the giants."[1450] Al-Bayhaqī narrates in *Shuʿab al-Īmān* from Zayd b. Aslam: "It has reached me that a hyena and its cubs were seen lairing in the eye socket of one of the giants." Ibn Abī Ḥātim narrated from Anas b. Mālik ﷺ that the latter took a staff and used something to cut it to the size of a cubit; then he put on the ground, measured with it fifty or fifty-five cubits, and said: "This is how tall giants are." Ibn Jarīr and Ibn Abī Ḥātim also narrated from Ibn ʿAbbās رضي الله عنهما:

> Mūsā ordered his people to enter the town of the *jabbārīn*. He marched with those that went with him and alighted near the town, which was Jericho. He sent out twelve spies, one from each tribe, to gather news of that people. They entered the town and saw their huge frames and bodies and their gigantism. They entered the garden of one of them. The owner came in to pick up fruit. He started picking fruit and saw their tracks. He started looking for them. Every time he found one of them he put him in his pocket with the fruit until he caught all twelve. He then went to their king and strew them all before him, etc.[1451]

- *Qāf is a mountain of green emerald surrounding the world the way a wall surrounds a garden. The sky's sides rest over it, hence its blue color.* I say: al-Baghawī mentions it in his *Maʿālim* from ʿIkrima and al-Ḍaḥḥāk. Also, in *al-Durr al-Manthūr*, ʿAbd al-Razzāq narrated from Mujāhid: *Qāf is a mountain surrounding the world.* Ibn al-Mundhir, Abū al-Shaykh in *al-Aẓama*, al-Ḥākim and Ibn Mardūyah all related from ʿAbd Allāh b. Burayda in exegesis of ﴿Qāf﴾ (50:1): *It is a mountain of emerald surrounding the world, on which rest the two sides of the sky.*[1452]

[1449]ʿAbd al-Raḥmān b. Ḥujayra, a trustworthy *Tābiʿī* documented in *Tahdhīb al-Tahdhīb*.

[1450]Narrated through Ibn Lahīʿa by Ibn ʿAbd al-Ḥakam in *Futūḥ Miṣr* (Ṣubayḥ ed. p. 21).

[1451]Narrated also by al-Ṭabarī and Ibn Abī Ḥātim in their *Tafsīr*s (verse 5:22), also in his his *Tārīkh* (1:221-222), followed by Ibn Kathīr and others.

[1452]Ibn Kathīr and al-Ālūsī in their *Tafsīr*s rejects these reports as lore forged by Israelite

- *The earth is on top of a rock, the rock on the horns of a bull. Whenever the bull moves its horns, the rock moves [as does the earth, and that is what causes earthquakes].*[1453] I say: both Ibn Abī al-Dunyā and Abū al-Shaykh narrated from Ibn ʿAbbās رضي الله عنهما: *Allah has created a mountain called Qāf which surrounds the world, and whose roots stem from the rock on which the earth rests. Whenever Allah wants to shake a town He orders that mountain to shake the root that belongs to that town. That is why earthquakes occur in some places exclusively of others.*

- *One female Jinn used to visit the Prophet ﷺ. She delayed her visit for a long time. When she finally came, the Prophet asked her, What took you so long? She replied: One of my relatives in India died so I went to offer my condolences. On my way I saw Iblīs praying on a rock. I asked him why did misled huyman beings. He replied: Leave it alone. I said: You pray, and you are Satan? He replied: Birdbrain! I am indeed hoping, in case my Lord fulfills His oath, that He will forgive me.* [The reporter said:] *I never saw the Messenger of Allah ﷺ laugh more than he did on that day.* "Ibn ʿAdī said in *al-Kāmil*: ʿAbd al-Mu'min b. Aḥmad narrated to us: [Minqar b. al-Ḥakam narrated to us:][1454] Ibn Lahīʿa told us, from his father, from Abū al-Zubayr, from Jābir' then he mentioned that hadith. Allah knows best what was interpolated into the books of Ibn Lahīʿa; for he is too knowledgeable of hadith to be guilty of such nonsense.

"Also forged is the very long hadith of Hāma b. al-Hīm b. Lāqīs b. Iblīs and its like, as is the report of Zurayb b. Barthamlā[1455] which Ibn al-Jawzī described as a falsehood.

Section [15: Contradicting the Qur'ān]

[Ibn al-Qayyim continues:] "Also among the forgeries are the reports that contradict the explicit text of the Qur'ān, such as the report claiming that the world will last seven thousand years and that we are in the seventh millenium. This is a patent lie, because if that statement were true then

atheists cf. Muḥammad Abū Shahba, *al-Isrā'īliyyāt wal-Mawḍūʿāt* (p. 302-305) "because travellers never saw such a mountain, and earthquakes are caused by volcanoes."

[1453]Al-Qārī's texts omits what is in brackets as well as Ibn al-Qayyim's comment: "O wonder at those who cram their books with such nonsense!"

[1454]Missing from al-Qārī's text but taken from Ibn al-Qayyim. Al-Dhahabī said Minqar is fictive and was first documented in Ibn al-Jawzī's *Mawḍūʿāt* in the context of this forgery.

[1455]A disciple of ʿĪsā who purportedly lived in the caliphate of ʿUmar and addressed Naḍla b. ʿAmr al-Anṣārī (in Ibn Ḥajar's *Iṣāba*: Jaʿūna b. Naḍla) upon returning from the conquest of Ḥulwān in Iraq with a long hadith in which he is identified as Zurayb b. Tharmalā: see note 1500.

everybody would know that there remains only 251 years from our time to the day of Resurrection.[1456] Yet, Allah Most High said, ﴿They ask you about the Hour, when its appointed time will be. Say: only My Lord knows﴾ (7:187)." Al-Jalāl al-Suyūṭī in his treatise *al-Kashf ʿan Mujāwazat Hādhih al-Ummat al-Alf* (The Disclosure that this Community Will Pass the Year 1000) gave a nice interpretation of that hadith.[1457] The gist is that the report asserts the nearness of the Day of Resurrection and the Quranic verses negate the possibility of pinpointing it; so there is no mutual contradiction. The upshot is that the world will not pass the year 1500.

"One of the ignorant people who thinks himself to be a scholar in our time and thinks much of himself has openly lied and claimed that the Messenger of Allah ﷺ knew when the Hour would rise. When he was told that the Prophet ﷺ said in the hadith of Jibrīl *The one questioned about it knows no more about it than the questioner*, that liar misrepresented its meaning and said 'it means you and I both know it.' And this is the biggest ignorance and ugliest corruption of meaning, for the Prophet ﷺ is more knowledgeable of Allah than to tell someone he took for a Bedouin, "you and I both know the Hour of resurrection!" Unless this ignoramus claims that he knew it was Jibrīl. Rather, the Messenger of Allah ﷺ is most veracious in his speech and he said: *I swear by Him in whose Hand my soul is, he never came to me in any form without my recognizing him except this once.* In another version, he said: *I had never been uncertain about it other than this time.* In another version, he said: *Bring back that Bedouin. They looked for him but could not find him.* The Prophet ﷺ found out that the Bedouin was indeed Jibrīl only after a long period of time, as ʿUmar رضي الله عنه said, *A long time passed then the Prophet ﷺ told me: ʿUmar! Do you know who the questioner was?* However, this subverter claims that the Prophet ﷺ knew it was Jibrīl at the time of the questioning and did not inform the Companions رضي الله عنهم until long after; and that his statement *The one questioned about it knows no more about it than the questioner* is a general statement that applies to every questioner and respondent, and that this is the situation with every questioner and respondent about the time of Resurrection.

"To those extremists the knowledge of the Messenger of Allah ﷺ coincides point by point with that of Allah—everything Allah knows, the Prophet knows it too. Yet Allah Most High says: ﴿Certain of the desert

[1456] Abū Ghudda in his edition of the *Manār al-Munīf* (6th ed. p.80 n. 2) deduced from this statement of Ibn al-Qayyim (691-751) that he wrote the latter in the year 749, two to three years before his death, interpreting the phrase "we are in the seventh millenium" to mean we are now in the year 6000, whence 6000+749+251=7000.

[1457] See note 233.

Arabs round about you are hypocrites, as well as among the Medina folk; they are obstinate in hypocrisy; you know them not but We know them﴾ (9:101). This is in *Barā'a*, one of the last Suras to be revealed. This was the case even though the hypocrites were his neighbors in Medina."[1458]

It goes without saying that anyone who believes there is parity between the knowledge of Allah and the knowledge of His Messenger commits apostasy by consensus.

He continued: "To that effect is the hadith of ʿĀ'isha's ﵂ necklace when people were sent to look for it and they raised the camel and found it." He means that the hadith of ʿĀ'isha also serves to discredit that position. Al-ʿImād Ibn Kathīr, one of the great hadith scholars, mentioned in his *Tafsīr* that al-Bukhārī said:

> ʿAbd Allāh b. Yūsuf narrated to us: Mālik related to us from ʿAbd al-Raḥmān b. al-Qāsim, from his father, from ʿĀ'isha ﵂ that she said: *We went out with the Messenger of Allah ﷺ in one of his journeys. When we were in the desert, or Dhāt al-Jaysh, I lost my necklace. The Messenger of Allah ﷺ stopped to look for it and so did everyone else. There was no water in that place and the people did not have water with them. People came to Abū Bakr ﵁ and said: "Do you not see what ʿĀ'isha did? She made the Messenger of Allah ﷺ stop in a place where there is no water and where nobody has any water with him." Abū Bakr came to see me as the Messenger of Allah ﷺ was resting his head on my thigh and had fallen asleep. Abū Bakr said: "You stranded the Messenger of Allah and the people here, where there is no water and no one has any water!" He rebuked me and said whatever Allah let him say, and he started poking me in the hip with his hand. Nothing prevented me from moving other than the position of the Messenger of Allah ﷺ on my thigh. When the morning came, the Messenger of Allah ﷺ woke up and did not find any water, whereupon Allah revealed the verse of dry ablution (tayammum). Usayd b. al-Ḥuḍayr then said: "This is not the first time we experience your*

[1458]The verse from Sūrat al-Barā'a which Ibn al-Qayyim cites must be read in light of other verses such as ﴿It is not (the purpose) of Allah to leave you in your present state till He shall separate the wicked from the good. And it is not (the purpose of) Allah to let you know the unseen; but Allah chooses of His Messengers whom He will to receive knowledge thereof. So believe in Allah and His Messengers﴾ (3:179) and ﴿Or do those in whose hearts is a disease deem that Allah will not bring to light their (secret) hates? And if We would, We could show them unto you so that you should know them surely by their marks﴾ (47:29-30). Ibn Abī Ḥātim narrated in his *Tafsīr* from Ibn ʿAbbās under the latter verse: "Then Allah showed the Prophet ﷺ afterwards who the hypocrites were." Other hadiths from Ibn ʿAbbās, Abū Masʿūd al-Anṣārī, Anas, and Ḥudhayfa show that the Prophet ﷺ was given the knowledge of their identities cf. Aḥmad Riḍā Khān, *Inbā' al-Ḥayy* (p. 252-254 *Āyat lā taʿlamuhum Naḥnu naʿlamuhum*).

blessing, O family of Abū Bakr!" Later we goaded the camel on which I was sitting and we found the necklace beneath it.

He [Ibn al-Qayyim] continued: "A similar argument is the hadith on the grafting of the date palms when the Prophet ﷺ told His Companions: *My view is that if you leave them alone nothing will spoil them.* They did, but later the dates came out soft-pitted (*shīṣā*). Then the Prophet ﷺ said: *You know best your worldly life.*[1459] Muslim narrated it from ʿĀ'isha رضي الله عنها. Allah Most High said: ﴿Say: I tell you not that with me are the storehouses of Allah nor that I know what it is hidden﴾[1460] (6:50) and ﴿If I had knowledge of the unseen I would have garnered much good﴾ (7:188).[1461]

"Likewise, when the mother of the believers ʿĀ'isha رضي الله عنها faced her famous test and the liars threw their accusation at her, the Prophet ﷺ did not know about the truth of the matter until revelation from Allah Most High came to him informing him of her innocence. According to those extremists he ﷺ knew all about the truth of the matter without the shadow of a doubt; he sought people's advice, summoned the servant-girl—all the while knowing the true facts—and told ʿĀ'isha *If you really transgressed, ask Allah to forgive you* while patently knowing it to be otherwise![1462]

[1459]"That is, 'I have no preoccupation in it nor do I pay any attention to it,' otherwise he ﷺ is more knowledgeable than everyone in all the matters of the world and the hereafter." ʿAbd al-Ḥaqq al-Dihlawī, *Ashiʿʿat al-Lamʿāt Sharḥ al-Mishkāt* (*Īmān, al-iʿtiṣām bil-Kitāb wal-Sunna*) as quoted in Aḥmad Riḍā Khān, *Inbā' al-Ḥayy* (p. 268). Al-Qārī himself in his *Sharḥ al-Shifā* (III: *wa-min muʿjizātih al-bāhira mā jamaʿah Allāh lahu min al-ʿulūm wal-maʿārif*) quotes Muḥammad al-Sanūsī's explanation that "If they had shown patience it would have been better for them to follow his advice for two years or more; had they done that they would have been fulfilled because he ﷺ knew better than them." Al-Qārī commented: "This is a supremely subtle explanation" (*huwa fī ghāyatin min al-laṭāfa*).

[1460] *Wa-lā aʿlamu al-ghayb* can be understood as ﴿nor *do* I know what it is hidden﴾ in absolute terms as a principal clause; but a more inclusive *tafsīr* (cf. next note) considers it a second direct object of ﴿I tell you not﴾, i.e. ﴿nor *that* I know what it is hidden﴾.

[1461]Al-Naysābūrī said in his *Gharā'ib al-Qur'ān wa-Raghā'ib al-Furqān* (verse 6:50): "He did not say: 'the store-houses of Allah are not with me' to let it be known that the storehouses of Allah, namely the knowledge of the realities of things and their identities are indeed with him and fully visible to him: ﴿We shall show them Our portents on the horizons and within themselves﴾ (41:53). . . however, he addressed people according to their minds. ﴿Nor do I know what it is hidden﴾, that is: 'I do not say this to you' although he would inform them of what had passed and what would be through the Divine disclosure to him." Other explanations for these verses are the (i) negation from the Prophet ﷺ of all-encompassing (*muḥīṭ*) and autonomous (*dhātī*) knowledge; (ii) the illustration of his humbleness and high manner to pre-empt wrong belief on their part; (iii) setting the stage for his later disclosures to be seen as miracles; and (iv) the event of abrogation in the sense that "the Prophet ﷺ did not leave this world before Allah Most High had first informed him of all that He had kept hidden from him" (al-Bājūrī, *Tuḥfat al-Murīd Sharḥ Jawharat al-Tawḥīd* verse 93) cf. Aḥmad Riḍā Khān, *Inbā' al-Ḥayy* (p. 257-262).

[1462]The events of the great accusation and the necklace illustrate the same principles cited in the foregoing footnotes and as those of the grafting and other issues that were related to the Prophet's ﷺ early stay in Medina cf. Aḥmad Riḍā Khān, *Inbā' al-Ḥayy* (p. 270).

"No doubt the motive behind those people's extremism is their false belief that it expiates their sins and causes them to enter Paradise. They think that the more they exceed boundaries concerning him, the closer they will be to him and in a more special level of intimacy with him. Thus they are the most disobedient of people to his commands and the worst in violating his Sunna. Their similarity with the Christians is most obvious. The latter also exceeded all limits with regard to the Christ and violated his law and his religion in every respect. The truth is that those people give credence to explicitly mendacious hadiths and they subvert the authentic hadiths." However, Allah is the Guardian of His religion; He strengthens whoever defends it for the sake of faithful advice.[1463]

Section [16: Israelite reports]

[Ibn al-Qayyim continues:] "Similar to that[1464] is the mistake that took place in Abū Hurayra's ﷺ hadith *Allah created the soil on Saturday…* It is in *Ṣaḥīḥ Muslim*, but a mistake occurred in attributing it to the Prophet ﷺ whereas it is only a saying of Kaʿb al-Aḥbār. Thus did the grandmaster of the scholars of hadith Muḥammad b. Ismāʿīl al-Bukhārī in his *Tārīkh* describe it. Others among Muslim scholars agree with him and it is as they say, since Allah Most High informs us that He ﴿created the heavens and the earth and all that is between them in six days﴾ (25:59, 32:4), whereas this report conveys that the period of creation lasted for seven days.[1465]

"Another example is the report narrated about the Rock, stating that it is "the lower Throne of Allah" (*ʿarsh Allāh al-adnā*),[1466] may He be exalted beyond the lies of the fabricators! When ʿUrwa b. al-Zubayr heard about that claim he said: 'Glory be to Allah! Allah Most High says: ﴿His Throne encompasses the heavens and the earth﴾ (2:255) and the Rock is his lower Throne?' In fact all the reports on the Rock are manufactured lies[1467] and the footmark that is on it is a fabricated falsehood and the handiwork of deceiver-guides (*muzawwirīn*).[1468]

[1463]Compare al-Qārī's passive acceptance of Ibn al-Qayyim's discourse here to his words on the Prophetic knowledge in *Mirqāt al-Mafātīḥ* and in his commentary on al-Būṣīrī's *Burda* which we cite in the introduction (pp. 203 and 213f. respectively).

[1464]I.e., similar to the above in contradicting the Qur'ān—in Ibn al-Qayyim's view.

[1465]See our introduction (p. 114f.) "Narrations falsely or inconclusively branded forgeries."

[1466]Sourced back to Wahb b. Munabbih, Kaʿb al-Aḥbār and the Torah in the *Faḍā'il Bayt al-Maqdis* monographs of Muḥammad b.Aḥmad al-Wāsiṭī (d. 361) and al-Ḍiyā' al-Maqdisī as well as at the end of Ibn al-Jawzī's *Faḍā'il al-Quds*, the latter citing Ibn Ḥibbān's verdict that "not even common hadith scholars doubt that this is a forgery."

[1467]Abū Ghudda in his notes on Ibn al-Qayyim's *Manār* (p. 87) rejects this generalization as off the mark and goes on to cite several sound hadiths to that effect.

[1468]"*Muzawwirīn* is a nice double-entendre on *muzawwir* as both a maker of falsehood

"The most traceable report on this subject is that it was the direction of prayer for the Jews. It is to space what Saturday is to time: Allah has substituted in its place, for this Community, the Kaʿba and Holy Sanctuary. When the Commander of the Believers ʿUmar b. al-Khaṭṭāb wanted to build up the Farthest Mosque he consulted the people: should he place it in front of the Rock or behind it? Kaʿb said to him: 'Commander of the Believers! Behind.' ʿUmar ﷺ replied: 'Son of a Jewess! Judaism is in your blood. Rather, I shall build it in front, so that worshippers should not face it while praying.' So he built it where it is found today.[1469]

"Liars went to length in forging reports on the merits of the Rock and those of the Farthest Mosque but the sound hadith on its merits are:

(i) *No travel is due other than to three mosques: the Holy Sanctuary, the Farthest Mosque, and my mosque here.* It is in the two *Ṣaḥīḥs*.

(ii) "His reply to Abū Dharr when he asked the Prophet ﷺ about the first mosque that had been built on earth: *The Holy mosque then the Farthest Mosque, etc.* Also agreed upon.

(iii) "ʿAbd Allāh b. ʿAmr's رضي الله عنهما hadith *When Sulaymān* عليه السلام *built the mosque he asked Allah three things: a rule that complies with His rule, so Allah gave him that; a kingdom that nobody after him would have, so Allah gave him that; and to forgive all the sins of anybody who comes to that temple intending only to pray in it, as if he had just been born; I hope that He also gave that to him.* It is in Aḥmad's *Musnad* and al-Ḥākim's *Ṣaḥīḥ.*

(iv) "There is a fourth hadith which ranks below the first three, narrated by Ibn Mājah in his *Sunan*—a jumbled hadith: *Praying in the Farthest*

(*zūr*) and someone leading a guided tour (*ziyāra*)" (Abū Ghudda). Al-Ḍiyā' al-Maqdisī in *Faḍā'il Bayt al-Maqdis* narrates from Kaʿb an anthropomorphist report in which the footprint in the Rock is implied to be that of the Almighty! The most authentic rock-print narration is al-Tirmidhī's report from ʿAbd Allāh b. Burayda that the Prophet ﷺ said that Jibrīl came to the Rock and pierced it with his finger, then he tied the Burāq in the spot he had hollowed out. Aḥmad b. Aḥmad al-ʿAjamī al-Miṣrī (d. 1086) in *Tanzīh al-Muṣṭafā al-Mukhtār ʿammā lam Yathbut min al-Āthār* deems inauthentic the footprints attributed to the Prophet ﷺ in al-Quds and elsewhere—a verdict rejected by al-Nābulusī (d.1143) who claims consensus in support of his view in *al-Ḥaḍrat al-Unsiyya fīl-Riḥlat al-Qudsiyya* (p. 128-129),rejecting Ibn Taymiyya's position in *al-Jawāb al-Ṣaḥīḥ* that the miracle of the softening of stones for the Prophet ﷺ is inauthentic; a miracle cited in al-Būṣīrī's *Hamziyya*, al-Subkī's *Tā'iyya*, al-Suyūṭī's *Khaṣā'iṣ*, al-Nabhānī's *Ḥujjāt Allāh* (p. 452) etc. and other late works such as the first tome of Ibn Faḍl Allāh al-ʿUmarī's (d.749) *Masālik al-Abṣār* and al-Minhājī's *Itḥāf al-Akhiṣṣā bi-Faḍā'il al-Masjid al-Aqṣā*—all chainless—but not in the works cited in the previous footnote nor in the narrations of the Ascension and *Dalā'il.*

[1469] A forgery meant to disparage Kaʿb al-Aḥbār cf. note 15. Yet al-Maʿallamī in *al-Anwār al-Kāshifa* (p. 109) said that it did not actually disparage Kaʿb and that Ibn Kathīr had graded it sound in his *Musnad ʿUmar* and al-Ḍiyā' al-Maqdisī included it in *al-Mukhtāra.*

Mosque equals fifty thousand prayers [in other mosques]. This is impossible since the Prophet's ﷺ Mosque is better than it, and praying in the former equals one thousand prayers in other mosques. It is also narrated that praying in the Farthest Mosque equals five hundred prayers in the other mosques, which is more likely correct and authentic.

"It is also authentic that the Prophet ﷺ made his night journey to the Farthest Mosque, where he prayed and led in prayer all the Messengers of Allah, and that he tied the Burāq to the ring of the mosque's gate, and was taken up to his ascension from there.

"It is equally authentic that the believers shall entrench themselves in that mosque against Ya'jūj and Ma'jūj.[1470] These are all of the sound hadiths on that topic."

I say: It is also established that al-Mahdī and the believers will entrench themselves there against the Dajjāl and that ʿĪsā ﷺ shall descend from the minaret of the Great Mosque of Damascus, and he shall come there, kill the Dajjāl, and enter the mosque as the prayer is about to be performed. Al-Mahdī will say "Step forward, Spirit of Allah!" But he will reply "This prayer was summoned to be led by you," whereupon al-Mahdī will lead ʿĪsā ﷺ to proclaim that the latter is a follower of this Community; after that ʿĪsā will lead the rest of the time.[1471]

Section [17: Invented special prayers—*ṣalāt al-raghā'ib*]

[Ibn al-Qayyim continues:] "Also among the forgeries are the reports of the prayers of certain days and nights, such as the prayer of Sunday and the night before Sunday, the prayer of Monday and the night before Monday and so on to the end of the week. All these hadiths are falsehoods and we have discussed some of them already.[1472]

- "Likewise the reports that mention the prayers that should be observed on the first Jumuʿa of every Rajab. The best illustration of these forgeries is that narrated by ʿAbd al-Raḥmān b. Mandah—a veracious reporter—from Ibn Jahḍam, who fabricated this hadith:

[1470]There is no such hadith other than that they will be besieged on Mount Ṭūr without mention of the Mosque (Muslim). It appears Ibn al-Qayyim confused the latter with the Dajjāl hadith al-Qārī goes on to mention; and Allah knows best.

[1471]Narrated from Jābir by Aḥmad with a chain meeting the criterion of Muslim but the slaying of the Dajjāl takes place after the prayer.

[1472]Cf. above, pp. 531 and 535f.

ʿAlī b. Muḥammad b. Saʿīd al-Baṣrī told us: my father told us: Khalaf b. ʿAbd Allāh al-Ṣanʿānī from Ḥumayd, from Anas, from the Prophet ﷺ: *Rajab is the month of Allah, Shaʿbān is my month, and Ramadan is the month of my Community* to the end of the report which also adds *Do not forget the first Jumuʿa of Rajab, it is indeed a night that the angels call the night of wishes (laylat al-raghā'ib).*[1473]

"Then he narrated that long forgery.[1474] Ibn al-Jawzī said, 'They accused Ibn Jahḍam of fabricating this hadith and he was deemed a liar. I heard

[1473]Narrated by Ibn ʿAsākir in *Muʿjam al-Shuyūkh* (1:186 §210 *gharīb jiddan*, i.e. forged in Ibn ʿAsākir's usage); al-Daylamī, *Firdaws* (2:275 §3276) without chain; Ibn al-Jawzī in long form, *Mawḍūʿāt* (*Kitāb al-Ṣalāt, bāb ṣalāt al-raghā'ib*, Aḍwā' al-Salaf ed. 2:436-438 §1008) who commented: "Its forger did some job! Whoever prays the *raghā'ib* needs to fast, maybe on a hot day, then he has to pray *maghrib* and then stand in that prayer—long *tasbīḥ*, long *sujūd*—and torture himself. I truly feel jealous on behalf of Ramadan and the *tarāwīḥ* prayer which this prayer is crowding out; or rather the uneducated public gives it even more importance." Ibn Ḥajar cites this comment in *Tabyīn al-ʿAjab* (p. 36) and adds: "The hadith master Abū Muḥammad ʿAbd al-ʿAzīz al-Kinānī also narrated this hadith in his book *Faḍl Rajab* and dropped out Ibn Jahḍam from the chain as he is famed for forging it although ʿAlī b. Muḥammad b. Saʿīd, his father, and Khalaf are all unknown." Al-Qārī defends *ṣalāt al-raghā'ib* in his book *al-Adab fī Rajab* (p. 42-46) in support of Ibn al-Ṣalāḥ, Abū Ṭālib al-Makkī in *Qūt al-Qulūb*, and al-Ghazzālī in the *Iḥyā'*.

[1474]The long report describing the modality of the prayer specific to the first night of the month of Rajab, naming it "the prayer of desires" *(ṣalāt al-raghā'ib)*, and beginning with the words *Rajab is the month of Allah, Shaʿbān is my month, and Ramadan is the month of my Community* was forged by Ibn Jahḍam al-Hamadhānī and condemned as an innovation cf. Ibn Ḥajar, *Tabyīn al-ʿAjab bi-mā Warada fī Rajab*; Ibn ʿAbd al-Salām, *Fatāwā*; Ibn al-Jawzī, *Mawḍūʿāt* and al-Dhahabī, *Tartīb al-Mawḍūʿāt*; *La'ālī'*; al-Ṣāghānī; al-ʿIrāqī in the *Mughnī*; Ibn ʿArrāq; Ibn Taymiyya and his students e.g. Marʿī al-Karmī, *Fawā'id* and Ibn al-Qayyim, *Naqd al-Manqūl* and *al-Manār al-Munīf*; al-Nawawī; Ibn Diḥya; al-Fattanī; al-Shawkānī; al-Ḥūt, *Asnā al-Maṭālib*; al-Ṭurṭūshī; al-Ṭarābulusī, *al-Kashf al-Ilāhī*; etc. One of the pre-Islamic names of Rajab was "the month of Allah" *(shahrullāh)* cf. *Laṭā'if al-Maʿārif*, and this is also related from the Prophet ﷺ but with very weak chains (cf. al-Bayhaqī from ʿĀ'isha in the *Shuʿab* 3:369 §3804) and without the other two clauses of the above narration. Even so, Ibn Ḥajar included the latter report among the forgeries. There is also the narration *Shaʿbān is my month and Ramadan is the month of Allah* narrated from ʿĀ'isha by al-Daylamī in *Musnad al-Firdaws* with a very weak chain because of al-Ḥasan b. Yaḥyā al-Khushanī who is discarded as a narrator *(matrūk)* and Ibn ʿAsākir in *Tārīkh Dimashq* in reverse order. Also *Ramadan is the month of my Umma, if one them gets sick they [should] visit him, and if a Muslim fasts without lying nor backbiting, and his breakfasting is pure [i.e. ḥalāl], and he hurries [to mosques] in the night hours, safeguarding his obligations, he shall come out of his sins just like the snake comes out of its skin.* Narrated by Abū al-Shaykh as stated by al-Mundhirī in *al-Targhīb*. The Prophet ﷺ connected the word *raghā'ib* not to the month of Rajab or its first *Jumuʿa* but rather to the pre-*fajr* Sunna and *Ḍuḥā* prayers: *Do not leave the two rakʿas that come before Ṣalāt al-Fajr for in those two [rakʿas] are your dearest wishes (fīhimā al-raghā'ib).* A fair *(ḥasan)* hadith narrated from Ibn ʿUmar by al-Ṭabarānī, *Kabīr* (12:407-408 §13502) and *Awsaṭ* (3:216 §2959), al-Khaṭīb (1:240-241 and 12:393), al-Zaylaʿī in *Naṣb al-Rāya* (2:161), from Abū Hurayra by Ibn ʿAsākir (67:337), from Anas by al-Ḥārith in his *Musnad* (1:327 §212) and al-Dhahabī with his chain in the *Siyar* (Fikr ed. 14:349=Risāla ed. 19:370), and *mawqūf* from Ibn ʿUmar by Abū Yūsūf in *al-Āthār* (p. 64) and Ibn ʿAsākir (11:95) cf. al-Haythamī (2:217-218), *Jāmiʿ al-Ṣaghīr* (§2794, §5565, §9761), al-Munāwī (3:78), *Mudāwī* (6:547 §9761), and al-Aḥdab (1:258-261 §57 *ḥasan li-ghayrih*). Also *You must pray the two rakʿas of Ḍuḥā for in them are your dearest wishes (fīhimā al-raghā'ib).* Narrated from Anas by al-Khaṭīb (11:124) with a very weak chain because of ʿAbd al-Ḥakam al-Qasmalī cf. *Jāmiʿ al-Ṣaghīr* (§5566) and

the *ḥāfiẓ* ʿAbd al-Wahhāb [b. al-Mubārak al-Anmāṭī] say: "The reporters of this hadith are unknown; I looked for them in all the books of hadith and did not find a single one." One of the hadith masters said perhaps they are not yet born!'"[1475] I say, regarding the first part of this hadith—*Rajab is the month of Allah, Shaʿbān is my month, and Ramadan is the month of my Community*: Abū al-Fatḥ b. Abī al-Fawāris cited it in his *Amālī* as narrated *mursal* from al-Ḥasan [al-Baṣrī].[1476] Thus did al-Suyūṭī mention it in *al-Jāmiʿ al-Ṣaghīr*.[1477]

As for his [Ibn al-Qayyim's] statement that "every hadith that mentions the fast of Rajab and praying some specific nights of it is an invented falsehood," it requires careful investigation. Numerous hadiths on fasting Rajab have reached us which, even if they are weak, become collectively stronger. I mentioned a few of them in my works *al-Adab fī Rajab* and *al-Qiwām lil-Ṣuwwām*. It is true, however, that some of those hadiths are fabricated as Ibn al-Qayyim showed by citing for example:

- *Whoever prays twenty rakʿas after Maghrib on the first night of Rajab shall cross the Bridge without being called to account.*

- *Whoever fasts one day in Rajab and prays two rakʿas, reciting in the first rakʿa Āyat al-Kursī one hundred times and in the second rakʿa Sūrat*

al-Aḥdab (7:579-580). Allah knows best.

[1475]There is a similar long narration from Abū Saʿīd al-Khudrī narrated by Ibn al-Jawzī in the *Mawḍūʿāt* (*Kitāb al-Ṣawm, bāb ṣawm Rajab*, Aḍwā' al-Salaf ed. 2:576-577 §1147) and Ibn Diḥya in *Adā' mā Wajab* (p. 44-47) through another patched chain (*sanad murakkab*) by the "arch-liar *dajjāl*" Abū Bakr al-Naqqāsh and containing unknowns according to Ibn Ḥajar in *Tabyīn al-ʿAjab* (p. 20-23). It also has the words *Rajab is the month of Allah, Shaʿbān* etc. but then lists the merits of fasting the month of Rajab, or two days of it, or three and so forth without mention of the *Raghā'ib* prayer. Al-Bayhaqī in *Faḍā'il al-Awqāt* also narrates through Nūḥ b. Abī Maryam, from Zayd al-ʿAmmī, from Yazīd al-Raqāshī, from Anas, *Allah's elite among all months is Rajab, and it is the month of Allah; whoever magnifies the month of Rajab Allah magnifies him* etc. declared "completely disclaimed" (*munkar bi-marra*) by al-Bayhaqī and "rather, a blatant forgery!" by Ibn Ḥajar (p. 24).

[1476]Narrated in this short form by Ibn Abī al-Fawāris in his *Amālī* and, through him, Qawwām al-Sunna al-Taymī al-Asbahānī in his *Targhīb* (2:396 §1857): "ʿAbd al-Wāḥid b. ʿAlī b. Fahd related to us in Baghdad: Abū al-Fatḥ b. Abī al-Fawāris narrated to us: ʿAbd Allāh b. Muḥammad b. Jaʿfar narrated to us: ʿAbd Allāh b. Muḥammad b. Zakariyyā narrated to us: Yūsuf b. Isḥāq al-Bābī narrated to us—and he was trustworthy: Muḥammad b. Bashīr al-Baghdādī narrated to us: Qurān b. Tammām narrated to us: from Yūnus: from al-Ḥasan: the Messenger of Allah ﷺ said…" This is a chain of fair narrators where the only defect is *irsāl*, the lack of Companion-narrator.

[1477]In al-Suyūṭī, *al-Jāmiʿ al-Ṣaghīr* (§4411 *ḍaʿīf*). Al-Ḥasan elsewhere states that the best of the four sacred months is al-Muḥarram and this is al-Nawawī's position, while Ibn Rajab in *Laṭā'if al-Maʿārif* says it is more apparent that Dhūl-Ḥijja is the best. In *Ṣaḥīḥ Muslim*, the *Sunan* and *Musnad* from Abū Hurayra and ʿAlī: The Prophet ﷺ said: *The best fast after Ramadan is that of the month of Allah, al-Muḥarram.* If it is asked why then did ʿĀ'isha relate that he ﷺ never fasted any month [other than Ramadan] more than Shaʿbān the answer is in her own narration also, that *He ﷺ used to fast three days of every month but he sometimes delayed this until he made it up in Shaʿbān.*

al-Ikhlāṣ one hundred times, shall not die before he first sees his place in Paradise.

He then said: "The likeliest hadith that came to us on this issue is what Ibn Mājah narrated in his *Sunan*—that the Messenger of Allah ﷺ forbade to fast Rajab."[1478] I say: this prohibition is only in case one believes that fasting this month is obligatory, as it used to be in the Time of Ignorance. Otherwise, no scholar said it was disliked to fast that month.[1479]

Section [18: Forgeries on the prayer of the night of mid-Shaʿbān]

[Ibn al-Qayyim continues:] "Also among the forgeries are the reports of the prayer of the night of mid-Shaʿbān, such as

> *Oʿ Alī! Whoever prays 100 rakʿas with 1,000 ﴿qul Huwa Allāhu Aḥad﴾ Allah shall fulfill every need he asks for on that night*, then he recounted much nonsense—*and he will be given 70,000 wide-eyed virgins, each with 70,000 youths and 70,000 children*—until he said *and his father and mother shall each intercede for 70,000 people.*

"It is mind-boggling that even a novice in the Sunna could be deceived by such babble to the extent of actually performing such a prayer,

[1478] *Ḍaʿīf jiddan*, narrated from Ibn ʿAbbās by Ibn Mājah with a chain containing Dāwūd b. ʿAṭā' al-Muzanī who is unanimously discarded.

[1479] Among al-Shāfiʿī's legal positions reported by al-Bayhaqī in *Faḍā'il al-Awqāt*: "The hadith of Ibn ʿAbbās whereby the Prophet ﷺ forbade the fasting of all of the month of Rajab is not strong.... Even if it were authentic, its meaning would be that of dislike only, as al-Shāfiʿī said in the Old School: 'I dislike that someone single out the month of Rajab among all other months in order to fast it completely in the same way that he completes Ramadan.' He cites as his evidence the hadith of ʿĀ'isha رضي الله عنها: *The Messenger of Allah used to fast until we would say that he would never break it, and he used to break his fast until we would say that he would never fast again. Nor did I ever see the Messenger of Allah fast a complete month except Ramadan and I never saw him fast more than in Shaʿbān.* [Narrated by al-Bukhārī, Muslim, Mālik in his *Muwaṭṭa'*, Abū Dāwūd, and Aḥmad.] He also said: 'Likewise, that someone single out a specific day among all other days.' He continues: 'I only disliked it so that an ignorant person will not emulate the one who fasts, thinking that it is obligatory. Otherwise, to fast it is fine *(wa-in faʿal fa-ḥasan)*.' Thus, al-Shāfiʿī gave the reason for the reprehensibility [of fasting Rajab] then he said: 'But if one fasts it, then fine and good.' This is because part of what is universally known among Muslims is that no fast was made obligatory by the foundation of the Law other than that of Ramadan. This eliminates the reprehensible sense and Allah knows best." Al-Bayhaqī, *Faḍā'il al-Awqāt* (p. 104-109). Ibn al-Subkī comments: "On the whole, this text of al-Shāfiʿī cited by al-Bayhaqī provides a clear proof that to fast the month of Rajab in its entirety is fine and good, and that if the prohibition of fasting it entirely is inauthentic, then the fast remains desirable in the Law. This supports what Shaykh al-Islām al-ʿIzz b. ʿAbd al-Salām said: 'Whoever forbids the fast of Rajab is ignorant of the methods used for inferring legal rulings.' [Ibn ʿAbd al-Salām, *Fatāwā Mawṣiliyya* (p. 132).] He then expands on the topic... Nor should any proof against al-Bayhaqī be adduced from the hadith of Ibn ʿAbbās prohibiting the fast of Rajab in Ibn Mājah's *Sunan* as it has been definitely established as unsound." [Ibn al-Subkī, *Ṭabaqāt al-Shāfiʿiyya al-Kubrā* (4:12).]

which was made up in Islām after the year 400 and was launched from Bayt al-Maqdis.[1480] Many hadiths were made up to buttress it; among them:

- *Whoever reads, on the night of mid-Shaʿbān, one thousand times ﴿qul Huwa Allāhu Aḥad﴾,* to the end of that long hadith which states *Allah shall send to him 100,000 angels to give him glad tidings….*

- *Whoever prays, on the night of mid-Shaʿbān, 13 rakʿas, reading in each one ﴿qul Huwa Allāhu Aḥad﴾ 30 times, he will be able to intercede for ten people deserving Hell.* There are other hadiths also, none of them authentic."

Section [19: Stylistic lameness and ineptness]

[Ibn al-Qayyim continues:] "Also among the signs of forgery is the stylistic lameness (*rakāka*) and ineptness (*samāja*) of its words to the point of grating the ears and common sense rejects it, such as:

- *Four will never get enough of four: females, of males; earth, of rain; eyes, of sights; and ears, of stories.*" I say: Abū Nuʿaym narrated it in the *Ḥilya* from Abū Hurayra and Ibn ʿAdī and al-Ṭabarānī from ʿĀ'isha ﵂, thus in *al-Jāmiʿ al-Ṣaghīr* with the difference that the latter has *scholars, of knowledge* instead of *ears, of stories.* So this hadith is weak rather than forged.[1481]

- *Have mercy upon a powerful leader who was brought down; a wealthy man who became poor; and a learned man mocked by children.*

"Likewise the reports that censor tailors, shoemakers, dyers or any lawful craft are all lies falsely attributed to the Prophet ﷺ: Allah and His Prophet never blamed any lawful craft." I say: they might be blamed for the disliked and unlawful matters inherent in them to warn against them as I have shown in my book *Sharḥ ʿAyn al-ʿIlm*,[1482] in the section on the hierarchy of professions.

[1480] Al-Qārī fully supports the practice of this 100-*rakʿat* prayer in his booklet *Fatḥ al-Raḥmān bi-Faḍā'il Shaʿbān* as discussed above (p. 195).

[1481] It was declared a forgery by Ibn Ḥibbān, Ibn al-Jawzī, al-Dhahabī, al-Ghumārī, and al-Qārī himself above (see p. 331).

[1482] Since al-Qārī said he finished *Sharḥ ʿAyn al-ʿIlm* in Rajab 1014 (three months before his death), it is likely he was working on the *Asrār* simultaneously and that they are both among his very last works, Allah have mercy on him.

- Whoever dies drunk (sakrān) shall enter his grave drunk and be summoned to Hell drunk, to a mountain or a river called Sakrān.

- Allah has an angel named ʿUmāra who is riding a horse of sapphire. He is as tall as his eye can see. He roams the lands and stands in the markets calling: Let the price of this and that increase! and Let the price of this and that decrease!

- Allah has an angel made of stone (ḥijāra) named ʿUmāra, who descends on a donkey made of stone every day, and he fixes market prices.

Section [20: Racialism: Blacks]

[Ibn al-Qayyim continues:] "Also among the forgeries are the reports that defame Abyssinians *(al-ḥabasha)* and Blacks *(al-sūdān)*. These are all lies. For example:

- Keep the Blacks away from me. A Black (al-zinjī) lives only for his stomach and his genitals;

- A Black will fornicate when his belly is full and steal when he is hungry." I say: Ibn ʿAdī narrates the latter with a weak chain from ʿĀ'isha ﵂, adding *but there is tolerance and valor in them*,[1483] as in *al-Jāmiʿ al-Ṣaghīr*.[1484]

- Beware the Black man, for he is a disfigured creature;

- The Prophet ﷺ saw food and asked for whom it had been prepared. Al-ʿAbbās replied: For the Abyssinians, I feed them. The Prophet ﷺ said: Do not! When they are hungry they steal and when they are sated they fornicate.[1485]

Section [21: Racialism: 'Turks,' Eunuchs, Mamluks, Abyssinians]

[Ibn al-Qayyim continues:] "Also among the forgeries are the reports that defame Turks, eunuchs and Mamluks. Among them:

- If Allah knew eunuchs were good people, He would create from their offspring descendants that worship Allah (q.v.)." It was discussed before.

[1483]See more examples in the *Mudāwī* (4:188-189 §1952/4592) and the beginning of al-Suyūṭī's *Nuzhat al-ʿUmr fīl-Tafḍīl bayn al-Bīḍ wal-Sumr*.

[1484]Al-Ghumārī said in the *Mughīr* (p. 55): "The Prophet ﷺ never said any such thing and the hadith masters categorically affirmed it was forged, among them Ibn al-Jawzī."

[1485]All were declared forgeries by Ibn al-Jawzī in his *Mawḍūʿāt* and thus confirmed by al-Dhahabī in his *Talkhīṣ* (p. 218-220) = *Tartīb* (p. 191-192). See also the section on racialism in our introduction 2.6 (p. 9-10).

- *The worst property at the end of times is slaves.* I say: Abū Nuʿaym narrated it with a safe chain of transmitters from Ibn ʿUmar رضي الله عنهما as stated in *al-Jāmiʿ al-Ṣaghīr*.[1486] As for:

- *Leave the Abyssinians in peace as long as they leave you in peace. Truly only Dhū al-Suwayqatayn shall extract the treasure of the Kaʿba and he is one of them*, both Abū Dāwūd and al-Ḥākim in his *Mustadrak* narrated it from Ibn ʿAmr رضي الله عنهما. Likewise:

- *Leave the Turks in peace as long as they leave you in peace: truly the first people that will despoil my Community of its dominion and what Allah granted them are the Banū Qanṭūrā.* Al-Ṭabarānī narrated it from Ibn Masʿūd ﷺ; thus in *al-Jāmiʿ al-Ṣaghīr*.[1487] Qanṭūrā was a slave-girl of Ibrāhīm عليه السلام the intimate friend of Allah ﷻ. She bore him children, among them the Turks and the Chinese. Thus in the *Nihāya*.[1488]

Section [22: The forgery of the *jizya*-exemption of Khaybar]

[Ibn al-Qayyim continues:] "Also among the signs of forgery are the correlates of a hadith that reveal it as such, for example the report that supposedly exempts the Jews of Khaybar from paying the protected-citizen tribute (*jizya*). This is a lie from the following perspectives:

"(i) It contains the testimony of Saʿd b. Muʿādh who died before that, in the Khandaq campaign.

"(ii) It contains the words *Muʿāwiya b. Abī Sufyān wrote* verbatim, but the latter entered Islam only after the conquest of Mecca, and was among those who were amnestied (*al-ṭulaqāʾ*).

"(iii) The *jizya* duty had not yet been revealed at the time and neither had the Companions ﷺ heard of it before nor did the Arabs know of it. It was revealed only after the year of Tabūk, whereupon the Messenger of Allah ﷻ imposed it on the Christians of Najrān and the Jews of Yemen. It was not levied from the Jews of Medina because the latter made peace with him before it was revealed. Later, he killed some of them and banished the rest to Khaybar and Syro-Palestine. The Jews of Khaybar had entered

[1486]This is one of al-Qārī's many unwarranted endorsements of the *Jāmiʿ al-Ṣaghīr* as containing no forgeries when in fact al-Suyūṭī himself in his *Laʾāliʾ* accepted Ibn al-Jawzī's grading of this report as a forgery, then contradicted himself by including it in the *Jāmiʿ*.

[1487]Through one forger and one unknown, hence declared a forgery by Ibn al-Jawzī.

[1488]Ibn al-Athīr rejects this fantasy genealogy in *Jāmiʿ al-Uṣūl* (12:802-803) since Turks are not Semites but descendants of Japeth, son of Noah. The correct spelling of Ibrāhīm's wife was Qaṭūra (the Biblical Keturah in Genesis 23 and the beginning of Chronicles I). The manufactured ascription of Turks and the Chinese to a Semitic origin was Abbasid disinformation according to Jawād ʿAlī in his *Mufaṣṣal fī Tārīkh al-ʿArab* (1:446-449).

a treaty with him before the protection-tribute became law. When the verse of *jizya* was revealed nothing changed and only those who had no peace treaty were required to pay it. This is at the root of the confusion regarding the Jews of Khaybar.

"(iv) It talks about the fact that they were exempted from chores (*kulaf*) and unpaid labor (*sukhar*). Yet in the time of the Prophet ﷺ there were no chores, no unpaid labor, and no tithes (*mukūs*).

"(v) The Prophet ﷺ did not give them a binding covenant but said *We admit you only as long as we want*. How then could he exempt them from paying the *jizya* by which covenantees (*dhimmīs*) enjoy an indefinite binding pact, and then invalidate their indefinite binding protection?

"(vi) People would be highly motivated and energized to transmit such a report. How then could the incident take place and yet remain unknown to the memorizers of the Sunna among the Companions, the Successors, and the imams of hadith, while only the Jews know it and transmit it?

"(vii) The people of Khaybar have no good precedent that would warrant their exemption from the *jizya*. On the contrary they waged war on Allah and the Prophet ﷺ; they fought him and his Companions, drew swords in their faces, poisoned the Prophet ﷺ, and aided and abetted his enemies of war who were inciting others to kill him. How would they deserve such solicitude and exemption from this obligation which Allah made a punishment for those who do not accept the religion of Islam?

"(viii) The Prophet ﷺ did not exempt those farthest from him even when the latter showed no enmity to him, such as the people of Yemen and those of Najrān; how then would he exempt from it the people of Khaybar who are the closest to him, together with their strong enmity against him and their unbelief and obduracy? It goes without saying that the worse the unbelief and hostile behavior of a group, the more deserving of being punished they become, not of being exempted from the *jizya*.

"(ix) If the Prophet ﷺ had really exempted them from the *jizya* as they claim, they would be have been considered among the best of the unbelievers and it would have been unfair after that to banish them from their land and homes any time the Prophet ﷺ wanted. For it is impermissible to expel from their land and homes covenantees who recognize the duty of *jizya* as long as they comply with the regulations of their covenant. What then if, in addition, they are privileged with an exemption from the *jizya* and saved from the humiliation of having to remit it? And yet, what humiliation is worse than exile from their lands and being scattered in foreign countries? How is this reconciled with that?

"(x) If this were true and authentic, the Companions ﷺ, the Successors and the great jurists would not have all concurred on the opposite without a single Companion or a single Successor or a single jurist saying that *jizya* was not incumbent on the people of Khaybar! On the contrary, they all said that the people of Khaybar do not differ from other *jizya* payers and owe it just as the rest do; and they explicitly said that that writing was forged, among them Shaykh Abū Ḥāmid, Qadi Abū al-Ṭayyib, Qadi Abū Yaʿlā and others.[1489] Al-Khaṭīb also discussed this hadith and said it was a falsehood from many perspectives."

Section [23: All pigeon hadiths are forgeries]

[Ibn al-Qayyim continues:] "Here we mention universal rules and axioms related to this subject. For example, none of the reports on pigeons is authentic. Among them:

- *He ﷺ liked to look at pigeons.*

- *He ﷺ liked looking at greenery, the citron, and red pigeons.*" I say: the latter was narrated by al-Ṭabarānī, Ibn al-Sunnī, and Abū Nuʿaym in *al-Ṭibb* from Abū Kabsha; Ibn al-Sunnī and Abū Nuʿaym from ʿAlī; and Abū Nuʿaym from ʿĀ'isha رضي الله عنها as follows: *He ﷺ liked looking at citrons and he liked looking at red pigeons.*[1490] Likewise, Ibn al-Sunnī and Abū Nuʿaym from Ibn ʿAbbās رضي الله عنهما narrated *He liked looking at greenery and at running water.*[1491] Thus in *al-Jāmiʿ al-Ṣaghīr.*

- *A man complained to the Prophet ﷺ of loneliness, and the Prophet told him: why not raise a couple of pigeons? They will keep you company you and you can benefit from their chicks.*

- *Keep clipped pigeons in your houses as they distract jinns from harming your children.* I say: al-Shīrāzī in *al-Alqāb*, al-Khaṭīb, and al-Daylamī all narrated it from Ibn ʿAbbās رضي الله عنهما as did Ibn ʿAdī from Anas رضي الله عنه as *Keep these clipped pigeons in your houses,* etc. Thus in *al-Jāmiʿ al-Ṣaghīr.*[1492]

"Zakariyyā b. Yaḥyā al-Sājī said: 'I was told Abū al-Bakhtarī[1493] visited al-Rashīd as the latter was flying pigeons. He asked him: "Do you have

[1489]He means Ḥujjat al-Islām al-Ghazzālī al-Shāfiʿī, Ibn al-Bāqillānī al-Mālikī, and Abū Yaʿlā al-Farrā' al-Ḥanbalī respectively.

[1490]These chains are all forged or mortally weak, hence Ibn al-Jawzī graded it forged and al-Suyūṭī agreed with him.

[1491]With a weak or very weak chain because of al-Qāsim b. Muṭayyab cf. *Itḥāf* (9:555).

[1492]Forged by Muḥammad b. Ziyād al-Yashkurī according to Ibn al-Jawzī, al-Dhahabī, Ibn Ḥajar, al-Suyūṭī, Ibn ʿArrāq and others.

[1493]A forger, see note 681.

any hadith on that?" Abū al-Bakhtarī said: "Hishām b. ʿUrwa narrated to me from his father, from ʿĀ'isha ﵂, that *the Prophet ﷺ used to fly pigeons*." Al-Rashīd exclaimed 'Get out!' then said: 'If he were not from Quraysh I would have removed him,' meaning from his position as qadi." I say: What kind of excuse is that? It had become well-established to him that he told lies, and about the Messenger of Allah ﷺ of all people! He lost all credibility and certainly deserved to be removed.

"He is the one who entered while al-Mahdī was flying pigeons, whereupon he 'narrated': *There is no competition except footraces, archery, hooved mounts, and winged birds*.[1494] When he left al-Mahdī said: 'I bear witness that your back is the back of a liar!' Then he ordered that all the pigeons be slaughtered, saying: 'They are the reason that man attributed a lie to the Messenger of Allah ﷺ.'

"The most traceable report on this topic is that the Prophet ﷺ saw a man following a pigeon and said *A devil following a she-devil*."[1495] I say: This hadith is far from forged, just as al-ʿAsqalānī said, but rather graduates to fair and has other witness-reports.[1496]

Section [24: All chicken hadiths are forgeries]

"Also forged are the reports of breeding chickens; not a single one is authentic. Among them:

- *Chickens are the sheep of the poor among my Community*.

- *He ﷺ ordered the poor to breed chickens and the rich to breed sheep*." I say: Ibn Mājah narrates from Abū Hurayra ﵁ that the Prophet ﷺ ordered the rich to breed sheep and the poor to breed chickens and said: *When the rich start owning chickens, Allah shall order to demolish the towns*. Al-Damīrī said its chain has ʿAlī b. ʿUrwa al-Dimashqī whom Ibn Ḥibbān denounced as fabricating hadiths. Yet it appears this hadith is weak rather than fabricated.[1497] I discuss its meaning in my book *Bahjat al-Insān fī Muhjat al-Ḥayawān*.

[1494]A lie as shown by al-Sakhāwī in his section on forgeries in *Fatḥ al-Mughīth*.

[1495]Narrated from Abū Hurayra by Aḥmad, Abū Dāwūd, Ibn Mājah, Ibn Ḥibbān, al-Bukhārī in *al-Adab al-Mufrad*, and al-Bayhaqī.

[1496]See Ibn Ḥajar, *al-Ajwiba ʿalā al-Qazwīnī* in his *Hidāyat al-Ruwāt ilā Takhrīj Aḥādīth al-Maṣābīḥ wal-Mishkāt* (4:260-262§4432); al-ʿAlā'ī, *al-Naqd al-Ṣaḥīḥ li-mā ʿTuriḍa ʿalayh min Aḥādīth al-Maṣābīḥ* (p. 49-50 §7); and Muḥammad Ḍiyā' al-Raḥmān al-Aʿẓamī, *al-Minnat al-Kubrā Sharḥ wa-Takhrīj al-Sunan al-Ṣughrā lil-Bayhaqī* (9:172-173 §4318). See also al-Qārī's entry *Playing with pigeons attracts poverty*.

[1497]Ibn Ḥibbān, Ibn al-Jawzī, al-Dhahabī, al-Suyūṭī all deemed it forged by ʿAlī b. ʿUrwa.

Section [25: All hadiths promoting celibacy are forgeries][1498]

"Also forged are the reports that dispraise [having] children: they are all lies from the first to the last. Examples:

- *After the year 160 it would be preferable for one to raise a pup than to raise a child.*[1499]

- *When the child is unruly and the rain sweltering hot (idhā kāna al-waladu ghayẓan wal-maṭaru qayẓan)….*[1500]

- *No child will be born after the year 100 of whom Allah has any need.*[1501]

Section [26: More hadiths pinpointing future dates][1502]

"Also forged are the reports that pinpoint future dates and which we already broached, namely every hadith that says *in this and that year such and such will happen*. Examples:

- *In Ramadan a thudding will take place that will awaken and cause those standing to sit and bring out old women from their rooms. In Shawwāl there will be a murmur. In Dhūl-Qiʿda the tribes shall segregate from one another. In Dhūl-Ḥijja there will be bloodshed.*

- *A shriek will be heard in Ramadan, on the night of mid-Ramadan on a Jumuʿa, at which seventy thousand people will fall unconscious and seventy thousand will become deaf.*" I say: Abū Nuʿaym narrated *mursal* from Shahr b. Ḥawshab that the Prophet ﷺ said: *A shriek will be heard in Ramadan and a murmur in Shawwāl. In Dhūl-Qiʿda the tribes will fight each other. In Dhūl-Ḥijja the pilgrims will be looted. In Muḥarram a caller from heaven will say: Lo! Truly Allah's elite in His creation is that*

[1498]See also section 32 below.

[1499]Forged by Dāwūd b. ʿAffān who then claimed to narrate it from Anas b. Mālik ؓ. Yet al-Qārī adduces this hadith at the very end of his forty hadith collection on the merits of marriage entitled *Rafʿ al-Junāḥ wa-Khafḍ al-Janāḥ*.

[1500]Narrated from ʿĀ'isha by al-Quḍāʿī (2:92 §949) and as part of a long, rambling report from Ibn Masʿūd by al-Ṭabarānī in *al-Kabīr* (§10556) and *al-Awsaṭ* (§4861) and from Zurayb b. Tharmalā by al-Dāraquṭnī in *Gharā'ib Mālik*, al-Khaṭīb (10:255), Abū Nuʿaym and al-Bayhaqī in *Dalā'il al-Nubuwwa* (6:23-24 §2154-2155), and Muʿādh b. Muthannā in *Zawā'id Musnad Musaddad* cf. al-Būṣīrī, *Itḥāf al-Khiyara al-Mahara* (8:39-41 §7436) and Ibn Ḥajar, *al-Maṭālib al-ʿĀliya* (18:405-409 §4507); al-Dhahabī cites it as a probable forgery of ʿAbd al-Raḥmān b. Ibrāhīm al-Rāsibī (*Mīzān*, *s.v.*). Also narrated as a saying of Abū Hurayra by Ibn Abī al-Dunyā in *al-ʿUzla*; Ibn al-Ḥanafiyya by al-Khaṭṭābī in *al-ʿUzla*; and Rabīʿa by al-Kharā'iṭī in *Masāwi' al-Akhlāq*.

[1501]Corrupted to "after the year 600" in al-Qārī's text. The correct version is from Ibn al-Jawzī's *Mawḍūʿāt* (3:192), Ibn al-Qayyim's *Manār*, the *La'ālī'*, *Tanzīh al-Sharīʿa*, and al-Khayrābādī's *ʿUlūm al-Ḥadīth* (p. 228-229).

[1502]Already broached in Section 10.

man—meaning al-Mahdī—*so hear him and obey him.* Al-Ḥākim and others also narrated it from ʿAmr b. Shuʿayb, from his father, from his grandfather, from the Prophet ﷺ, thus: *In Dhūl-Qiʿda the tribes will fight each other. That year the pilgrims will be looted and a slaughter will take place in Mina until their companion flees. He will be given the pledge of allegiance unwillingly between the Black Stone Corner and the Station of Ibrāhīm. Those who pledge him will be the same number as the people of Badr. Both the dwellers of heaven and the dwellers of earth will be pleased with him*—meaning al-Mahdī.

- *At the conclusion of 100 years Allah shall send a cool wind by which He will seize the spirit of every believer.*

- *The year 130 will see the strangers: a tyrant who knows the Qur'ān by heart; a volume of Qur'ān in a house where nobody reads it; and a good man living among wicked folk.*

- *In the year 135 the devils which Sulaymān b. Dāwūd* عليهما السلام *had imprisoned in various islands will come out. Nine tenths of them will go to Iraq to raise controversies over the Qur'ān, and one tenth to Syria.*

- *In the year 150, your best children will be the girls.*

- *In the year 160, this and that will happen.*[1503]

- *My Companions will be people of faith and practice up to the year 40; people of piety and Godwariness up to the year 80; people of warm relations and mutual mercy up to the year 120; and people of disunity and broken ties up to the year 160. After that—massacres and chaos!*[1504]

- *The great signs* (*al-āyāt*)[1505] *will take place after the year 200.*

- *When my Community reaches the year 360 celibacy and mountaintop monasticism will be lawful to them.*[1506]

[1503]In Ibn al-Jawzī: *The year 160 will see the four strangers: a tyrant who knows the Qur'ān by heart; a volume of Qur'ān in a house where nobody reads it; a mosque in the public space of a people who do not pray in it, and a good man living among wicked folk.*

[1504]Ibn Ibn Mājah with a slightly different wording, see above, p. 131.

[1505]Misprinted in the Ṣabbāgh edition as "the vices" (*āfāt*). In Ibn Mājah: see above, p. 128. "The apparent meaning—and Allah knows best—is that what is meant by 200 is after the seventh millenium; but is the meaning of the great signs the preconditions of the Hour in absolute terms? or the successive signs beginning with the rising of the sun from its setting point? Allah knows best its real meaning." Al-Qārī, *al-Bayyināt* (p. 112).

[1506]A forgery according to Ibn al-Jawzī and al-Dhahabī narrated by Tammām al-Rāzī in his *Fawā'id* through the arch-liar Sulaymān b. ʿĪsā b. Najīḥ al-Sijzī (see on him above, Section 12: Hadiths on the excellence of reason) who is also responsible for *Allah ordered me to love four people: Abū Bakr, ʿUmar, ʿUthmān, and ʿAlī* as well as *Whoever wishes for prices to increase for my Community for a single night, Allah shall reduce his deeds to nothing for forty years.* (*Mīzān, s.v.*).

Section [27: ʿĀshūrā' hadiths]

"Also forged are the reports on wearing kohl on the day of ʿĀshūrā' [10 Muḥarram], beautifying oneself, being generous with one's family, and observing certain prayers on that day. None of these recommended deeds is authentically narrated—not a single hadith—and nothing is established as authentic from the Prophet ﷺ other than the hadiths of his fasting; the rest is all falsehood. The best illustration of this category is the hadith *Whoever is generous with his dependants on the day of ʿĀshūrā', Allah shall be generous with him through the entire year (q.v.).* Imam Aḥmad said: this hadith is inauthentic." I say: the fact that a report is inauthentic does not establish its being forged; at worst it is weak since al-Ṭabarānī in *al-Awsaṭ* and al-Bayhaqī narrate it from Abū Saʿīd [al-Khudrī رضي الله عنه] as stated in *al-Jāmiʿ al-Ṣaghīr*. The latter also cites *Whoever dyes his eyelids with kohl on the day of ʿĀshūrā' shall never suffer ophthalmia for the rest of his life (q.v.).* Al-Bayhaqī narrates it from Ibn ʿAbbās رضي الله عنهما.

[Ibn al-Qayyim continues:] "The reports that recommend wearing kohl, oil, and perfume[1507] [on that day] were forged by the liars. Others aimed to counter them by making it a day of mourning and sorrow. Both these groups are heretics and out of the pale of the Sunna. *Ahl al-Sunna* comply strictly with whatever fasting the Prophet ﷺ stipulated and they avoid the heresies that the devil commands."

I say: it follows that whoever wars kohl on his eyes that day should intend to comply with the hadith, not to show happiness as is the case with the Khawārij in opposition to the Rawāfiḍ, nor sadness [as is the case with the latter]. Their foul acts in non-Arab parts such as Khurāsān, Iraq, and Transoxiana[1508] are notorious, such as wearing black, holding parades, and slashing their heads and bodies in all sorts of ways. They claim they love the family of the Prophet ﷺ but the latter have nothing to do with them.

Section [28: Merits of Suras][1509]

"Also forged are the reports on the merits of the Suras of the Qur'ān and the reward given to anyone who reads this sura or that, from the beginning of the Qur'ān to the end, as claimed by al-Thaʿlabī and al-Wāḥidī at the beginning of each sura and al-Zamakhsharī at the end. Yet al-Bayḍāwī

[1507]Such as *Never was perfume offered to the Prophet ﷺ and he refused it,* forged by the perfumer Fuḍāla b. Ḥusayn al-Ḍabbī cf. Ibn Ḥajar, *Lisān* (4:435).
[1508]See note 511.
[1509]See introduction, section 4.2.2, "Forgeries on the merits of Quranic Suras."

and the mufti Abū al-Suʿūd followed him in that. ʿAbd Allāh b. al-Mubārak said: 'I believe the heretics forged them.' Their forger did admit that forging them, claiming that he did so as to make people busy with the Qur'ān rather than something else. On that chapter one of the ignorant arch-forgers claimed: 'We lie on behalf of the Messenger of Allah, not against him.' That ignoramus did not realize that anyone who puts words in the Prophet's ﷺ mouth which he never said has lied against him and deserves dire punishment.

Section [29: Praise/dispraise of people, places; 'Belief increases']

"Among the fabrications of those affiliated with *Ahl al-Sunna* are the forgeries on the merits of Abū Bakr al-Siddiq رضي الله عنه:

- Allah shall, on the Day of Resurrection, manifest Himself to people in general, and to Abū Bakr in particular.

- Allah never poured anything into my chest except I poured it into the chest of Abū Bakr.

- When he ﷺ longed for Paradise, he used to kiss the white hairs of Abū Bakr.

- Abū Bakr and I are like two racing horses.

- When Allah selected spirits, he selected the spirit of Abū Bakr.

- ʿUmar رضي الله عنه said: When the Prophet ﷺ used to talk with Abū Bakr, I was like a Black man (zanjī) between them.

- If I were to tell you of the merits of ʿUmar for as long as Nūḥ lived among his people there would still be more to tell; and yet truly ʿUmar is but one of the countless merits of Abū Bakr!

- Abū Bakr did not best you (mā sabaqakum) because of praying or fasting more, but because of something that has firmly settled in his heart (q.v.). This one is a saying of Abū Bakr b. ʿAyyāsh (d. 193)."[1510] It already came up in the wording *Abū Bakr is not better than you (mā faḍalakum).*

"As for the reports forged by the Rāfiḍa on the merits of ʿAlī رضي الله عنه, they are beyond count. The *ḥāfiẓ* Abū Yaʿlā al-Khalīlī said in his book *al-Irshād*: 'The Rāfiḍa fabricated about 300,000 hadiths on the merits of ʿAlī رضي الله عنه and the Prophetic Household.'[1511] Do not deem it far-fetched: if you examined everything they have to that effect, you would find it to be so.

[1510] Not so: see entry *Abū Bakr is not better than you because of praying...*

[1511] Al-Khalīlī's precise words were "the Kufans fabricated:" see note 87.

"Also of this type are the forgeries of some ignorant people among *Ahl al-Sunna* on the merits of Muʿāwiya ﷺ. Ishāq b. Rāhūyah said there was not a single authentic Prophetic hadith on the merits of Muʿāwiya.[1512]

"Also of this type are the forgeries on the merits of Abū Ḥanīfa and al-Shāfiʿī in which their names are mentioned verbatim. Likewise the liars' forgeries disparaging them.

"Likewise the reports disparaging Muʿāwiya; ʿAmr b. al-ʿĀṣ; Banū Umayya; and the reports that praise al-Manṣūr and al-Saffāḥ.

"Likewise the reports dispraising Yazīd, al-Walīd, and Marwān b. al-Ḥakam.

"Likewise every hadith praising or disparaging Baghdad, al-Baṣra, al-Kūfa, Merv, Qazwīn, ʿAsqalān, Alexandria, Nāṣibīn, and Antioch is a lie, as is every hadith claiming that the descendants of al-ʿAbbās will never go to Hell, and every hadith mentioning that they would be caliphs.[1513]

"Likewise every hadith praising the people of Khurāsān who took up arms with the Abbasid ʿAbd Allāh b. ʿAlī and those that count the number of Abbasid caliphs.

"Likewise every hadith that says *this or that city is a city of Paradise* or *a city of Hell*.

"Likewise the report disparaging Abū Mūsā ﷺ—one of the most ignominious lies.

"Likewise *The Prophet ﷺ looked at Muʿāwiya and ʿAmr b. al-ʿĀṣ and said: O Allah! Repel them into every strife and shove them into hell*.[1514]

[1512] *I.e.* specifically; a verdict confirmed by Ibn Ḥajar in *Fatḥ al-Bārī* (7:81) but challenged by al-Shawkānī in his *Fawā'id* (p. 362): "Al-Tirmidhī mentioned in the chapter on Muʿāwiya's merits in his *Sunan* well-known hadiths." As for implied or general authentic proofs, they are undisputed.

[1513] Ibn ʿAbbās said: "Umm al-Faḍl [his mother] narrated to me that as she passed by the Prophet ﷺ while he was sitting in the Chamber he said to her: *You are pregnant with a boy. When you give birth, bring him to me*. When she gave birth she brought her child to him and he raised the call to prayer in his right ear and the start of prayer in his left. Then he blew some moist air into his mouth and named him ʿAbd Allāh. Then he said: *Take the Father of Caliphs with you*. She went back and told al-ʿAbbās who came to the Prophet ﷺ asking for confirmation. He said: *Just as she said, this is the Father of Caliphs and the Caliphate will be yours, ʿAbbās, in the year 132, until al-Saffāḥ comes out from them, then al-Manṣūr, to the time when al-Mahdī comes out from them, to the time those that shall pray behind ʿĪsā b. Maryam come out from them*.'" Narrated from Ibn ʿAbbās by al-Ṭabarānī in *al-Awsaṭ* (9:102 §9250), "a feebly worded, spurious report fabricated ignorantly by Aḥmad b. Rāshid b. Khuthaym:" *Mīzān* (*s.v.* Aḥmad b. Rāshid al-Hilālī) and al-Aḥdab (1:169-172 §28) despite Ibn Ḥibbān's entry, *Thiqāt* (8:40 §12153).

[1514] Narrated by al-Ṭabarānī in *al-Kabīr* through the arch-liar ʿĪsā b. Sawāda al-Nakhaʿī.

"Likewise every hadith that says *faith neither increases nor decreases* is a lie.[1515] A group countered the latter by forging *faith increases and decreases*.[1516] Granted, its meaning is correct and it is the consensus of all the early Muslims according to al-Shāfiʿī and others; but this specific wording is a lie." Well, the meaning of the first report is also correct according to the latter-day verifying scholars; but our discussion is over the authenticity of their two chains of transmission. In this respect the first hadith is actually supported by what Aḥmad, Abū Dāwūd, al-Ḥākim and al-Bayhaqī narrated from Muʿādh ﷺ with a sound chain.[1517]

"This is identical to the consensus of the Companions, the Successors, and the totality of *Ahl al-Sunna* that 'the Qur'ān is the uncreated revealed Word of Allah'—but these terms are not a hadith of the Prophet ﷺ."

Section [30: Ablution-related reports]

"Every hadith that mentions drying the limbs after ablution is inauthentic.

"Likewise the report of wiping the neck during ablution is a falsehood." I say: it is established in the hadith of Wā'il that the Prophet ﷺ did wipe the external side of his neck. Al-Tirmidhī narrates it.[1518] Based on that, our scholars deem wiping the neck desirable (*mustaḥabb*).

"The reports of reciting certain supplications upon the limbs during ablution are also all false. The likeliest related narrations are the hadiths that recommend naming Allah (*tasmiya*) over ablution although Imam Aḥmad said: 'There is not a single established (*thābit*) hadith on *tasmiya*.' There are only fair hadiths."

I say: if there are fair hadiths then how can it be said that they are not established?[1519] Moreover perhaps by "*tasmiya* over ablution" he [Aḥmad]

Another chain in Aḥmad, al-Bazzār, and Abū Yaʿlā leaves Muʿāwiya and ʿAmr unnamed but comes through two Shīʿīs, Yazīd b. Abī Ziyād and his shaykh Sulaymān b. ʿAmr b. al-Aḥwaṣ who is unknown. Al-Suyūṭī in the *La'ālī'* (1:427) cites a third very weak chain (in Ibn ʿAdī's *Kāmil* and Ibn al-Qāniʿ's *Muʿjam al-Ṣaḥāba*) naming the two men as the hypocrites Muʿāwiya b. Rāfiʿ and ʿAmr b. Rufāʿa lampooning Ḥamza ﷺ at Uḥud, cf. al-Aʿẓamī, marginalia on al-Haythamī's *Kashf al-Astār* (2:453 §2093).

[1515]See entry *Faith is conviction in the heart, affirmation by the tongue, and works*.

[1516]But see note 807.

[1517]It appears he means the hadith *Islām increases and does not decrease*. Al-Qārī sides with the Hanafi-Maturidi view that *islām* and *īmān* are one and the same thing as expounded in Abū Ḥanīfa's *Risāla ilā ʿUthmān al-Battī* and in the *Ṭaḥāwiyya*: "Belief is, at the root, one and the same for everyone" (*al-īmān wāḥid wa-ahluh fī aṣlih sawā'*).

[1518]From Kaʿb b. ʿAmr al-Yāmī, not Wā'il b. Ḥijr. See entry *Wiping the neck*, note 1339.

[1519]"The reason for this objection on al-Qārī's part is his inattention to the fact that they use the term 'inauthentic' (*lā yaṣiḥḥ*) differently (i) in the context of hadiths on legal rulings and (ii) in the context of forgeries… This erroneous lack of differentiation occurs fre-

meant "over the limbs;" otherwise it is a confirmed Sunna at the beginning of ablution by agreement of all the scholars and it is obligatory according to Imam Aḥmad! Abū Dāwūd narrates *There is no prayer for someone without ablution and there is no ablution for someone who does not mention the Name of Allah over it.* Ibn Mājah's version only has the second part. Furthermore, know that from the fact that those specific supplications in ablution are not established as Prophetic reports, it does not automatically follow that they are disliked or an abominable innovation! On the contrary, the eminent scholars and noble shaykhs consider them desirable, because to each limb corresponds a supplication that is appropriate to the situation.

[Ibn al-Qayyim continued:] "Also [among the likely narrations], the hadith on reciting the testimony of faith after completing ablution and saying *I bear witness that there is no god save Allah alone without partner; and I bear witness that Muḥammad is His servant and Messenger. O Allah! Make me one of the oft-repentant and one of the oft-self-purifying.* Baqī b. Makhlad in his *Musnad* narrates another supplication: *Glory and Praise be to You, O our Lord! I bear witness that there is no god but You. I ask Your forgiveness and I repent to you.* So then this supplication after completing ablution and the *tasmiya* before it are what the *Sunan* and *Musnad* compilers have narrated." I have clarified the narrative routes of the latter hadith in my commentary on *al-Ḥiṣn al-Ḥaṣīn.*[1520]

Section [31: Limits of menses; sequence in making up prayers]

"Also false is the estimation of the minimum period of menses to three days and the longest to ten." It has many narrative routes. Al-Dāraquṭnī, Ibn ʿAdī in *al-Kāmil*, al-ʿUqaylī and Ibn al-Jawzī narrate it. The multiplicity of narrative routes, even weak, raises a hadith to the rank of fair, so it is incorrect to describe it as forged.

"Also false is the report *There is no prayer for one who still owes a previous prayer.* Ibrāhīm al-Ḥarbī commented: 'I asked Aḥmad b. Ḥanbal about this hadith and he replied he did not know it.' Al-Ḥarbī added: 'Nor did I myself ever hear of this to be a hadith of the Messenger of Allah ﷺ.'" I say: our [Hanafi] imams use established hadiths other than this one to assert the necessity of proper sequence (*tartīb*) in discharging and making up obligatory prayers.[1521]

quently in his *Mawḍūʿāt al-Kubrā*." Abū Ghudda (ed.), *al-Manār al-Munīf* (p. 121). See above, p. 216 and note 551.

[1520]This is al-Qārī's book *al-Ḥirz al-Thamīn lil-Ḥiṣn al-Ḥaṣīn*: see above, biobibliography.

[1521]Such as (i) the hadith of the missing of the prayer of *ʿaṣr* during the battle of the Trench

Section [32: Topics on which nothing authentic is narrated]

"Also among the false reports:

- *Whoever gives me the glad tiding of the end of April (nīsān) I guarantee that Allah shall give him Paradise.*

- *Whoever harms a covenantee (dhimmī) it is as though he has harmed me.*" I say: al-Khaṭīb narrates from Ibn Masᶜūd *Whoever harms a covenantee, I shall be his opponent. And whomever I oppose I shall defeat on the day of Resurrection.*[1522]

- *The day you begin fasting is the same weekday you perform sacrifice [on the 10th of Dhūl-Ḥijja] (q.v.).* I have already discussed this hadith.

- *The beggar has a right to alms even if he comes on horseback (q.v.).* I have also already discussed this hadith at length.

- *Were it not for the beggar's lying, whoever refused to help him would never succeed.* "Al-ᶜUqaylī said there was no authentic hadith on this subject from the Prophet ﷺ." I already discussed this one also.[1523]

- *Goodness is sought from the merciful and those with fair faces.*[1524] "Al-ᶜUqaylī said there is no authentic hadith on this subject from the Prophet ﷺ.

"Also false are the hadiths that warn against becoming fed up with the needs of people: not one of them is sound. Al-ᶜUqaylī said some hadiths are narrated on this subject, all of them unestablished.

"Also false is *The generous is close to Allah, close to people and close to Paradise; the miser is…* the opposite. Al-Dāraquṭnī said this hadith has some paths of transmission, none of which authentic." I say: al-Tirmidhī narrates it in from Abū Hurayra, al-Bayhaqī from Jābir, and al-Ṭabarānī in *al-Awsaṭ* from ᶜĀ'isha as mentioned in *al-Jāmiᶜ al-Ṣaghīr*.

"Also false is *Take concubines (sarārī) for their wombs are blessed.* Al-ᶜUqaylī said no report on concubines is authentic."

narrated from Jābir in the two *Ṣaḥīḥ*s cf. Ibn Nujaym, *al-Baḥr al-Rā'iq* (2:86 *Ṣalāt, qaḍā' al-fawā'it* under *wal-tartīb bayn al-fā'ita wal-waqtiyya wa-bayn al-fawā'it mustaḥiqq*); and (ii) the hadith of Anas in the Six Books, *Whoever forgets a prayer then remembers it let him pray it* cf. chapters on *qaḍā' al-fawā'it* in the *Mabsūṭ*, *Hidāya*, *Ḥāshiya* etc.

[1522]Al-Suyūṭī graded it *ḥasan* in *al-Jāmiᶜ al-Ṣaghīr* (§8270).

[1523]See entry *If the beggar were [always] truthful then no-one that refuses him would ever succeed.*

[1524]See note 1437.

Section [33: Praise of celibacy again; lote-tree and food reports][1525]

"Likewise, the hadiths that praise celibacy are all false."[1526] I say: There is *The best of you in the year 200 will be every light-laden one—wifeless and childless.*[1527] Abū Yaʿlā narrated it from Ḥudhayfa, from the Prophet ﷺ and al-Sakhāwī said there are many hadiths to that effect.[1528] Among them those narrated by al-Ḥārith b. Abī Usāma from Ibn Masʿūd, from the Prophet ﷺ: *People will see a time when celibacy will be lawful*; al-Daylamī from Ḥudhayfa b. al-Yamān, from the Prophet ﷺ: *Your best women after the year 160 will be the barren, and your best children after the year 54 will be the girls*; al-Tirmidhī from Abū Umāma, from the Prophet ﷺ: *Truly the most enviable of my friends in my sight is surely the light-laden believer…* Aḥmad and al-Bayhaqī both narrated it in *al-Zuhd* and al-Ḥākim in his *Mustadrak* where he said: "Its chain consists of Syrians and is sound according to them; al-Bukhārī and Muslim did not relate it." Ibn Mājah also narrates it through another chain from Abū Umāma. Among its corroborants is a report narrated by al-Khaṭīb and others from Ibn Masʿūd, from the Prophet ﷺ: *When Allah loves a servant, He reserves him for Himself and does not make him busy with any wife or child.* Likewise, al-Daylamī narrates from Anas, from the Prophet ﷺ: *People will see a time when it will be preferable for one to raise a pup than to raise a child from his own loins.*[1529]

He [Ibn al-Qayyim] continued: "Also false are the hadiths that prohibit cutting the lote-tree (*sidr*). Al-ʿUqaylī said there is nothing authentic about that. Aḥmad said there is no sound hadith on this subject." I say, Abū Dāwūd narrated with a sound chain—and al-Ḍiyā'—from ʿAbd Allāh b. Ḥubshī: *Whoever cuts down a lote-tree, Allah throws him headlong into Hellfire.*[1530] Al-Daylamī also narrated from ʿAlī رضي الله عنه, from the Prophet ﷺ: *The leader of trees is the lote-tree.*

[1525]Cf. section 25 above. On food reports see our introduction, 4.5.1: food forgeries.

[1526]Also the narration in praise of marriage *Family, if only a daughter!*—not a hadith according to al-Najm al-Ghazzī cf. *Kashf al-Khafā'*.

[1527]Narrated by al-Khaṭīb but forged according to Abū Ḥātim. Yet al-Qārī adduces this hadith at the very end of his forty hadith collection on the merits of marriage entitled *Rafʿ al-Junāḥ wa-Khafḍ al-Janāḥ* (§40) and props it up with another forgery (see note 1499).

[1528]Al-Sakhāwī's complete sentence was "There are many hadiths to that effect, all flimsy."

[1529]See note 1499.

[1530]Narrated by Abū Dāwūd, al-Nasā'ī and al-Bayhaqī in their *Sunan al-Kubrā*, al-Ṭaḥāwī in *Mushkil al-Āthār*, and al-Ṭabarānī, all with chains of trustworthy narrators cf. al-Suyūṭī, *Rafʿ al-Khidr ʿan Qatʿ al-Sidr*.

"Also false are those hadiths—as already discussed—that praise lentils, rice, beans, eggplant, pomegranate, raisins, chicory, leeks, watermelon, walnuts, cheese, and wheat pounded with meat (*harīsa*). There is a monograph on the latter which is all falsehoods from beginning to end. The likeliest narration on it is *The best of foods in this life and the hereafter is meat (q.v.).* Al-ʿUqaylī said there is nothing authentic related from the Prophet ﷺ on this subject." I say: this narration has already been discussed at length.

"Likewise, the hadiths that prohibit using a knife to cut meat and the claim that it is the habit of non-Arabs. Imam Aḥmad said it is inauthentic since the Messenger of Allah ﷺ would cut mutton and eat it." I say: in al-Tirmidhī it is mentioned that the Prophet ﷺ cut meat with a knife. I have commented on this aspect in full in *Sharḥ al-Shamā'il.* Ibn al-Qayyim said: "Likewise the hadiths that prohibit eating in the marketplace: they are all false. Al-ʿUqaylī said there is nothing established as authentic from the Prophet ﷺ on that topic. The same can be said of the hadiths on watermelon and its merits—there is an entire monograph of them. Imam Aḥmad said there is nothing authentic about the merit of watermelon other than the fact that the Messenger of Allah used to eat it." I say: it is mentioned in the *Jāmiʿ al-Ṣaghīr* that *Watermelon before a meal washes the stomach thoroughly and removes all trace of disease.* Ibn ʿAsākir narrated it from one of the paternal aunts of the Prophet ﷺ and said, "Aberrant and inauthentic (*shādhdh lā yaṣiḥḥ*)," which evidently implies that it is not fabricated.[1531]

Section [34: Merits of flowers]

"Likewise the hadiths that mention the merits of flowers, such as that on the excellence of the narcissus (*narjis*), rose (*ward*), marjoram (*marzanjūsh*), lavender (*banafsaj*), and moringa (*bān*) are all falsehoods; as are the hadiths on the merits of roosters." We already discussed them.[1532]

Section [35: Henna; gemstones; illegitimate children]

"Also among the forgeries are the reports on henna and its merit. There is an entire monograph on it, none of its contents authentic. The best that can be found on this subject is al-Tirmidhī's hadith *Four things are among the ways of the Messengers: the tooth-stick, perfume, henna, and mar-*

[1531]On the contrary, Ibn ʿAsākir's words mean he considers it forged as established by the usage of *lā yaṣiḥḥ* and the fact that its chain contains Aḥmad b. Yaʿqūb b. ʿAbd al-Jabbār al-Jurjānī as stated by al-Ḥākim, al-Bayhaqī, and al-Dhahabī. See also our introduction (section on food forgeries) and Qārī's entry "Melon/watermelon and its immense merits."

[1532]See p. 541 above. On marjoram see ahlalhdeeth.com/vb/showthread.php?t=193444.

riage.[1533] I heard our teacher Abū al-Ḥajjāj al-Mizzī say: "One of the narrators made a mistake, it is "circumcision"—*khitān*—with *n*; thus did al-Maḥāmilī narrate it from his teacher al-Tirmidhī. Apparently the word came at the end so that the *n* was dropped out, which made some narrate it as *ḥinnā'* (henna) and others *ḥayā'* (shyness), but it should be *khitān* (circumcision)." I say: the latter is far-fetched; analysis hinges on the verification of the narration and the latter hinges on the utterances of the scholars, not the writing inside the book. Allah inspires guidance.

He continued: "The hadith that recommends dyeing with henna and indigo/boxwood dye (*katam*) is sound."[1534] I say: just as narrated in the *Shamā'il* of al-Tirmidhī and others. In al-Ṭabarānī and al-Khaṭīb's version from Ibn ʿUmar رضي الله عنهما, from the Prophet ﷺ: *The chief fragrant sustenance (rayḥān) in Paradise is henna.*[1535]

He continued: "In that category [of fabricated reports] fall those that wearing rings made up of carnelian *(ʿaqīq).* Al-ʿUqaylī said there is no established hadith from the Prophet ﷺ on this." I say: we have already discussed the hadith *Wear carnelian rings (q.v.).*

He continued: "Also among them is the report prohibiting one from relating dreams to women. Al-ʿUqaylī said no established chain of this report can be found.

"Also in that category is the report *The illegitimate child (walad zinā) shall never enter Paradise.* Abū al-Faraj Ibn al-Jawzī said there are reports narrated on this subject but none of them is authentic and they are contradicted by the Quranic verse ﴿nor does any soul bear another soul's burden﴾ (6:164). I [Ibn al-Qayyim] say: it is not contradicted by it if it is sound; for he is not being deprived of Paradise because of an act committed by his father and mother, but because in most cases no good person results from that vicious sperm-and-ovum drop *(nuṭfa)*, and only good souls enter Paradise. So if a good soul is found in that subset it will enter Paradise, and the hadith is of the type of 'general rules to which there are

[1533]Narrated by al-Tirmidhī with "shyness" (*ḥayā'*) instead of "henna" *(ḥinnā')* but the latter is also related with a strong chain by ʿAbd b. Ḥumayd, Ibn Abī Shayba and al-Tirmidhī himself in some manuscripts of the *Sunan*, cf. Ibn al-ʿArabī, *ʿĀriḍat al-Aḥwadhī* (4:298-300). The latter avers that henna makes more sense in the context of self-care while Abū Ghudda in his notes on Ibn al-Qayyim's *Manār* gives preference to al-Mizzī's point.

[1534]Narrated in the Six Books.

[1535]Narrated by al-Ṭabarānī in *al-Kabīr* (as stated by al-Suyūṭī in the *La'ālī'* 2:269) with a sound chain as indicated by al-Haythamī (5:157), al-Khaṭīb (5:56) with a weak chain (cf. al-Aḥdab (4:291 §670) and others. Ibn al-Jawzī incorrectly includes it among the forgeries.

specific exceptions' *(al-ʿāmm al-makhṣūṣ)*. It is indeed narrated, on the blame of the illegitimate child, that *he is the worst of the three*[1536]—a fair hadith and its meaning is true in light of the latter interpretation. For the wickedness of the two parents is accidental whereas this is a vicious drop: its viciousness is intrinsic while that of its parents is from their act."

We have already discussed it under *The illegitimate child shall never enter Paradise (q.v.)*. As for *The illegitimate child is the worst of the three*, it is narrated by Aḥmad and Abū Dāwūd with a sound chain, al-Ḥākim in his *Mustadrak*, and al-Bayhaqī from Abū Hurayra ﷺ, while al-Ṭabarānī and al-Bayhaqī add, from Ibn ʿAbbās رضي الله عنهما the words *if he grows to do what his parents did*. Furthermore, in the *Nihāya* it is said that this was said concerning a specific man known for his evil.[1537] It was also said that its meaning is general and that the fact that the illegitimate child is worse than his parents is only due to the fact that he is the worst in his origin, his lineage, and the conditions of his birth since he was created out of the water of two fornicators, so it is a vicious water. It was also said [he is the worst of the three] because the legal punishment enforced against his parents is a redemption for them, whereas one does not know the illegitimate child's ultimate destiny as far as his sins are concerned.

Section [36: Slander of the corrupt and reports on fleas]

He continued: "Also in that category is the report *Speaking ill of a corrupt person is not slander (q.v.)*. Al-Dāraquṭnī and al-Khaṭīb said it is narrated through different routes and is a falsehood." I say: al-Ṭabarānī narrates it with a weak chain from Muʿāwiya b. Ḥayda in this very wording and it is supported by the hadith *Do you dread (atariʿūn)*[1538] *to mention the profligate? Mention him so people may know him!* Al-Khaṭīb nar-

[1536]Narrated from Abū Hurayra by Abū Dāwūd and others as al-Qārī goes on to mention, but the understanding of this report as referring to the illegitimate child as an archetype is rejected out of hand by the authorities such as ʿĀ'isha, Ibn ʿUmar, Ibn ʿAbbās, and al-Shaʿbī, since if it were true the mother would be stoned while still pregnant instead after delivery, cf. al-Ṭaḥāwī, *Mushkil*; al-Bayhaqī, *Sunan* (10:58 §20484); al-Dhahabī, *Tadhkira* (1:81); al-Zarkashī, *Ijāba* (p. 120). Abū Ghudda in his marginalia on the *Manār* (p. 133) qualifies the statement with a continuation narrated from ʿĀ'isha: "*if he grows to do what his parents did.*" This is also Ibn Ḥajar's conclusion (*Taʿjīl al-Manfaʿa*, beginning). The continuation is narrated from both Ibn ʿAbbās by al-Ṭabarānī in *al-Kabīr* (10:227 §10674) and *al-Awsaṭ* and ʿĀ'isha by Aḥmad in his *Musnad*, cf. Ḥaythamī (6:277-278) and al-Bayhaqī, *Sunan* (10:58 §19778-19779).

[1537]Namely one of the hypocrites who was denounced as bad-mouthing the Prophet ﷺ, whereupon it was said "Messenger of Allah, on top of it he is an illegitimate child!" The Prophet ﷺ replied *"he is the worst of the three."* Narrated from ʿĀ'isha by al-Bayhaqī, his *Sunan* (10:58 §20484) and *Maʿrifat al-Sunan* as a corrective to Abū Hurayra's narration.

[1538]Misspelt by al-Ṣabbāgh (*Asrār* p. 467) as *atarʿawūn*.

rates it in his *Ruwāt Mālik ʿan Abī Hurayra* and, in the wording *Do you dread to mention the profligate? When will the people know about him? Mention the profligate with all his traits so that people may beware of him!*, Ibn Abī al-Dunyā in *Dhamm al-Ghība*,[1539] al-Ḥakīm in *Nawādir al-Uṣūl*, [Abū Aḥmad] al-Ḥākim in *al-Kunā*, al-Shīrāzī in *al-Alqāb*, Ibn ʿAdī, al-Ṭabarānī, al-Bayhaqī, and al-Khaṭīb from Bahz b. Ḥakīm, from his father, from his grandfather. Thus is it mentioned in *al-Jāmiʿ al-Ṣaghīr*.[1540] This meaning could be inferred from the saying of Allah Most High ﴿*Allah loves not that evil should be noised abroad in public speech, except [from/about] someone who was wronged*﴾ (4:148).

He continued: "Also in that category are the reports that prohibit reviling fleas *(al-barāghīth)*. Al-ʿUqaylī said there is nothing authentic reported from the Prophet ﷺ on the prohibition of reviling fleas." I say, it is strange he should claim that, since Aḥmad, al-Bazzār, al-Bukhārī in *al-Adab*, and al-Ṭabarānī in *al-Daʿawāt* all narrated from Anas رضي الله عنه that the Messenger of Allah ﷺ heard one man reviling a flea and told him: *Do not revile it, for it awoke one of the Prophets for the dawn prayer.*[1541]

Section [37: Chess, female apostates, gifts, and the *Abdāl*]

He continued: "Also in that category belong all the hadiths that either authorize or prohibit playing chess. All of them are lies about the Messenger of Allah ﷺ. All that is established concerning it is that the Companions رضي الله عنهم prohibited playing chess."[1542] I say: we already discussed the report *Whoever plays chess etc. (q.v.)*

He continued: "Also in that category is the report *The female apostate is not put to death*. Al-Dāraquṭnī said this saying is not authentic from the Messenger of Allah ﷺ." I say: it is authentic and sound that he prohibited killing women.[1543]

[1539]And *Kitāb al-Ṣamt*.

[1540]But al-Dāraquṭnī, Ibn Ṭāhir, al-Dhahabī and others consider it forged by al-Jārūd b. Yazīd al-Naysābūrī; hence al-Sakhāwī in the *Maqāṣid* rejected al-Harawī's ruling of *ḥasan* in *Dhamm al-Kalām* cf. al-Aḥdab (1:399-405 §105). However, al-Ṭabarānī narrates it through another chain which al-Haythamī (1:149) strengthened and al-Ghumārī defended in *al-Mudāwī* (1:131-138 §108) and he mentioned corroborants. See also above, n. 1135.

[1541]Aḥmad did not narrate it. It was forged by Suwayd b. Ibrāhīm according to Ibn Ḥibbān but it is also narrated through other than him, through very weak chains: Ibn Ḥajar, *Maṭālib* (11:858-861 §2718-2719).

[1542]This is not an accurate statement cf. entry *Whoever plays chess is cursed* and note.

[1543]In the Hanafi school the female apostate and/or contemner of the Prophet ﷺ is imprisoned until she repents even if she should die in jail, and "she is never executed whether a free woman or a slave" (al-Shaybānī, *al-Jāmiʿ al-Ṣaghīr, Kitāb al-Siyar, Irtidād*) as per the fatwa of Ibn ʿAbbās narrated by Abū Yūsuf in *Kitāb al-Kharāj* (Cairo 1382 ed. p. 180-181,

He continued: "Also in that category belongs the report *Whoever receives a gift while he has company, the latter are his partners in it (q.v.).* Al-ʿUqaylī said there is nothing authentic on this subject. Al-Bukhārī said in his *Ṣaḥīḥ*: 'Chapter: Whoever receives a gift while he has company, he has more right to it; it is mentioned that Ibn ʿAbbās رضي الله عنهما said that his company are his partners in it, but it is inauthentic.'" I say, we already discussed it under *mīm* [for *Man uhdiyat lahu hadiyyatun*].

He continued: "Also in that category is the report that ʿAbd al-Raḥmān b. ʿAwf رضي الله عنه will enter Paradise crawling (*ḥabwan*).[1544] Our teacher said there is nothing authentic [on this] from the Messenger of Allah ﷺ." I say, by his teacher he means [Aḥmad] Ibn Taymiyya.

He continued: "Also in that category are the reports of the Substitutes *(abdāl)*, Poles *(aqṭāb)*, Arch-Helpers *(aghwāth)*, Chiefs *(nuqabā')*, Elite *(nujabā')*, and Pillars *(awtād)*. All such reports are falsehoods attributed to the Messenger of Allah ﷺ. The nearest to authenticity among them is *Do not revile the people of Syro-Palestine for among them are the Substitutes (budalā'); whenever a man among the latter dies, Allah substitutes for him another man.* Aḥmad mentioned it, but that also is inauthentic for it is broken-chained."[1545] I say, hadiths and reports are narrated to that effect, both the Prophetic sayings and those of the virtuous Companions and elect Successors. Al-Suyūṭī compiled them in an treatise he called *al-Khabar al-Dāll ʿalā Wujūd al-Quṭb wal-Awtād wal-Nujabā' wal-Abdāl.*

Section [38: Raising the hands inside the prayer or not]

He continued: "Also in that category are the reports that prohibit raising the hands in prayer when bowing down or standing up after bowing. None of them is authentic; for example (i) the report of Ibn Masʿūd رضي الله عنه:

rept. Beirut: Dār al-Maʿrifa, 1399/1979); cf. al-Kisā'ī, *Badā'iʿ al-Ṣanā'iʿ* (Cairo 1328 ed. 7:134-139, *Siyar, aḥkām al-murtaddīn*); al-Sarakhsī, *Mabsūṭ* (10:179, *Istiḥsān*); Ibn Nujaym, *al-Baḥr al-Rā'iq* (5:135), *al-Ashbāh wal-Naẓā'ir* (*Aḥkām al-Unthā*), etc. contrary to the innovative intransigeant laws whereby she "shall be punished with death" without alternative. And Allah knows best.

[1544] *I.e.* because of his huge wealth, after hearing which ʿAbd al-Raḥmān b. ʿAwf said: "I shall strive to enter it standing" and divested himself of much property. Narrated by Aḥmad in his *Musnad* and included among the forgeries by Ibn al-Jawzī in his *Mawḍūʿāt*, where he claimed that Imam Aḥmad had called it a lie, after which this verdict was imitated by Ibn Taymiyya, Ibn al-Jawzī, al-Fattanī, al-Shawkānī and others. However, Ibn Ḥajar in *al-Qawl al-Musaddad* said he found a strong corroborant for it, and similarly al-Suyūṭī in the *La'ālī'* rejected the claim of forgery, none of which Abū Ghudda mentioned in his long footnote on this hadith in Ibn al-Qayyim's *Manār* (p. 135-136).

[1545] See above, entry "The Substitute-saints." For trustworthy sources and documentations on this issue see note 1148.

'*Shall I not show you how the Messenger of Allah ﷺ prayed?* Then he prayed but did not raise his hands beyond the very first instance.' Ibn al-Mubārak said: 'The hadith of Sālim from his father—affirming the raising the hands [throughout the prayer]—is definitely established but the hadith of Ibn Masʿūd is not established.' Likewise (ii) *I prayed with the Messenger of Allah ﷺ and with Abū Bakr and ʿUmar رضي الله عنهما but none of them raised their hands except at the beginning of the prayer.*' The latter report is broken-chained and inauthentic."

I say, the hadith of Ibn Masʿūd is narrated by Abū Dāwūd and al-Tirmidhī who said this hadith was fair. Al-Nasā'ī narrated it through Ibn al-Mubārak with same the chain of transmission as the first two. What he relates from Ibn al-Mubārak, therefore, is harmless once the hadith is well-established through the narrative route we mentioned; the debate of al-Awzāʿī with Imam Abū Ḥanīfa is well-known.[1546] Moreover al-Ṭaḥāwī and, after him, al-Bayhaqī narrate with a sound chain from al-Aswad that he said *I saw ʿUmar b. al-Khaṭṭāb رضي الله عنه raise his hands at the beginning of the prayer and he did not do it again after that.* Al-Ṭaḥāwī also narrated that ʿAlī رضي الله عنه raised his hands only at the beginning of the prayer and not after.

He continued: "As for the hadith of Yazīd b. Abī Ziyād, from Ibn Abī Laylā, from al-Barā', that the Messenger of Allah ﷺ, whenever he began his prayer, would raise his hands near to his ears, and did not raise them

[1546] A locus classicus of Hanafi sources (*al-Mabsūṭ*, *al-Baḥr al-Rā'iq*, *al-ʿInāya*, *Lawāmiʿ al-Anwār al-Bahiyya*, al-Muwaffaq al-Makkī's *Manāqib Abī Ḥanīfa*, al-Zabīdī's *ʿUqūd al-Jawāhir al-Munīfa*, *Fawātiḥ al-Raḥamūt*, *Tabyīn al-Ḥaqā'iq*, etc.) with a terminally flimsy chain: narrated by Ibn Mandah's teacher the Transoxianan *ḥāfiẓ* Abū Muḥammad al-Ḥārithī al-Bukhārī (weak per Abū Zurʿa and al-Khaṭīb, accused of forgery per Abū Saʿīd al-Rawwās, a forger per Aḥmad al-Sulaymānī and al-Maʿallamī al-Yamānī) in his *Musnad Abī Ḥanīfa*, from Muḥammad b. Ibrāhīm b. Ziyād al-Rāzī al-Ṭayālisī (weak per Abū Aḥmad al-Ḥākim, discarded per al-Dāraquṭnī and a forger per al-Khaṭīb), from the brilliant but untrustworthy *ḥāfiẓ* Sulaymān b. Dāwūd al-Shādhakūnī (a liar and forger per Ibn Maʿīn, Aḥmad, Ṣāliḥ Jazara, and Abū Ḥātim, thoroughly discarded by al-Bukhārī, Abū Dāwūd, and Ibn ʿAdī), who said he heard Ibn ʿUyayna narrate that al-Awzāʿī asked Abū Ḥanīfa why he and his followers did not raise hands in every integral of the prayer, to which he replied it was not firmly established from the Prophet ﷺ. How so, asked al-Awzāʿī, when he himself heard it from al-Zuhrī, from Sālim, from Ibn ʿUmar, from the Prophet ﷺ? Abū Ḥanīfa replied that he himself narrated from Ḥammād b. Abī Sulaymān, from Ibrāhīm al-Nakhaʿī, from ʿAlqama and al-Aswad, from Ibn Masʿūd, from the Prophet ﷺ, that the latter did not raise the hands after the initial opening of prayer. Al-Awzāʿī said: "I narrate to you from al-Zuhrī, from Sālim, from Ibn ʿUmar—and you tell me 'Ḥammād, from Ibrāhīm!'" Abū Ḥanīfa said: "Ḥammād had more *fiqh* than al-Zuhrī, Ibrāhīm had more *fiqh* than Sālim, ʿAlqama is not below Ibn ʿUmar in *fiqh*, al-Aswad has a lot of merit, and Ibn Masʿūd is Ibn Masʿūd!" Ibn al-Humām mentions it in *Fatḥ al-Qadīr* (1:270) and sources it to al-Ḥāzimī as cited by al-Qārī in *Sharḥ Sharḥ Nukhbat al-Fikar* (p. 262-263, *al-Ṣaḥīḥ, aṣaḥḥ al-asānīd*) and *al-Mirqāt* (Maymaniyya 1309/1892 ed. 1:498-499). The principle that a chain of jurists is superior to a chain of memorizers is foundational in the Hanafi school but answers to up to sixteen criteria listed by ʿAbd al-Majīd al-Turkmānī in his *Dirāsāt fī Uṣūl al-Ḥadīth ʿalā Manhaj al-Ḥanafiyya* (p. 520-531, *wujūh al-tarjīḥ fīl-sanad*).

again after that, Imam al-Shāfiʿī said that some scholars deemed that Yazīd made a mistake and Imam Aḥmad said it was terminally flimsy." I say, if it is confirmed through other narrative routes, the weakness of this one is harmless. On the contrary, it can be used as auxiliary evidence.

He continued: "As for the hadith of Wakīʿ, from Ibn Abī Laylā, from al-Ḥakam, from Miqsam, from Ibn ʿAbbās; and from Nāfiʿ, from Ibn ʿUmar رضي الله عنهم that they both [Ibn ʿAbbās and Ibn ʿUmar] said that the Messenger of Allah ﷺ said: *The hands are raised in seven spots: when starting the prayer, when turning to the Qibla, on Ṣafā and Marwa, at the Two Stations [ʿArafa and Muzdalifa], and at the [last] two Stoning-stations*: it is not correctly attributed to the Prophet ﷺ. The sound narration is that it is a saying of Ibn ʿUmar and Ibn ʿAbbās." I say, even if we hypothetically assume that it is not raised up to the Prophet ﷺ, it is enough for us to say it was pronounced by the Companions, since in the latter case it still has the status of a raised Prophetic hadith as such a statement is not made on the basis of opinion. What then when al-Ṭabarānī narrates it with his chain from Ibn Abī Laylā, from al-Ḥakam, from Miqsam, from Ibn ʿAbbās, from him ﷺ, thus: *The hands are not raised except in seven spots: when one begins the prayer, when one enters the Sacred Mosque and first sets eyes on the Kaʿba, when one stands on Ṣafā and Marwa, when one stands with the people at ʿArafa on the eve [of ʿId], at the joining [of the prayers, i.e. Muzdalifa], and at the [last] two stations of stoning the Jamra.* Al-Bukhārī mentioned it without chain in his monograph *Rafʿ al-Yadayn* and said: "Wakīʿ said on the authority of Ibn Abī Laylā, from al-Ḥakam, from Miqsam, from Ibn ʿAbbās, from him ﷺ: *The hands are not raised except in seven spots: when beginning the prayer, when facing the Kaʿba, on Ṣafā and Marwa, on ʿArafāt, at the joining [i.e. Muzdalifa], and at the two stations of the [last] two stonings.*

He continued: "As for the hadith al-Bayhaqī cited in the *Khilāfiyyāt* from the narration of ʿAbd Allāh b. ʿAwf al- Kharrāz: Mālik narrated to us, from al-Zuhrī, from Sālim, from his father, that *the Prophet ﷺ would raise his hands, etc., then did not raise them again after that.*"[1547] I say, the opposite is authentically related from him, so this one is taken as abrogating the first one. Thus the statement of Ibn al-Qayyim [that it is a patent forgery] is rejected.

[1547]The continuation of Ibn al-Qayyim's sentence is, "whoever has the slightest inkling of Hadith even from a distance bears witness that it is forged." There is enough firmly-etsblished transmission on this issue to put it to rest, see the next note and note 454.

He continued: "The hadith of Ibn al-Zubayr that *the Messenger of Allah ﷺ would raise his hands at the beginning of the prayer then he would not raise them again after that* is also forged." I say, this is rejected since it conforms to what is related from Ibn Masʿūd رضي الله عنه and others, and the mere assumption that it is fabricated without any flaw in its chain of transmission is preposterous.

He continued: "A report was fabricated by Muḥammad b. ʿUkāsha al-Kirmānī, from Anas رضي الله عنه, claiming that the latter said: *Whoever raises his hands upon bowing down, his prayer is not valid.* May Allah curse its forger!" I say, if it were authentic, it would be understood to mean that his prayer is not perfect.[1548]

Section [39: People called by their mothers' names on Resurrection]

He continued: "Also false is the report *On the Day of Resurrection people will be summoned by [the names of] their mothers (ummahātihim) and not their fathers.*"[1549] I say: Muḥammad b. Kaʿb said that by *their imam* [in the verse ﴿*On the day We shall summon all men with their imam (bi-imāmihim)*﴾ (17:71)] reportedly means "with their mothers,"[1550] for three different types of wisdom: first, for the sake of ʿĪsā عليه السلام; second, for the honor of al-Ḥasan and al-Ḥusayn رضي الله عنهما; and third, so that illegitimate children would not be disgraced. Al-Baghawī mentions all of the above in his exegesis *Maʿālim al-Tanzīl*. Ibn al-Qayyim comments "The authentic hadiths convey the opposite. Al-Bukhārī said in his *Ṣaḥīḥ*: 'Chapter: People shall be summoned by the names of their fathers on the Day of Resurrection.' Then he mentioned the hadith *A flag shall be hoisted for*

[1548] *I.e.* in the Hanafi school. Raising the hands before and after bowing is a sunna of prayer in the Shāfiʿī and Hanbali schools. See also Muḥammad b. ʿAbd al-Kabīr al-Kattānī's *Rafʿ al-Yadayn fīl-Ṣalāt fīl Mawāṭin al-Thalātha: al-Iḥrām wal-Rukūʿ wal-Qiyām minh.* As for raising the hands in supplication (including inside prayer), it is mentioned in about 100 different Prophetic hadiths collected by al-Suyūṭī in his monograph *Faḍḍ al-Wiʿāʾ fī Aḥādīth Rafʿ al-Yadayn fīl-Duʿāʾ* in which he also showed that that report epitomizes the hadith type known as "mass-transmitted in meaning" *(mutawātir maʿnawī).*

[1549] *People on the Day of Resurrection shall be called by the names of their mothers because Allah shall conceal them* [*i.e.* from the shame of their illegitimacy]. Narrated from Anas and ʿĀʾisha by al-Ṭabarānī, Ibn ʿAdī (1:17 *munkar*), Ibn al-Jawzī in the *Mawḍūʿāt*, and others through Isḥāq b. Ibrāhīm al-Ṭabarī whom Ibn Ḥibbān declared *munkar al-ḥadīth jiddan* while al-Sakhāwī in the *Maqāṣid* said "it has multiple paths of transmission, all of them weak." Al-Rāzī adduces it in his *Tafsīr* (21:17) but al-Qurṭubī rejects it (Turkī ed. 13:131) on the basis of the *Ṣaḥīḥayn* hadith from Ibn ʿUmar cited by Ibn al-Qayyim.

[1550] Narrated by al-Baghawī in his *Tafsīr* under verse 17:71, of which al-Ḥasan's (non-canonical) reading reads *bi-kitābihim.* Al-Zamakhsharī said in his *Kashshāf* that the claim of *imām* (leader or record) as a plural for *umm* (mother) is among the innovative exegeses (*min bidaʿ al-tafāsīr*). Cf. al-Suyūṭī, *Itqān* (King Fahd ed. 6:2294, Type 78: Qualifications and ethics of the exegete).

every traitor on the Day of Resurrection in proportion to his betrayal; and it shall be said: this is the treachery of So-and-so, son of So-and-so. There are other reports on the topic."[1551] I say: it is possible to reconcile the two statements by considering that each applies in a different context.[1552] Allah knows best.

Section [40: Miscellaneous forgeries]

He [Ibn al-Qayyim] continued: "Also false are the following reports:

- "The Messenger of Allah ﷺ attended a recital *(samāʿ)* and danced until his shirt was ripped.[1553] May Allah curse its forger, what brazen lying!

- "*If one of you thought the best of a rock, it would benefit him.*[1554] This is among the forgeries of polytheists and idol-worshippers." It has been discussed.

- "*Seek might among the poor for they shall have their own nation the Day of Resurrection (q.v.).* Forged." Not so, as already discussed.

- *"Whoever falls passionately in love but remains chaste and keeps his love secret then dies, he is a shahīd" (q.v.).*[1555] I have already shown that the latter hadith is not fabricated.

- *"Whoever eats with someone who is forgiven shall also be forgiven.* Forged." This is true, as previously discussed. He continued: "At best all that was narrated concerning the latter report is a vision someone saw in a dream." I say, dreams are irrelevant when it comes to establishing the authenticity of a hadith of the Prophet ﷺ.[1556]

- "*Whoever cuts his nails alternately (mukhālifan) shall never suffer ophthalmia (q.v.).* Among the most odious of forgeries." I have discussed it already.[1557]

[1551]Such as *Verily you will be summoned on the Day of Resurrection by your names and the names of your fathers, so give yourselves beautiful names.* Narrated with a good but *mursal* chain (missing a *Tābiʿī* link) by Aḥmad, Abū Dāwūd, Ibn Ḥibbān and others.

[1552]E.g., "it is possible that Muḥammad b. Kaʿb al-Qurazī meant the illegitimate children." Ibn ʿAjība, *al-Baḥr al-Madīd* (under 17:71).

[1553]See entry, *The viper of desire bit my liver.*

[1554]See entries *If one of you thought the best of a rock, Allah would surely benefit him with it* and *Whoever is told that Allah mentioned something that has a special merit...*

[1555]To our knowledge no-one preceded Ibn al-Qayyim and his teacher Ibn Taymiyya in the claim that this hadith is forged.

[1556]This is not an absolute rule, as illustrated by Muslim, al-Tirmidhī, and al-Bayhaqī's narrations of hadith scholars questioning the Prophet ﷺ in dream. See the section "Seeing the Prophet ﷺ and Authenticating Hadith" in our *Sunna Principles I* (p. 159-165).

[1557]See also entry *Cutting fingernails.*

- *"When your mother calls you while you are praying, answer her; but when your father calls do not.* ʿAbd al-ʿAzīz b. Abān al-Qurashī al-Umawī narrates it; al-Bukhārī said that he was discarded, while Ibn Maʿīn and others called him an arch-liar who narrated fabrications.

- "Likewise Jābir's report on *tashahhud* that starts with *In the Name of Allah, greetings to Allah…* which Ḥumayd b. al-Rabīʿ narrates from Abū ʿĀṣim, from Ibn Jurayj, from Abū al-Zubayr, from him. Ibn Maʿīn said this Ḥumayd is an arch-liar and al-Nasā'ī called him worthless." I say, this implies that the hadith is weak, not that it is forged. How could it be forged when al-Ṭabarānī narrates in *al-Kabīr* and *al-Awsaṭ* from Ibn al-Zubayr that the Prophet ﷺ said:

In the Name of Allah and with Allah, the best of Names!
Greetings to Allah….[1558]

The erudite scholar Ibn al-Jazarī mentioned it in *al-Ḥiṣn*, a book in which he committed himself to mention only sound reports.

And Allah knows best what is correct. Blessings and peace on our liegelord Muḥammad, his Family, and his Companions!



[1558]Narrated by al-Bazzār (6:188 §2229=al-Haythamī, *Kashf al-Astār* 1:272 §562) and al-Ṭabarānī in *al-Awsaṭ* (3:270 §3116) who said it comes exclusively through Ibn Lahīʿa cf. al-Haythamī (2:141-142), and he is weak, especially when he differs from other reports, cf. Ibn Ḥajar, *Talkhīṣ al-Ḥabīr* (1:478-479 §412). The report has a weak corroborant from Jābir narrated by al-Ḥākim and al-Bayhaqī with a broken chain, and another one from Ibn ʿUmar by Ibn ʿAdī and Ibn Ḥibbān in their books of weak narrators cf. *Talkhīṣ* (1:478-481 §410).

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آية من كتاب الله خير من محمد وآله	*Verse from the Book of Allah is better…, A*
الأنبياء قادة والفقهاء سادة ومجالستهم زيادة	*Prophets are leaders, jurisprudents are chiefs*
أبو حنيفة سراج أمتي	*Abū Ḥanīfa is the luminary of my community*
أبى الله إلا أن يصح كتابه	*Allah refuses that His Book be but sound*
الأبدال من الأولياء	*Substitute-saints (abdāl), The*
إتخذوا عند الفقراء أيادي فإن لهم دولة يوم القيامة	*Seek might among the poor…*
إتقوا البرد فإنه قتل أخاكم أبا الدرداء	*Beware the cold: it has killed Abū al-Dardā'*
إتقوا ذوي العاهات	*Beware those with physical defects*
إتقوا مواضع التهم	*Steer clear of spots that give rise to accusations*
إتق شر من أحسنت إليه	*Beware the evil of those you treated well*
إحذروا صفر الوجوه	*Beware those with yellow faces*
إجتماع الخضر وإلياس عليهما السلام في المواسم	*Khiḍr and Ilyās meet every year in festivals*
إجتمعوا وارفعوا أيديكم فاجتمعنا ورفعنا أيدينا	*Gather up and raise your hands. We gathered*
اللهم اغفر للمعلمين وأطل أعمارهم وبارك لهم	*O Allah! Forgive teachers, lengthen their lives*
إحياء أبويه ﷺ	*Resuscitation of the Prophet's ﷺ parents*
إختلاف أمتي رحمة	*Disagreement in my Community is a mercy*
أخِّروهن من حيث أخَّرهن الله	*Put women last just as Allah put them last*
أخفوا الختان وأعلنوا النكاح	*Keep circumcision quiet, publicize marriage*
إذا أردت أن أخرب الدنيا بدأت ببيتي فخربته	*When I decide to destroy the world…*
إذا أراد الله أن ينزل إلى سماء الدنيا نزل بذاته	*Whenever Allah wants to descend…*
إذا أكلتم فأفضلوا	*When you eat, leave something*
إذا جئت يا معاذ أرض الحصيب فهرول	*When you pass by Ḥuṣayb, O Muʿādh, hurry!*
إذا جلس المتعلم بين يدي العالم فتح الله عليه	*When the student sits before the teacher…*
إذا حضر العَشاء والعِشاء فابدؤوا بالعَشاء	*When it is time both for supper and ʿishā', eat*
إذا ذكر الصالحون فحيهلا بعمر	*When the righteous are mentioned seek ʿUmar*
إذا رأيت القارىء يلوذ بالسلطان فاعلم أنه لص	*When you see a scholar resorting to the sultan*
إذا صدقت المحبة سقطت شروط الأدب	*When love is truthful, etiquette is not enforced*
إذا صليتم عليَّ فعمموا	*When you invoke blessings on me be inclusive*
إذا كان الفيء ذراعا ونصفا إلى ذراعين فصلوا الظهر	*When the length of the shadow is 1.5-2 cubits*
إذا كبر ولدك فآخه	*When your son grows up, be his brother*
إذا كتب أحدكم فلا يكتب عليه بلغ	*When you write, do not mark "balagh"*
إذا كنت على الماء فلا تبخل بالماء	*When you control water do not be stingy*
إذا وقع الذباب في إناء أحدكم فامقلوه	*When a fly falls into your vessel, immerse it*
أربع لا يشبعن من أربع…	*Four can never have enough of four…*
الأرزّ	*Rice [and its virtues]*
الأرض في البحر كالإصطبل في البر	*Earth is to the sea what stables are to the land*
الأرضون سبع في كل أرض نبي كنبيكم	*Earths are seven, in each earth a Prophet*
الأرض المقدسة لا تقدس أحدا	*Holy Land does not make anyone holy…*

Begin with alms or by repaying loans	استفتحوا بالصدقات أو بقضاء الدين
Bow to the monkey in his time	اسجد للقرد في زمانه
Hear me, neighbor!	اسمعي يا جارة
I bear witness that I am the Messenger of Allah	أشهد أني رسول الله
Make your intention pure and sleep in the wild	أصف النية ونم في البرية
Root of every disease is self-complacency, The	أصل كل داء الرضى عن النفس
Reiteration is happiness	الإعادة سعادة
I seek refuge in Allah from a deaf turban	أعوذ بالله من عمامة صماء
Help the buyer	أعينوا الشاري
They exposed one another then reconciled	افتضحوا فاصطلحوا
Best acts of worship are the bitterest ones, The	أفضل العبادات أحزها
Near relatives are most deserving of kindness	الأقربون أولى بالمعروف
Best in judgment among you is ʿAlī, The	أقضاكم علي
Most of the people of Paradise are the naïve	أكثر أهل الجنة البله
Honor water with which you make ablution	أكرموا طهوركم
Honoring the dead is by burying them	إكرام الميت دفنه
Honor bread	أكرموا الخبز
Honor witnesses for Allah, through them…	أكرموا الشهود فإن الله يستخرج بهم الحقوق
Eating soil is forbidden for every Muslim	أكل الطين حرام على كل مسلم
Harīsa [and its virtues]	أكل الهريسة
Tongues of people are the pens of truth/Allah	ألسنة الخلق أقلام الحق
O Allah! Correct the guardian and his ward	اللهم أصلح الراعي والرعية
O Allah support Islam with one of two ʿUmars	اللهم أيد الإسلام بأحد العمرين
O Allah! Bless the Prophet who kissed you	اللهم صل على نبي قبلك
Safeguard pledged by the slave is full safeguard	أمان العبد أمان
I was commanded to judge external behavior	أمرت أن أحكم بالظاهر والله يتولى السرائر
We were told to eat small morsels and chew	أمرنا بتصغير اللقمة في الأكل وتدقيق المضغ
Lord of the bees is ʿAlī, The	أمير النحل علي
I am the most eloquent of all Arabic speakers	أنا أفصح من نطق بالضاد
I am the most eloquent Arab and from Quraysh	أنا أفصح العرب بيد أني من قريش
I am with those broken-hearted because of Me	أنا عند المنكسرة قلوبهم من أجلي
I am the city of knowledge and ʿAlī is its gate	أنا مدينة العلم وعلي بابها
I am from Allah and the Believers are from me	أنا من الله والمؤمنون مني
He is fair and true who confesses [his mistakes]	أنصف بالحق من اعترف
Spend from your pocket, you will be supplied	أنفق ما في الجيب يأتيك ما في الغيب
Earth is defiled from the uncircumcised's urine	إن الأرض لتنجس من بول الأقلف أربعين يوما
Bilāl would change sh to s in the call to prayer	إن بلالا كان يبدل الشين في الأذان سينا
Sun was turned back for ʿAlī b. Abī Ṭālib, The	إن الشمس ردت عن علي بن أبي طالب
Devil runs within human beings like blood, The	إن الشيطان يجري من ابن آدم مجرى الدم فضيقوا
There is a devil between heaven and earth…	إن شيطانا بين السماء والأرض يقال له الولهان
When a scholar and student pass by a village…	إن العالم والمتعلم إذا مرا على قرية يرفع العذاب
Someone may be praised from East to West…	إن العبد لينشر له من الثناء ما بين المشرق والمغرب

Short woman may give birth to a tall child, A	إن القصيرة قد تطيل أي تلد ولدا طويلا
Ibrāhīm and Abū Bakr have beards in Paradise	إن لإبراهيم ولأبي بكر الصديق لحية في الجنة
When Allah created reason He said come forth	إن الله لما خلق العقل قال له أقبل فأقبل ثم قال له
Allah does not accept duʿā in incorrect Arabic	إن الله لا يقبل دعاء ملحونا
Allah put the rich's pleasure in the pauper's food	إن الله جعل لذة الأغنياء في طعام الفقراء
Allah took a bond of believers to hate hypocrites	إن الله تعالى أخذ الميثاق على كل مؤمن أن يبغض
Allah has promised this House that every year	إن الله تعالى وعد هذا البيت أن يحجه في كل سنة
Allah loves a hairy man and hates a hairy woman	إن الله يحب الرجل المشعراني ويكره المرأة المشعرانية
Allah hates the idle man	إن الله يكره الرجل البطال
Allah hates the ravenous divorcer	إن الله يكره الرجل المطلاق الذواق
Allah hates one who privileges himself	إن الله يكره العبد المتميز على أخيه
Allah has angels who transport the dead	إن لله ملائكة تنقل الأموات
Allah has an angel with eyebrows 500 years apart	إن لله ملكا ما بين شفري عينيه مسيرة خمسمائة عام
You live in a time you are inspired to act	إنكم في زمان ألهمتم فيه العمل وسيأتي قوم
You all received little certitude and endurance	إن من أقل ما أوتيتم اليقين وعزيمة الصبر
Some sins cannot be expiated except at ʿArafā	إن من الذنوب ذنوبا لا يكفرها إلا الوقوف بعرفة
Part of the Divine safeguard is to be powerless	إن من العصمة أن لا تقدر
Traveller and his money are at risk, The	إن المسافر وما له على قَلَت
Part of perfect faith is to always use provisos	إن من تمام إيمان العبد أن يستثني في كل حديثه
Dying man sees hellfire in his house seven days	إن الميت يرى النار في بيته سبعة أيام
Giving credit shows truthfulness and thanks	إن نسبة الفائدة إلى مفيدها من الصدق في العلم
Rose was created of Prophet's/Burāq's sweat	إن الورد من عرق النبي ﷺ أو من عرق البراق
If speech is silver then silence is gold	إن كان الكلام من فضة فالصمت من ذهب
If ulema are not Allah's Friends He has none	إن لم تكن العلماء أولياء الله فليس الله ولي
I feel the Merciful's rescuing wind from Yemen	إني لأجد نفس الرحمن من قبل اليمن
First thing Allah created is reason, The	أول ما خلق الله العقل
Steer clear of rhymed prose, Ibn Rawāḥa!	إياك والسجع يابن رواحة
Beware the dunghill flower	إياكم وخضراء الدمن
What is truly hidden? What never took place	أي شيء يخفى قال ما لا يكون
Faith is heart conviction, affirmation and works	الإيمان عقد بالقلب وإقرار باللسان وعمل بالأركان
Eggplant fulfills whatever [need] it is eaten for	الباذنجان لما أكل له
Keep far apart the breaths of men and women	باعدوا بين أنفاس الرجال والنساء
Beans [and its virtues]	الباقلاء
Give alms early in the day…	باكروا بالصدقة فإن البلاء لا يتخطاها
Misers of my Community are the tailors, The	بخلاء أمتي الخياطون
Miser is Allah's enemy even if a hermit, A	البخيل عدو الله ولو كان راهبا
Cold is the enemy of religion	البرد عدو الدين
Land is kindest to its own sons and daughters	البر أبر بأهله
Blessing lies in daughters	البركة في البنات
Blessing lies in a small loaf, a long rope and…	البركة في صغر القرص وطول الرشاء وصغر الجدول
Cauldron of polytheism never boils, The	برمة الشرك لا تفور
Cheerfulness is better than guests' food, drink	البشاشة خير من القِرى أي الضيافة
Announce it to the killer that he will be killed	بشر القاتل بالقتل

Melon/watermelon and its immense merits	البطيخ وفضائله
Gluttony banishes prudence	البطنة تذهب الفطنة
Religion is built upon cleanliness	بني الدين على النظافة
Tests are put in charge by speech	البلاء موكل بالقول
Jerusalem is a gold basin full of scorpions	بيت المقدس طست من ذهب مملوء عقارب
Greeting of the House is circumambulation	تحية البيت الطواف
Wear peridot rings: it is all ease and no hardship	تختّموا بالزبرجد فإنه يسر لا عسر فيه
Wear emerald rings for it eradicates poverty	تختّموا بالزمرد فإنه ينفي الفقر
Wear carnelian rings	تختّموا بالعقيق
Whoever abandons a devotion is cursed	تارك الورد ملعون وصاحب الورد ملعون
Abandoning a habit is enmity	ترك العادة عداوة
Abstaining from supper causes senility	ترك العشاء مهرمة أي مظنة للهرم
Gazelle's greeting, The	تسليم الغزالة
Prayer must be repeated if it is a dirham in size	تعاد الصلاة من قدر الدرهم
My Community shall split into seventy groups	تفترق أمتي على سبعين فرقة كلهم في الجنة إلا
Learn before you become leaders	تفقّهوا قبل أن تسوّدوا
Hour's reflection bests a year's worship, An	تفكّر ساعة خير من عبادة سنة
Haughtiness toward the haughty is alms	التكبّر على المتكبر صدقة
"Allahu akbar!" must be blunt	التكبير جزم
Affectation is categorically forbidden	التكلّف حرام
Among you women are those that live half lives	تمكث إحداكن شطر عمرها لا تصلي
Marry and procreate! I shall be proud of you	تناسلوا أباهي بكم يوم القيامة
Leaning on a staff is a tradition of the Prophets	التوكؤ على العصا من سنة الأنبياء
Holiday greetings on certain months and feasts	التهنئة بالشهور والأعياد مما اعتاده الناس في البلاد
Trusting everyone is impotence	الثقة بكل أحد عجز
Three things are unreliable…	ثلاث لا يركن إليها الدنيا والسلطان والمرأة
Neighbors are [defined as] up to forty [houses]	الجار إلى أربعين
Hearts are naturally inclined to love kindness	جبلت القلوب على حب من أحسن إليها وبغض
Reward is of the same genus as the deed	الجزاء من جنس العمل
Keep your young boys away from mosques	جنبوا مساجدكم صبيانكم
Best a pauper can give is his tears, The	جهد المقل دموعه
Better the Turks' injustice than Arabs' justice	جور الترك ولا عدل العرب
Hunger is an unbeliever merciless to its victim	الجوع كافر لا يرحم صاحبه في حاله وقاتله في الجنة
Gīza is a garden and Egypt Allah's storehouse	الجيزة روضة ومصر خزائن الله في أرضه
Haggle with merchants for they are outlaws	حاكوا الباعة فإنه لا ذمة لهم
Beloved to me are three things in your world	حبب إلي من دنياكم ثلاث الطيب والنساء
Your love for something makes you blind, deaf	حبك الشيء يعمي ويصم
Lover never punishes his beloved, The	الحبيب لا يعذب حبيبه
Love of the world is the head of every sin	حب الدنيا رأس كل خطيئة
Love of country stems from faith	حب الوطن من الإيمان
Love of cats	حب الهرة
How lovely are my Community who pick	حبذا المتخللون من أمتي
Pilgrimage is the jihad of every weak one	الحج جهاد كل ضعيف

الحجامة في نقرة الرأس تورث النسيان فتجنبوها	*Cupping on the head's crown causes amnesia*
الحجون والبقيع يؤخذان بأطرافهما وينثران في الجنة	*Ḥajūn and Baqīʿ will be strewn into Paradise*
حذف السلام سنة	*Making salām blunt is sunna [in prayer]*
الحديث في المسجد يأكل الحسنات كما تأكل	*Talking in the mosque devours good deeds*
حسنات الأبرار سيئات المقربين	*Good deeds of the virtuous are evil deeds of…*
حسنوا نوافلكم تكمل بها فرائضكم	*Perform well voluntary works, obligatory ones*
الحسن مرحوم	*Beauty reaps mercy*
الحسود لا يسود	*Envier can never be a leader, The*
حضور مجلس عالم أفضل من صلاة ألف ركعة	*Attending scholar's circle bests 1,000 rakʿas*
الحفظ في الصغر كالنقش في الحجر	*Memorizing in childhood like engraving on stone*
حكمي على الواحد كحكمي على الجماعة	*My ruling regarding one is as my ruling…*
الحمد لله رداء الرحمن	*"Praise be to Allah" is vestment of Merciful*
حمل علي باب خيبر	*ʿAlī carried Khaybar's gate*
حين تقلي تدري	*When you fry you will know*
خاب قوم لا سفيه لهم	*Nation devoid of impudent fools is doomed, A*
خازن القوت ممقوت	*Hoarder of food is despised, The*
خالفوا اليهود فلا تصمموا فإن تصميم العمائم منهم	*Do other than Jews: do not wear tailless turbans*
خذوا شطر دينكم عن الحميراء	*Take half your Religion from the fair little one*
خصمي حاكمي	*My opponent is my judge!*
الخمول نعمة وكل يأباها	*Oblivion is a blessing that all refuse*
الخمول راحة والشهرة آفة	*Oblivion is rest and fame is a bane*
خيار نساء أمتي أحسنهن وجها وأرخصهن مهرا	*Best women of my Community are with…*
خير تجارتكم البز وخير صنائعكم الخرز	*Best of your trades: linen; best craft: leather*
خير البر عاجله	*Best fulfillment of a promise is immediate, The*
خير الأسماء ما عبّد وما حمّد	*Best names are those with ʿabd and ḥamd, The*
خير خير حين يسمع الغراب ونحوه	*Goodness, goodness!– said when hearing crows*
خير السودان ثلاثة لقمان وبلال ومهجع	*Best black men are three: Luqmān, Bilāl, Mihjaʿ*
الخير في وفي أمتي إلى يوم القيامة	*Goodness is in me, my Umma till Resurrection*
خيرة الله للعبد خير من خيرته لنفسه	*What Allah chooses for His servant is better…*
دار الظالم خراب ولو بعد حين	*Tyrant's house is ruined sooner or later, The*
دارهم ما دمت في دارهم	*Indulge them as long as you are in their house*
داروا سفهاءكم	*Indulge your fools*
داومي قرع باب الجنة بالجوع	*Keep knocking on Paradise's door with hunger*
دخوله ﷺ حماما بالجحفة	*Entering a bathhouse in al-Juḥfa*
الدرجة الرفيعة فيما يقال بعد الأذان من الدعاء	*"Highest Level" (recited after adhān)*
الدم مقدار الدرهم يغسل وتعاد منه الصلاة	*Blood to a dirham's extent is washed, prayer...*
الدنيا ساعة فاجعلها طاعة	*World is but one hour; spend it in obedience*
الدنيا مزرعة الآخرة	*This world is the seedbed of the hereafter*
الديك الأبيض صديقي وصديق صديقي وعدو عدوي	*White rooster is my friend and the friend of my…*
الدين ولو درهما والعائلة ولو بنتا والسائل ولو	*Debt, even one dirham; dependents, even a girl*
ذكاة الأرض يبسها	*Purification of the earth is its dryness, The*
رأيت ربي يوم النفر على جمل أورق عليه جبة	*I saw my Lord the day of Nafr on a grey camel*
الرابح في الشر خاسر أي من الخير	*Winner in evil is a loser, The*

You have returned from small jihad to the greater	رجعنا من الجهاد الأصغر إلى الجهاد الأكبر
Allah have mercy on my brother Khiḍr! If…	رحم الله أخي الخضر لو كان حيا لزارني
Allah have mercy on anyone that visits me …	رحم الله من زارني وزمام ناقته بيده
Returning one dāniq to its owner is better than…	رد دانق على أهله خير من عبادة سبعين سنة
Turning back of the sun for ʿAlī b. Abī Ṭālib	رد الشمس على علي
One's messenger reveals his intelligence	رسول المرء دال على عقله
Saliva of the believer is a cure, The	ريق المؤمن شفاء
Tribe's piper is unemotional, The	زامر الحي لا يطرب
Crowd is mercy, The	الزحمة رحمة
Alms tax of fame is to help the aggrieved, The	زكاة الجاه إغاثة اللهفان
Alms tax of jewelry is to loan it, The	زكاة الحليّ عاريّته
Zaydis are the Zoroastrians of this Community	الزيدية مجوس هذه الأمة
Insulting my Companions is an unforgivable sin	سب أصحابي ذنب لا يغفر
Forefinger of Prophet ﷺ was longer than middle	سبابة النبي ﷺ كانت أطول من الوسطى
Secrets are [safe] with the free	السر عند الأحرار
Happy is he that learns his lesson through others	السعيد من وعظ بغيره
Travelling lays bare the characters of men	السفر يسفر عن أخلاق الرجال
Fools of Mecca form the bulk of Paradise, The	سفهاء مكة حشو الجنة
Salām on Prophet ﷺ in the qunūt *supplication*	السلام على النبي ﷺ في القنوت
Safety lies in solitude	السلامة في العزلة
Greet Jews and Christians but do not greet...	سلموا على اليهود والنصارى ولا تسلموا على
Child-bearing black woman is better than…, A	سوداء ولود خير من حسناء لا تلد
Toothstick improves one's clarity of speech, The	السواك يزيد الرجل فصاحة
Lord of the foods of the people of this world…	سيد طعام أهل الدنيا والآخرة اللحم
Lord of the Arabs is ʿAlī, The	سيد العرب علي
March by the pace of the weakest among you	سيروا على سير أضعفكم
Managing people is harder than beasts	سياسة الناس أشد من سياسة الدواب
Lies will be attributed to me	سيكذب عليّ
Bilāl's "s" is a "sh" in the presence of Allah	سين بلال عند الله شين
Consult women and disagree with them	شاوروهن وخالفوهن
Like is drawn to like	شبيه الشيء منجذب إليه
Worst of you are the bachelors, The	شراركم عزابكم
Worst of you are teachers of young pupils	شراركم معلمو صبيانكم أقلهم رحمة على اليتيم
Even the worst life is better than death	شر الحياة ولا الممات
Taking pity on creatures glorifies His orders	الشفقة على خلق الله تعظيم لأمر الله
Thanking one to his face is cause for blame	الشكر في الوجه مذمة
Testimony of places for one who prayed there	شهادة البقاع للمصلي
Testimony against oneself equals two	شهادة المرء على نفسه بشهادتين
Testimony of Muslims against Muslims is lawful	شهادة المسلمين بعضهم على بعض جائزة ولا
Notoriety is in wearing short-hemmed clothes	الشهرة في قصر الثياب
Human devils surpass jinni devils	شياطين الإنس تغلب شياطين الجن
White hair and disgrace!	شيب وعيب
Elder in his people is like prophet in his Umma	الشيخ فى قومه كالنبى فى أمته

صاحب الحاجة أعمى	*Needy is blind, The*
صاحب الشيء أحق بحمله إلا أن يكون ضعيفا	*Owner of a thing is more entitled to carry it*
الصبر كنز من كنوز الجنة	*Patient endurance is a treasure of Paradise*
صرير الأقلام عند الأحاديث يعدل عند الله التكبير	*Screeching of the pen at [gatherings of] hadiths*
صدق رسول الله صلى الله عليه وسلم	*Messenger of Allah ﷺ spoke truly, The*
صدقت وبررت وبالحق نطقت	*You speak truthfully, act rightly and utter truth*
صدقة القليل تدفع البلاء الكثير	*Small alms repel much tribulation*
صغروا الخبز وأكثروا عدده يبارك لكم فيه	*Make your bread small and its number large*
صلاة بخاتم تعدل سبعين بغير خاتم	*One prayer wearing a ring equals 70 without*
صلاة بعمامة تعدل خمسا وعشرين صلاة وجمعة…	*One prayer with a turban equals twenty-five*
الصلاة خلف العالم بأربعة آلاف وأربعمائة وأربعين	*Praying behind a scholar equals 4,440*
صلاة المدل لا تصعد فوق رأسه	*Prayer of the arrogant does not rise past his head*
صلاة النهار عجماء	*Day prayer is mute, The*
صلاة بسواك خير من سبعين صلاة بغير سواك	*Prayer with a toothstick better than 70 without*
الصلاة على النبي أفضل من عتق الرقاب	*Invocation of blessing on Prophet ﷺ is better…*
الصلاة على النبي لا ترد	*Invocation of blessing on him ﷺ is never rejected*
الصلاة عماد الدين	*Prayer is the pillar of Religion*
ضاع العلم في أفخاذ النساء وفي لفظ بين أفخاذ	*Knowledge is squandered between women's…*
الضب وشهادته له عليه الصلاة والسلام	*Lizard and its testimony of faith*
الضامن غارم	*Guarantor is liable, The*
الضرورات تبيح المحظورات	*Necessities make illicit matters licit*
ضعيفان يغلبان قويا	*Two weak ones beat one strong one*
الضيافة على أهل الوبر ليست على أهل المدر	*Hospitality incumbent on tent-dwellers, not…*
طاب حمامكما قاله ﷺ لأبي بكر وعمر	*May your bath be pleasant for you both*
طاعة النساء ندامة	*Obeying women causes woe*
طعام البخيل داء وطعام السخي شفاء	*Miser's food is a disease…, The*
الطلاق يمين الفساق	*Divorce is the oath of reprobates*
الظالم عدل الله في الأرض ينتقم به من الناس ثم…	*Tyrant is Allah's justice on earth*
ظهر المؤمن قبلة	*Believer's back is a qibla, The*
العار خير من النار	*Better disgrace than the Fire*
العارية مردودة	*Loan must be returned, The*
عالم قريش يملأ الأرض علما	*Learned Quraysh scholar will fill earth with…*
العداوة في القرابة والحسد في الجيران والمنفعة…	*Enmity is in relatives, envy in neighbors…*
العدو العاقل ولا الصديق الجاهل	*Reasonable enemy is better than ignorant friend*
عداوة العاقل ولا صحبة المجنون	*Enmity of wise is better than companionship*
عدو المؤمن من يعمل بعمله	*Enemy of the believer is he that does his work*
عذره أشد من ذنبه	*Apology is worse than his fault, The*
العرب سادات العجم	*Arabs are the leaders of non-Arabs*
عرضت علي أعمال أمتي فوجدت منها المقبول…	*Deeds of my Community were shown to me*
العز مشؤوم وطالب العز مغموم	*Glory is allotted, glory-seekers will find distress*
عسقلان أحد العروسين يبعث منها يوم القيامة	*ʿAsqalān one of two brides whence people rise*
عظموا مقداركم بالتغافل	*Acquire greater eminence, look the other way*
عقولهن فى فروجهن يعنى النساء	*Reason of women lies in their genitals*

Sign of permission is ease, The	علامة الإذن التيسير
Ulema of my Umma are like Israelite Prophets	علماء أمتي كأنبياء بني إسرائيل
Ulema are the inheritors of the Prophets, The	العلماء ورثة الأنبياء
Knowledge is pursued	العلم يُسعى إليه
Knowledge is twofold: knowledge of faiths…	العلم علمان علم الأديان وعلم الأبدان
You happen to ask an expert	على الخبير سقطت
Every good thing has an obstacle	على كل خير مانع
Cling to the faith of old women	عليكم بدين العجائز
Grapes are eaten two by two, dates one by one	العنب دو دو يعني ثنتين ثنتين والتمر يك يك
Mention of the righteous lets mercy descend	عند ذكر الصالحين تنزل الرحمة
Tablet said I heard Allah above the Throne	عن اللوح سمعت الله من فوق العرش يقول
Inflamed eye should not be touched, An	العين الرمدة لا تمس
Strangers are the inheritors of the Prophets	الغرباء ورثة الأنبياء ولم يبعث الله نبيا إلا...
Massage of the feet and the like	غمز القدم ونحوه
Singing grows hypocrisy in heart as water grows	الغناء ينبت النفاق في القلب كما ينبت الماء البقل
Singing is the incantation of fornication	الغناء رقية الزنا
Fātiḥa fulfills whatever it is recited for	الفاتحة لما قرئت له
Brazen reap the pleasure, The	فاز باللذة الجسور
Light-burdened win over the heavy-laden	فاز المخفّون وفي لفظ نجا المخفّون وهلك المثقلون
Optimism is put in charge by speech	الفال موكل بالمنطق
Allah redeemed Ismāʿīl ﷺ with the ram	فدى الله إسماعيل عليه السلام بالكبش
Fleeing the unbearable is the way of Prophets	الفرار بما لا يطاق من سنن المرسلين
Merit of Rajab over other months like Qur'ān	فضل شهر رجب على الشهور كفضل القرآن
Poverty is my pride, through it I pride myself	الفقر فخري وبه أفتخر
Silent mouth, a sufficient Lord, A	فم ساكت رب كاف
End of times, the cold of the Byzantines…, At	في آخر الزمان ينتقل برد الروم إلى الشام وبرد...
In his House is the judge attended	في بيته يؤتى الحكم
Moving spells blessings	في الحركات بركات
He ﷺ asks Gibrīl Has the sun moved past zenith	قال لجبريل هل زالت الشمس قال لا نعم
Lentils blessed by the mouth of 70 Prophets	قدس العدس على لسان سبعين نبيا آخرهم عيسى
Qur'ān is uncreated word of Allah, whoever…	القرآن كلام الله غير مخلوق من قال بغير هذا كفر
Reciting Sūrat al-Qadr right after ablution	قراءة سورة إنا أنزلناه عقيب الوضوء
Reciting suras that begin Say *wards off poverty*	قراءة سورة القلاقل أمان من الفقر
Cutting fingernails	قصّ الأظفار
Story of ʿUthmān's 1st Jumʿa preached as Caliph	قصة عثمان رضي الله عنه أنه لما خطب في أول جمعة
Heart is the house of the Lord, The	القلب بيت الرب
Believer's heart is sweet, he loves sweetness, A	قلب المؤمن حلو يحب الحلاوة
Little success is better than much knowledge, A	قليل من التوفيق خير من كثير من العلم
As if with regard to the world you never existed	كأنك بالدنيا ولم تكن وبالآخرة ولم تزل
You act as if you fought in Badr and Ḥunayn	كأنك من أهل بدر وحنين
Allah was and nothing with/but/before Him	كان الله ولا شيء معه وفي رواية ولا شيء غيره
None sat waiting for him ﷺ as he prayed but…	كان عليه الصلاة والسلام لا يجلس إليه أحد إلا
Generous forgive when able to avenge, The	الكريم إذا قدر عفا

كفى بالمرء نصرة أن يرى عدوه يعصي الله	*It is enough support for one to see his enemy…*
الكريم حبيب الله ولو كان فاسقا والبخيل عدو	*Generous one is Allah's beloved even if…, The*
كُفّ عن الشر يكُفّ الشر عنك	*Leave evil and evil leaves you*
الكلام صفة المتكلم	*Speech describes the speaker*
الكلام على المائدة	*Table talk*
كل أحد يؤخذ من قوله ويرد إلا صاحب هذا القبر	*Everybody's word can be accepted, rejected but*
كل الأعمال فيها المقبول والمردود إلا الصلاة عليّ	*All good deeds may be accepted or rejected but*
كل إناء بما فيه يطفح	*Every vessel bubbles over with what it contains*
كل بني آدم ينتمون إلى عصبة أبيهم إلا ولد فاطمة	*Every human being affiliated to father's male kin*
كل ثان لا بد له من ثالث	*Every second thing requires a third*
كل بدعة ضلالة إلا بدعة في عبادة	*Every innovation is misguided but in worship*
كل عام ترذلون	*Every year you will be brought lower*
كل ممنوع حلو	*Every forbidden thing is sweet*
كنت نبيا وآدم بين الماء والطين	*I was Prophet when Ādam was still between…*
كنت كنزا لا أعرف فأحببت أن أعرف فخلقت	*I was treasure unknown then loved to be known*
كن ذنبا ولا تكن رأسا	*Be a tail and do not be a head*
كن من خيار النساء على حذر	*Be on your guard from the best of women*
لبس الخرقة الصوفية وكون الحسن البصري لبسها	*Wearing the Sufi cloak; Ḥasan al-Baṣrī wore it*
لدوا للموت وابنوا للخراب	*Procreate for death and build for ruin*
لسان أهل الجنة العربية والفارسية الدرية	*Language of Paradise is Arabic and Darī*
لسعت حية الهوى كبدي	*Viper of desire bit my liver, The*
اللعب بالحمام مجلبة للفقر	*Playing with pigeons attracts poverty*
لعن الله الداخل فينا بغير نسب والخارج منا بغير سبب	*Allah curse anyone who falsely claims kinship*
لعن الله المغني والمغنى له	*Allah curse singer and the one he is singing for*
لعن الله الفروج على السروج	*Allah curse the vulvas on the saddles*
لعن الله الكذاب ولو كان مازحا	*Allah curse the liar even if he is only joking*
لكل بلوى عون	*For every trial there comes help*
لكل حجرة أجرة	*For every room there is a rental*
لكل زمان دولة ورجال	*For every epoch there is a realm and men*
لكل ساقطة لاقطة	*For every worthless scrap there is a collector*
لكل شيء آفة وللعلم آفات	*For everything a vice but knowledge has many*
لكل مجتهد نصيب	*For every mujtahid there is a share*
للبيت رب يحميه	*House has a Lord that protects it, The*
للسائل حق وإن جاء على فرس	*Beggar has rights even if on horseback, A*
لما خلق الله العقل	*When Allah created reason…*
لما غسلت النبي عليه الصلاة والسلام اقتلصت	*When I washed Prophet ﷺ some water remained*
لهدم الكعبة حجرا حجرا أهون من قتل المسلم	*Demolishing Kaʿba stone by stone is less grave*
لو حسن أحدكم ظنه بحجر لنفعه الله به	*If one thought well of a stone Allah would…*
لو اغتسل اللوطي بماء البحر لم يجيء يوم القيامة	*Even if the sodomite washed himself in the sea*
لو صدق السائل ما أفلح من رده	*If the beggar were truthful no-one that refuses*
لو عاش إبراهيم لكان نبيا	*If Ibrāhīm had lived he would be Prophet*
لو علم الله في الخصيان خيرا لأخرج من أصلابهم	*If Allah knew that eunuchs were good people*
لو كشف الغطاء ما ازددت يقينا	*Even if the cover were lifted my certitude…*

Even if the entire world were fresh blood...	لو كانت الدنيا دما عبيطا أي طريا لكان قوت
If rice were a man he would be gentle	لو كان الأرز رجلا لكان حليما
If al-Khiḍr were alive he would visit me	لو كان الخضر حيا لزارني
Were it not for you I would not have created	لولاك لما خلقت الأفلاك
If people had been forbidden to crumble dung	لو منع الناس عن فت البعر لفتوه وقالوا فيه شيء
If the believer's hope and fear were weighed	لو وزن خوف المؤمن ورجاؤه لاعتدلا
If people knew what fenugreek contained	لو يعلم الناس ما في الحلبة لاشتروها ولو بوزنها
Flag will be carried by ʿAlī on Resurrection	اللواء يحمله علي يوم القيامة
Speaking ill of a corrupt person is not slander	ليس لفاسق غيبة
Believer cannot rest until he meets his Lord, A	ليس للمؤمن راحة دون لقاء ربه
I have a time with Allah that neither angels…	لي مع الله وقت لا يسع فيه ملك مقرب ولا نبي
I do not fear worse trial for my Umma than…	ما أخاف على أمتي فتنة أخوف عليها من النساء
I do not know what lies behind this wall here	ما أعلم ما خلف جداري هذا
Fat person cannot succeed, A	ما أفلح سمين
He will never succeed with many dependents	ما أفلح صاحب عيال قط
Reciter of Qur'ān is inconsiderate of one praying	ما أنصف القارىء المصلي
No people were given logic except they were…	ما أوتي قوم المنطق إلا منعوا العمل
Allah never takes ignorant friends for Himself	ما اتخذ الله من ولي جاهل ولو اتخذه لعلمه
Allah never repudiates someone without first…	ما استرذل الله عبدا إلا حظر عليه العلم والأدب
Nothing is begun on a Wednesday except…	ما بدىء بشيء يوم الأربعاء إلا تم
Road that leads to a friend is never long, The	ما بعد طريق أدى إلى صديق
I never deplored a time but I later mourned it	ما بكيت من دهر إلا بكيت عليه
Killer takes away all the sins of his victim	ما ترك القاتل على المقتول من ذنب
No one looked down on me twice	ما تعاظم علي أحد مرتين
There is no body devoid of envy	ما خلا جسد من حسد
No short man devoid of wisdom, no tall man…	ما خلا قصير من حكمة ولا طويل من حماقة
No-one overestimates another but the latter…	ما رفع أحد أحدا فوق قدره إلا واتضع عنده
Gathering of those that love one another is…	ما ضاق مجلس بمتحابين
You do not better requite any disobeyer…	ما عاقبت من عصى الله فيك بمثل أن تطيع الله فيه
Consoling people's hearts is greatest worship	ما عبد الله بشيء أعظم من جبر القلوب
Whoever makes his son leader acted unjustly	ما عدل من ولى ولده
Intention in hadith is scarce due to its nobility	ما عزت النية في الحديث إلا لشرفه
Nothing glorious but is brought low	ما عز شيء إلا هان
Abū Bakr is not better than you for praying	ما فضلكم أبو بكر بفضل صوم ولا صلاة ولكن
Never does a town's call to prayer become…	ما كثر أذان بلدة إلا قل بردها
Not every time can the jar be saved	ما كل مرة تسلم الجرة
No house in this world fills with mirth except	ما امتلأت دار من الدنيا حبرة إلا امتلأت منها عبرة
Not one night passes but a herald calls out…	ما من ليلة إلا ينادي مناد يا أهل القبور
No group gathers but among them is a wali	ما من جماعة اجتمعت إلا وفيهم ولي الله
No Prophet received Prophethood before 40	ما من نبي نبىء إلا بعد الأربعين
Fire does not burn grass as quickly as slander	ما النار في اليبس بأسرع من الغيبة في الحسنات
Neither My heaven nor My earth contains Me	ما وسعني أرضي ولا سمائي ولكن وسعني قلب
Die Muslim and care about nothing else	مت مسلما ولا تبال

المجرة باب السماء	*Galaxies are the gates of heaven*
المحبة مكبة	*Love works downfall*
محبة الآباء صلة في الأبناء	*Father's love makes a son's filial piety, A*
المحسود مرزوق	*Envied will receive sustenance, The*
مداد العلماء أفضل من دماء الشهداء	*Ink of scholars is better than blood of shuhadā'*
المرء بسعده لا بأبيه ولا بجده	*Man is judged according to his own prosperity*
المرء على دين خليله فلينظر أحدكم من يخالل	*Man follows the religion of his friend so watch*
المرض ينزل جملة واحدة والبرء ينزل قليلا قليلا	*Illness comes at once, convalescence gradually*
المريض أنينه تسبيح وصياحه تكبير ونفسه صدقة	*Moaning of the ill is glorification of Allah, The*
مسح الرقبة أمان من الغل	*Wiping the neck is security against fetters*
مسح العينين بباطن أنملتي السبابتين بعد تقبيلهما	*Wiping eyes with indexes after kissing them*
المصائب مفاتيح الأرزاق	*Tribulations are keys to providence*
مصارعته ﷺ أبا جهل	*Prophet's ﷺ wrestling with Abū Jahl*
مصر أطيب الأرضين ترابا وعجمها أكرم العجم	*Egypt has the sweetest soil of all lands and…*
مصر كنانة الله في أرضه ما طلبها عدو إلا أهلكه	*Egypt is the arrow-quiver of Allah on earth*
المضمضة والاستنشاق ثلاثا فريضة للجنب	*Mouth-rinsing, water-sniffing thrice obligatory*
المعاصي تزيل النعم	*Sins remove bounties*
المعدة بيت الداء والحميّة رأس الدواء	*Stomach is home of disease, diet the apex, The*
معلم الصبيان إذا لم يعدل بينهم كتب يوم القيامة	*If teacher does not treat his pupils equitably…*
المغتاب والمستمع شريكان في الإثم	*Slanderer and audience are partners in sin, A*
المَقْل	*Immersion [of the fly in food]*
المقام بمكة سعادة والخروج منها شقاوة	*Residing in Mecca is happiness, leaving misery*
ملعون من زاد ولم يشتر	*Cursed is he that raises price without buying*
من ابتلي ببليتين فليختر أسهلهما	*Whoever has choice between two calamities…*
من أتت عليه أربعون سنة ولم يغلب خيره شره…	*Whoever reaches 40 and his goodness still fails*
من أراد أن يؤتيه الله علما بغير تعلم وهدى	*Whoever wants Allah to give him knowledge*
من أحب كريمتيه فلا يكتبن بعد العصر	*Whoever loves his eyes must not write after ʿasr*
من أحبك لشيء ملك عند انقضائه	*Whoever loves you for something tires of you*
من أذل عالما بغير حق أذله الله يوم القيامة	*Whoever humiliates a scholar unjustly…*
من أخلص لله أربعين يوما ظهرت ينابيع الحكمة	*Whosoever dedicates to Allah forty days…*
من أسمك فليتمر	*Whoever eats fish, let him eat dry dates*
من أسلم على يديه رجل وجبت له الجنة	*He through whom someone converts to Islam*
من استوى يوماه فهو مغبون ومن كان يومه شرا…	*He whose two days are identical is cheated*
من أعان ظالما سلطه الله عليه	*Whoever assists tyrants Allah sets them on him*
من أعان تارك الصلاة بلقمة فكأنما قتل الأنبياء كلهم	*Whoever helps, even with a morsel of bread…*
من اغتسل من الجنابة حلالا أعطاه الله تعالى مائة قصر	*Whoever cleanses from major ritual impurity*
من أفرد الإقامة فليس منا	*Whoever pronounces iqāma without repetition*
من أكرم غريبا في غربته وجبت له الجنة	*Whoever treats a stranger abroad well…*
من احتكر الطعام أربعين يوما فقد برىء من الله	*Whoever monopolizes food for forty days…*
من أكل طعام أخيه ليسره لم يضره	*Whoever eats food his brother prepared…*
من أكل فولة بقشرها أخرج الله منه من الداء	*Whoever eats a bean with its shell…*
من أكل مع مغفور له غفر له	*Whoever eats with someone who is forgiven…*
من استرضى فلم يرض فهو شيطان	*Whoever is conciliated yet adamantly refuses…*

Whoever dyes eyelids with kohl on 'Āshūrā'	من اكتحل يوم عاشوراء بالإثمد لم ترمد عينه أبدا
Whoever rebukes a heretical innovator…	من انتهر صاحب بدعة ملأ الله قلبه أمنا وإيمانا
Whoever receives a gift while he has company	من أهديت له هدية وعنده قوم فهم شركاؤه فيها
Whoever is patently deserving of almsgiving	من بان عذره وجبت الصدقة عليه
Whoever is told Allah mentioned something…	من بلغه عن الله عز وجل شيء فيه فضيلة…
Whoever brings me glad tidings Ṣafar ended	من بشرني بخروج صفر بشرته بالجنة
Whoever experiences blessings in something…	من بورك له في شيء فليلزمه
Whoever marries a woman for her wealth…	من تزوج امرأة لمالها حرمه الله مالها وجمالها
Whoever wears other than his attire and is killed	من تزيا بغير زيه فقتل فدمه هدر
Whoever talks worldly matters in the mosque	من تكلم بكلام الدنيا في المسجد أحبط الله أعماله
Whoever humbles himself before a rich man…	من تواضع لغني لأجل غناه ذهب ثلثا دينه
Whoever sits with scholars is as if with Prophets	من جالس عالما فكأنما جالس نبيا
Whoever strives shall find	من جد وجد
Whoever assembles wealth through illicit means	من جمع مالا من تهاوش أذهبه الله في نهابر
Whoever is ignorant of something is its enemy	من جهل شيئا عاداه
Whoever says something whereupon one sneezes	من حدث حديثا فعطس عنده فهو حق
Whoever digs a hole for his brother…	من حفر لأخيه قليبا أوقعه الله فيه قريبا
Whoever swears by Allah thruthfully…	من حلف بالله صادقا كان كمن سبح الله وقدسه
Whoever enters the market and says tahlīl…	من دخل السوق فقال لا إله إلا الله وحده...
Whoever supplicates for a tyrant's long life…	من دعا لظالم بطول البقاء فقد أحب أن يعصى الله
Whoever raises his hands, his prayer is invalid	من رفع يديه فلا صلاة له
Whoever visits me and my father Ibrāhīm…	من زارني وزار أبي إبراهيم في عام واحد دخل الجنة
Whoever visits ulema is as though he visits me	من زار العلماء فكأنما زارني ومن صافح العلماء…
Whoever sows shall reap	من زرع حصد
Whoever is first to reach something available	من سبق إلى مباح فهو له
Whoever gladdens a brother believer gladdens Allah	من سر أخاه المؤمن فقد سر الله
Whoever names Allah in his ablution…	من سمى في وضوئه لم يزل ملكان يكتبان له
Whoever says, hearing the caller to prayer…	من سمع المنادي بالصلاة فقال مرحبا بالقائلين
Whoever complains about his vital need…	من شكا ضرورته أوجب معونته
Whoever bears with the heat of Mecca…	من صبر على حر مكة ساعة من نهار…
Whoever performs prayer over the deceased…	من صلى على جنازة في المسجد فلا أجر له
Whoever prays behind a Godfearing person…	من صلى خلف تقي فكأنما صلى خلف نبي
Whoever invokes blessings over me without…	من صلى علي ولم يصل على آلي فقد جفاني
Whoever circumambulates this House 7 times	من طاف بهذا البيت أسبوعا وصلى خلف المقام
Whoever circumambulates 7 times in the rain	من طاف أسبوعا في المطر غفر له ما سلف
Whoever circumambulates the House 7 times	من طاف حول البيت سبعا في يوم صائف شديد
Whoever circumambulates 7 times barefoot…	من طاف أسبوعا حافيا حاسرا كان له كعتق رقبة
Whosoever worships Allah with ignorance…	من عبد الله بجهل كان ما يفسده أكثر مما يصلح
Whoever knows himself knows his Lord	من عرف نفسه فقد عرف ربه
Whoever knows himself can finally rest	من عرف نفسه استراح
Whoever falls passionately in love but remains	من عشق فعف فكتم فمات مات شهيدا
Whoever disobeys Allah away from home…	من عصى الله في غربته رده الله خائبا أي في كربته
Whoever teaches a brother verses from the Book	من علم أخاه آية من كتاب الله فقد ملك رقبته

من فصل بيني وبين آبي بعلي فعليه كذا وكذا	*Whoever separates between me and my Family*
من قال في ديننا برأيه فاقتلوه	*Whoever speaks out of his own opinion in this*
من قدم لأخيه إبريقا يتوضأ به فكأنما قدم جوادا	*Whoever offers his brother a jug for ablutions*
من قرأ بالبقرة ولم يدع بالشيخ فقد ظلم	*Whoever can recite Sūrat al-Baqara and yet…*
من قرأ بالقرآن منكوسا ألقي في النار منكوسا	*Whoever recites the Qur'ān inverted…*
من قرأ في الفجر بالانشراح والفيل لم يرمد	*Whoever recites in dawn prayer alam nashraḥ*
من قصدنا وجب حقه علينا	*Whoever comes to us for help, it is incumbent*
من قص أظفاره مخالفا لم ير في عينيه رمدا	*Whoever cuts nails alternately shall never suffer*
من قضى صلاة من الفرائض في آخر جمعة رمضان	*Whoever makes up a missed obligatory prayer*
من قطع رجاء من ارتجاه قطع الله منه رجاءه	*Whoever dashes the hopes of his beseecher*
من كتم سره ملك أمره	*Whoever keeps secrets hidden controls his affair*
من كثرت صلاته بالليل حسن وجهه بالنهار	*Whoever prays at night becomes handsome*
من لبس نعلا صفراء قل همه	*Whoever wears yellow shoes his worries lessen*
من لعب بالشطرنج فهو ملعون	*Whoever plays chess is cursed*
من لم يداوم على أربع قبل الظهر لم تنله شفاعتي	*Whoever does not pray four rakʿas before ẓuhr*
من لم يخف الله خف منه	*Whoever does not fear Allah, fear him*
من لم يصلحه الخير يصلحه الشر	*Whoever is not corrected by good evil corrects*
من لم يكن عنده صدقة فليلعن اليهود	*Whoever has nothing to give let him curse Jews*
من لانت كلمته وجبت محبته	*Whoever speaks gently must be loved*
من لم ينفعه عمله ضره جهله	*Whoever does not benefit from his knowledge*
من نصح جاهلا عاداه	*Whoever advises an ignoramus becomes his enemy*
من وسع على عياله يوم عاشوراء وسع الله عليه	*Whoever is generous to dependants on ʿĀshūrā'*
من يخطب الحسناء يعط مهرها	*Whoever proposes to a beautiful woman pays*
من تمام الحج ضرب الجمال	*Part of pilgrimage is to beat the camelherd*
من حسن المرافقة الموافقة	*Of excellent companionship is agreement*
من علامة الساعة التدافع على الإمامة	*Sign of the Hour is mutual poking to lead prayer*
من فتنة العالم أن يكون الكلام أحب إليه…	*One of scholar's temptations is he loves talking*
من الذنوب ذنوب لا يكفرها إلا الوقوف بعرفة	*Some sins cannot be expiated but by standing*
موتوا قبل أن تموتوا	*Die before you die*
الموت كفارة لكل مسلم	*Death expiates sins for every Muslim*
المؤمن إذا قال صدق وإذا قيل له صدق	*Believer speaks truth, believes what he hears, A*
المؤمن سريع الغضب سريع الرجوع	*Believer gets angry quickly, relents quickly, A*
المؤمن يسير المؤونة	*Believer has small provisions, A*
المؤمن غر كريم والمنافق خب لئيم	*Believer is guileless, noble, but the hypocrite, A*
المؤمن حلوي والكافر خمري	*Believer is sweet and the unbeliever sour, A*
المؤمن ليس بحقود	*Believer is not spiteful, The*
المؤمن ملقى والكافر موقى	*Believer is vulnerable, a disbeliever is covered*
المؤمن مؤتمن على نسبه	*Believer is trusted regarding his lineage, The*
المؤمن يخدع	*Believer is gullible, The*
المؤمن يغبط والمنافق يحسد	*Believer felicitates while a hypocrite envies, A*
الناس بزمانهم أشبه منهم بآبائهم	*People resemble times more than their parents*
الناس على دين ملوكهم أو ملكهم	*People follow the religion of their kings*
الناس بالناس	*People are [helped] through people*

People are requited according to their deeds	الناس مجزيون بأعمالهم
People are asleep; when they die they awake	الناس نيام فإذا ماتوا انتبهوا
Throwing away lice causes forgetfulness	نبذ القمل يورث النسيان
No Prophet remains under earth a millenium	النبي لا يؤلف تحت الأرض
Women defend one another	النساء ينصر بعضهن بعضا
Forgetfulness is human nature	النسيان طبع الإنسان
Defense of Allah for His servant is better, The	نصرة الله للعبد خير من نصرته لنفسه
To look at a beautiful face is worship	النظر إلى الوجه الجميل عبادة
To look at a learned person's face is dearer	نظرة إلى وجه العالم أحب إلى الله من عبادة...
What a fine in-law the grave is	نعم الصهر القبر
What a good servant Ṣuhayb is! If he feared not	نعم العبد صهيب لو لم يخف الله لم يعصه
Drop from a scholar's ink is dearer to Allah, A	نقطة من دواة عالم أحب إلى الله من عرق مائة...
Believer's sleep is repose and his hearing is soft	نوم المؤمن سبات أي نوم خفيف وسمعه خبات
Sleep of the scholar is worship, The	نوم العالم عبادة
Believer's intention is better than his deeds, A	نية المؤمن خير من عمله
Masturbator is cursed, The	ناكح اليد ملعون
Executor, confidant, and vicegerent is..., My	وصيي وموضع سري وخليفتي في أهلي وخير...
White rose was created from my sweat..., The	الورد الأبيض خلق من عرقي والأحمر...
Ablution on top of ablution is light upon light	الوضوء على الوضوء نور على نور
None can repel what You have foreordained	ولا راد لما قضيت
Son is his father's secret, The	الولد سر أبيه
Illegitimate child shall never enter Paradise, An	ولد الزنا لا يدخل الجنة
I was born in the time of the just king	ولدت في زمن الملك العادل
Woe to merchants for "Certainly, by Allah!"...	ويل للتاجر من بلى والله وويل للصانع من غد
"Wayh" is the name of a devil	ويه اسم شيطان
Gift goes to whoever is present, The	الهدية لمن حضر
Destruction of my Community is the corrupt	هلاك أمتي عالم فاجر وعابد جاهل
"I do not know" is half of knowledge	لا أدري نصف العلم
Donkey's urine is harmless..., The	لا بأس ببول الحمار وكل ما أكل لحمه
There is no harm in tasting when buying	لا بأس بالذواق عند المشتري
Do not make ablutions from the latrine...	لا تتوضؤوا في الكنيف الذي تبولون فيه...
Do not say "Sayyidinā" before my name...	لا تسيدوني في الصلاة
Do not hate strife at end of times, it wipes out	لا تكرهوا الفتنة في آخر الزمان فإنها تبير المنافقين
Do not visit (the sick) who do not visit you	لا تعد من لا يعودك
Do not magnify me in the mosque	لا تعظموني في المسجد
Snakes beget (or issue from) only snakes	لا تلد الحية إلا الحية
Do not act sick or you will truly fall sick...	لا تمارضوا فتمرضوا ولا تحفروا قبوركم فتموتوا
Do not care who said; care what is said	لا تنظر إلى من قال وانظر إلى ما قال
Do not give salaam to someone who is eating	لا سلام على آكل
There is no excuse for the one who confessed	لا عذر لمن أقر
Speaking ill of a corrupt person is not slander	لا غيبة لفاسق
There is no noble warrior save ʿAlī, no sword	لا فتى إلا علي لا سيف إلا ذو الفقار
There is no dowry payment less than 10 dirhams	لا مهر أقل من عشرة دراهم

لا هم إلا هم الدين ولا وجع إلا وجع العين	*There is no concern like concern for Religion*
لا يأبى الكرامة إلا حمار	*Only a donkey refuses a gift*
لا يحل لمسلم جهل الفرائض والسنن ويحل له…	*It is illicit for Muslims not to know obligations*
لا يدخل الجنة ولد زنية	*Illegitimate child shall never enter Paradise, An*
لا يستحي الشيخ أن يتعلم العلم كما لا يستحي…	*Old man ought no more be ashamed to learn…*
لا يتعلم العلم مستحي ولا متكبر	*Neither the shy nor the proud can learn*
لا يستدير الرغيف ويوضع بين يديك حتى…	*Bread loaf is not fully rounded nor placed…, A*
لا يعذب الله بمسألة اختلف فيها	*Allah never punishes for something over which*
لا آلاء إلا آلاؤك يا ألله إنك سميع عليم محيط به…	*There is no bounty save your bounties O Allah*
يا أبا هريرة إذا توضأت فقل بسم الله والحمد لله…	*O Abū Hurayra! when you make ablutions say*
يا أحمد بطوله	*O Aḥmad! etc.*
يا حميراء	*O Ḥumayrā'!*
يا خيل الله اركبي	*O steeds of Allah, ride!*
يا شيخ إن أردت السلامة فاطلبها في…	*O Shaykh! If you want your safety look for it…*
يا صفراء يا بيضاء غري غيري	*O yellow! O white! Go seduce someone else*
يا علي إذا تزودت فلا تنس البصل	*O ʿAlī when taking provision remember onion*
يا علي اتخذ لك نعلين من حديد وأفنهما في طلب…	*O ʿAlī! Put on a pair of iron shoes and wear…*
يا علي ادع بصحيفة ودواة فأملى رسول الله ﷺ…	*O ʿAlī! Call for paper and ink…*
يا ويح من نال الغنى بعد فاقة	*Woe to whoever obtains wealth after destitution*
يؤجر المرء على رغم أنفه	*Man will be rewarded despite himself, A*
يؤم القوم أحسنهم وجها	*Imam must have the most handsome face, The*
يد عدوك إذا لم تقدر على قطعها قبلها	*If you cannot cut off the hand of your enemy*
يس لما قرئت له	*Yā Sīn fulfills whatever need it is recited for*
يصوم أهل قباء	*People of Qubā' begin the fast, The*
يساق إلى مصر كل قصير العمر	*Every short-lived one is driven to Egypt*
يقي الحر الذي يقي البرد	*Whatever protects from cold protects from heat*
اليقين الإيمان كله	*Certitude is all of faith*
يوم الأربعاء يوم نحس مستمر	*Fourth weekday is a day of misfortune, The*
يوم صومكم يوم نحركم	*Day you begin fasting is the day of sacrifice, The*

Index and Glossary of Arabic Terms

ʿaqīda = creed, doctrine,175
bāṭil = false, 43, 60, 218, 226, 353, 440, 442, 464, 481, 499
dahrī, dahriyya = materialist(s)(m), 54
ḍaʿīf = weak, 14-15, 55, 117, 141-142, 218-219, 222, 226, 292, 319, 324, 353, 372-373, 377, 408, 441, 448-449, 483, 487, 540, 560
dhimmī = covenantee, 106-108, 317, 565-566, 575
dalāla, dilāla = import, 206
fard, afrād = stand-alone, unique reports/narrators, 15, 17, 87, 169, 247, 249, 253, 297, 378, 397, 417, 436, 491, 546, 550
fāsiq = depraved, 194, 440
fiqh = sacred law; superlative understanding 19, 26, 47, 55, 66, 93, 106, 115, 161, 175-177, 186-187, 194-196, 201, 215-216, 223, 227-228, 268, 270, 283, 288, 304, 311, 355, 383, 386, 397, 420, 503-504, 510, 537, 582
gharīb = singular, 10, 13, 18, 37, 41, 53-54, 75, 78, 99, 108, 116-119, 123, 129, 132, 137, 140-141, 165, 203, 281, 287, 293, 299, 309, 319, 324, 330-331, 338, 348, 353, 357, 359, 391, 448, 486, 518, 559
ghayr ṣaḥīḥ, see lā yaṣiḥḥ
ḥāfiẓ = hadith master, arch-memorizer, 21, 23, 55, 68, 82, 94, 105, 129, 144-147, 158, 161, 168, 171, 174, 180, 188, 201, 216, 219, 227, 229, 237, 241, 249, 251, 254, 267, 273, 278, 296, 345, 366, 378, 385, 403, 433, 469, 477, 484, 490, 498
ḥasan = fair, 7, 13, 18, 54, 117-118, 129, 131-132, 147, 172, 216, 219, 222, 296, 306, 371, 395, 402, 441, 452, 515
idrāj = interpolation, insertion, 14, 110-111, 229, 307, 310, 528
iḥrām = pilgrim's consecrated state, 191
ijāza = transmission licence, 186-189, 257, 437
isnād = chain of transmission
Isrāʾīliyyāt = Israelite reports, Israelites, 25, 38, 56, 58, 64-65, 84, 100, 104, 114-115, 126, 223, 239-240, 265, 309, 315, 318, 349, 355, 375, 402, 406, 444, 457, 459, 494, 539, 552, 556; see also Jews in General Index
istikhāra = prayer for decision-making 468
jayyid = very good
jinās=paronomasia/alliteration/homonymy/wordplay/polyptoton, 11, 204, 370, 454; *jinās tāmm* = antanaclasis, 11, 370
jizya = covenantees' tax, 564-566; see *dhimmī*
kufr = unbelief, 34, 39, 72, 132, 178, 193, 205-206
lā aṣla lahu/laysa lahu aṣl = baseless: either in the sense of chainless or in the sense of *bāṭil*, xv, 12, 16-19, 25, 27, 41, 58, 61-64, 96, 104, 106, 152, 156, 199-200, 216-223, 269, 275-278, 283, 285, 288, 293, 297-301, 305, 308, 312-313, 316-317, 321-322, 332, 335-337, 341, 348, 353-355, 358, 360-361, 363-364, 366, 370, 377, 383, 392, 397-402, 407-408, 412, 422-425, 429, 436, 440-445, 448-452, 456, 459, 461, 466, 469-473, 478-484, 488, 492, 494, 496, 499, 501-506, 520, 531, 532
lā yaṣiḥḥ/ghayr ṣaḥīḥ=inauthentic/unsound either in the sense of forged or that of merely weak, 216-218, 223, 226, 267, 270, 307, 323, 398, 448, 478, 480-481, 574, 577
lā yathbut/ghayr thābit = *lā yaṣiḥḥ/ghayr ṣaḥīḥ* (see previous entry)
lā yuʿraf/mā samiʿnā bi-hādhā = unheard of, unknown, 14-17, 20, 156, 273, 283, 353, 403, 454
mabnā = structure, form, 222-223, 270
madhhab = legal school/position, 34, 180, 194, 199, 233, 313
maʿnā = meaning, 15, 222-225, 228, 256, 270, 345-346, 361-362
manāsik = pilgrimage rituals, 7, 27, 47, 60, 73, 81, 90, 120, 126, 133, 185, 190-192, 197, 200-201, 208-209, 213, 246, 262, 293, 307, 337-338, 344-345, 367, 377, 383, 419, 421, 431-432, 457, 480-482, 492, 506, 510, 523, 530
maqlūb = topsy-turvy, 13-16, 28
maqṭūʿ = "severed, cut off," Successor-report, 264, 346, 510
matn, mutūn = text, verbal content, 6, 15-16, 41, 129, 137, 181, 206, 290, 359
matrūk = discarded, 14, 40, 62-63, 66, 89, 121-127, 136, 238, 277, 293, 309, 332, 336, 347, 377, 416, 448, 464, 470, 478, 492, 500, 511, 547-550, 559, 561, 582, 586
mawqūf = "halted," Companion-report, 104, 106, 147, 269, 310, 320, 325, 342, 373, 383, 469, 470, 501, 510, 560
muʿallal = defective, 14, 102, 205, 287, 449, 463, 486, 487; see also *wāhin*
mudraj = inserted, interpolated; see *idrāj*

muḍṭarib = discrepant, inconsistent, 14, 353, 540
mufassir = exegete, 22, 38, 64, 68, 153, 163, 185, 194, 288, 589, 594
muḥaddith = hadith scholar, 72, 101, 151, 177, 183-186, 219, 225-229, 278, 309, 368, 372, 465, 486, 501, 518, 526
mulḥid, malāḥida = atheist(s), 208, 229, 406, 528, 529, 538, 550-552
munkar = disclaimed, 4, 9-18, 26, 28, 37, 41-43, 48, 53, 62, 67, 87-88, 96, 102, 109, 117-119, 124-133, 137, 141-143, 180, 219, 240, 264, 273, 275, 290, 310-311, 322, 325, 332, 344, 346, 348, 353, 359, 395, 399, 400-401, 403, 408, 411, 419, 440, 447, 451, 477-478, 484-487, 498, 502, 511, 527-530, 533, 535-536, 540, 560, 584
munqaṭīʿ = "cut up," broken-chained, 264
mursal = "dispatched," Companionless hadith chain, 7, 18, 44, 67, 75, 106-107, 125, 136-137, 140, 216, 251, 278, 287, 293, 322, 346, 350, 354, 357, 362, 379, 392-393, 400, 407, 421, 432, 448-449, 472, 478, 482, 498, 507-508, 510, 548, 560, 568-569, 585
musalsal, musalsalāt = pattern-chained report(s), 9, 53, 74, 75, 110, 187, 199, 366, 379, 435, 465
musnid = transmission-chain expert, 75, 76, 144, 167, 171, 172, 185, 186, 187, 188, 189, 214, 227, 228, 270, 355
mutawātir = mass-transmitted, 37, 41, 60, 107, 134, 165, 176, 200, 210, 219, 221, 238, 251, 252, 270, 309, 354-355, 361, 372, 444, 475, 479, 482, 493, 584
qaṭʿī = decisive, definitive, categorical, certain, 193, 206, 221, 493
Rafḍ, Rāfiḍīs, see Shīʿa in General Index
rakāka, rikka = lame style, 6, 562
riwāya = narration, 112, 256
rukūʿ = bowing, 44, 61, 197
ṣaḥīḥ = sound, 7, 9-10, 60, 125, 130, 146, 172, 176, 180, 216, 219, 221-226, 253, 270, 306, 395, 402, 463, 490, 497, 515
ṣaḥīḥ al-maʿnā = sound in meaning, 222-225, 346, 361-362
sajʿ =internal rhyme or meter 11, 204, 442
ṣalāt = prayer, 22, 43, 44, 82, 129, 151, 190, 197, 206, 292, 299, 355, 369, 473, 475, 531, 558-559
samāʿ = direct audition, 194, 257, 438, 455, 462, 585
samāja = inept content, 540, 562
shādhdh = aberrant, anomalous, irregular, 17, 36, 41, 65, 88, 112, 129, 177-179, 315, 398, 577
shahāda = witnessing of faith; martyrdom, 130, 414, 501
shāhid, shawāhid = corroborant(s), corroborative, 16-19, 118, 120, 129, 287, 323, 327, 356, 384, 389, 417, 431, 514, 576, 580-581, 586
shahīd = martyr, 52, 130, 293, 307, 372, 414, 486, 487-488, 507, 585
Tābiʿīn = Successors (bio-layer following that of the Companions), 9, 94-95, 107-111, 121, 147, 149, 196, 210, 217, 265, 274, 285, 288, 292, 318, 321, 368-369, 388, 392, 407, 422, 424, 456, 463, 498, 506, 514, 551, 585
tafsīr = exegesis, passim
talqīn = formal oral dictation/leading the narrator, 28, 247, 466
thābit = firmly established as sound and authentic: see *ṣaḥīḥ* and *ḥasan*
thiqa = trustworthy, 17, 73, 145, 163
wāhin, wāhiya = flimsy, defective, 14, 37, 50, 75, 147, 181, 273, 281, 290, 302, 332, 346, 354, 395, 451-452, 463-464, 467, 484, 492, 528, 576, 582-583
wilāya = sainthood, 33, 523
wuḍū' = ablutions, 48, 401, 450, 501, 509, 510
ẓannī = probabilistic, 206
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